No. 1-Vol-LI

FRIDAY, OND JANDARY, 1953

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This is rightly called wasted time which is spent neither in the service of God, nor for the good of our neighbour.

-Antonio Guevara,

This world is made better by every man improving his own conduct;

And no reform is accomplished wholesale.

-William Allen White.

### Mr. Patrick Duncan's Statement

HE following is the text of the statement made by Mr. Patrick Duncan before joining the Defiance Campaign: "We are approaching the greatest crisis in our history. It is no longer in the power of White South Africa to impose on non-White South Africa discriminations based purely on colour, not even by a drastic policy of internments, and within the lifetime of many of us our non-White fellow citizens will be emancipated.

"All that is in the power of White South Africa is to choose whether the change will come with or without violence. Anyone who wishes to know the horrors of race-violence should read the history of St. Domingo. On that island 150 years ago race-war transformed what had been the world's richest colony into a starving, superstition-ridden wilderness. If White South Africa turns to-day to naked force to preserve the present caste-system it will be held responsible by history for the race-war that will probably destroy our country.

"The African and Indian political movements are to-day pledged to the methods of non-violence. That is to say they are putting Christianity into practice. They are bravely refusing to consent to oppression; but they in their turn are refusing to injure their opponents. Such methods point to a future South Africa which will award equal value to persons of all colours, while at the same time allowing freedom to groups that wish to remain racially or culturally separate. It will be possible, for example, for the Afrikaner people to maintain their group purity and culture, while behaving justly to all other South Africans of other colours.

"No other movement promises a future like this, and it is reasonable that all who love our country should support the two congresses. The only way that I can show my solidarity with them is by participating in the Defiance Campaign.

"I believe that the congresses are in no way responsible for the recent and riots. Since I believe in non-violence I support the Government in all legitimate action taken to suppress riots and to preserve life and property.

"Our country has two great needs: firstly stability which will favour investment and development; and secondly the liberation of our non-Whites from the industrial, land, political, and other restrictions that at present prevent them from playing their rightful part in our great country's great future. The two are interdependent, since there will never again be stability in South Africa until there has been this liberation. To realise these two needs is the most worth while task that calls our generation."





## INDIAN

FRIDAY, 2ND JANUARY, 1953

### Durban Indian Child Welfare Society

Welling Society enthroned Wellare Society celebrated ice Silver lubilce in the second week of December 1952. A leasy week in connection with Child Welfare work commenced with the official opening of the calebrations by the Administrator, Mr. D. G. Shepstone, and concluded with a conference of the Natal Indian Council for the Child Welfare opened by Dr. A. W. Hoeenie. It was an important and an interesting occasion in the bistory of Indians in South Africa. It has demonstrated the advancement made by the Indian community, hedged as it is by all kinds of unjust and humilisting restrictions, by individual affact Notwithstanding the fact that the Government of this country has not a single good word to say about the lodian community the latter has resson to be proud of its achievements in the field of labour, commerce, education and social work almost unsided or grudgingly aided by the local or central Government. Whether Natal wishes to acknowledge it or not its history proves that the Province owes its present prosperous condition to a large degree to the awest and blood of the forefathers of the present ladians. In commerce it was the hardmarking, deligent and thofty Indian who went into the wilderness and developed trade and supplied the people with the necessities of life. Many a bousewife blettes the Indian hawker for the supply of fruits and vegetables which she gets in all clience every morning at her very doer. In the field of agrienhure the Indian market gardetr has quite often been referred to as an asset to this country. lo the field of education the authorities could not but pay a compliment to the Indians for the remarkable spirit of telf-help they have shown in the midet of all the impediments placed in their way by restrictive lasen, The Sastri College, the Sultan Technical College and all the aided

school buildings, many of them magnificent structures, sland as living monuments of Indian selfhelp. In the field of social work we have as living monuments the Indian Child Welfare Society and the various Indian Benevalent Homes all initiated and founded individually or collectively by ladians themselves. In the field of aports 100 the Indians have made their mark. There is not an organization which it conducted so efficiently and in a disciplined magner as the South African ladizo Sports Association.

The Subject matter of the oreand article is the Indian Child Welfare Society which has just celebrated its twenty-fifth biethday. It must be acknowledged with a sense of gratitude that the faurels for the existence of that Society go to Mrs. A. Christopher ably assisted by her husband Advocate A. Christopher. They are the soul of Jedian Child Welfare work particularly in Durbae and generally throughout the Province. Dr. Hoerple's opening speech at the conference of the Natal Indian Council for Child Welfare, which appears elsewhere in this imue, has brought to light the difficult conditions in which the Child Welfare work is being carried on. It is pleasing to more that the loding teachers throughout the Prevince are taking a keeser interest in the work and are ministering to the aceds not only of Indian but the helpless African mothers and their children, a fact which was brought out in the Presidential address delivered by Mrs. A. Chriscopher.

God belps those who help themselves and the assistance and support the Child Welfare Society is to-day getting from the National Council for Child Welfare and from the authorities is proof of that and the Indian community owes a deep debt of gestitude to that institution and to the authorities for what they have been doing. The president very rightly remarked that the

root cause of the trouble in regard to child welfare is the lack of housing. We would go one step further and emphysics the fact that the root cause of all the crouble is the lack of proper housing and education, both of which are criminally neglected by the Government particularly in respect of the pon-European When one sees vast neanle. sums of money squandered on luxuries such as improvements on the beach front and other holiday resorts upe cannot but wonder at the utter stupidity of the present system which allows such things

at the expense of the poor and the starving humanity. The future of the world depends on how the child has been brought up. That is the foundation. If the foundation is faulty the whole structure is bound to collapse sooner or later. Those engaged in this foundation work therefore deserve all the encouragement, help and support that can be given. We very heartily congratulate the Durban Indian Child Welfare Society on its twenty-fifth birtbday and with it a bright and prosperous future.

### NOTES

Springs Mayor On Apartheld In Churches

11 YOU except placard Christianity 'for Europeans only," said the Mayor of Springs, Mr. C. M. Maluman in ceply to an attack by the Mayor of Preturia North, Mr. D. H. P. du Toit, on the presence of non-Europeans at a mayoral service in Springs. Mr. du Toit is reported to have told the Press that if he had known non-Europeans would be present at the service, his council would not have been represented. "The fact that members of the Advisory. Board and principals of non-European school were being invited to the service was given publicity," said Mr. Malteran. 'It appears that it is something dreadful for Europeans and non-Europeans to be present at a church service where people respossible for the Administration of the town ask for God's blessing on the administration. I wonder if the people who have attacked me ever ask themselves if it is not wrong to expect only one section of God's people to attend his church. What about the wooderful work being done by the Dutch Reformed Church missionaries in Central Africa. and what about the recent confarrner in Bloemfontein attened by representatives of the Dutch Reformed Churches and Banty Churches, who joined in prayer at the start and end of the conferenca?" Mr. Maltman mid Roman Catholics recognised no colour bat in their religion, and non-Europeans were always welcome at their services. "I can see so reason why Christian people should adopt any other attirude when it comes to a civic service."

South African National

Tuberculosis Association
Is a Press statement Santa
writes: The Johntoesburg City
Council has donated 6 acres of

land for the first part of Johannesburg's TB scheme, With monies from the National Appeal, Santa will erect a block for non-European child TB sufferees. It is hoped that accommodation for 100 cases of orthopsedic TB, and 100 cases of primary pulmonary TB. will be provided. This site is adjacent to Baragmanath Hospital. The patients will be under the medical supervision of the Baragwanath staff. "This generout donation is yet another example of co-operation in the TB. field between Government, Prowhose, Municipality and voluntary organizations in this case Cripple Care and Sants," said Mr. Paul C. Sykes, Settlements Adviser to Santa, His worship the Mayor of Johnneshurg, Councillor H. Miller, who is Chairman of Santa Jobannesburg has made the following statement: "It is a wonderful gilf as it enables us ta get to practical grips with the probless as early as possible. The Johnnesburg branch of Santa will devote a great deal of its efforts to the more practical and punitive aspects of the problem. It is my carnest bope that we will be able to commence building operations in the early part of the New Year. It will make room for many badly preming cases, which the bospitals cannot accommodate."

Santa Appeal Figure Rising Steadily

The Santa National Appeal agure has now reached £431,000. The aterdy flow of obsequen and donations that is coming in shown the goodwill with which the public is participating to Santa's Appeal. Among the various fund raising achiemes is the Junior Crusader Schemes. 25,000 children—European and non-European—bave here enrolled, bringing their contributions to over £2,280. Maney received has been put to immediate use, £29,500 has been pild out for the erection and extensions of accommodation at TB. Settlements.

### NEWS OF THE DEFIANCE CAMPAIGN

### First Woman Served With Resign Order

MISS BETTY DU TOIT, pational secretary of the Na-Cleaning and Dysing Workers and branch secretary of the Johannesburg branch of the union, and secretary of the Cleaning and Allied Workers' Union, has received a notice from the Minister of Justice, Mr. Swart, ordering her to resign from these positions within 30 days. She is the first woman to receive the order. Miss du Tail who is one of those arrested together with Mr. Parrick Dungero, informed the Press that the had also received a second notice from the Minister tor-

the corner of Fox Street and McLaren Street, a block from Marfhall Square Police Station. At this post office there is a wooden partition which separates the European from non European section of the counter. Mr. Selby entered the son European section and joined the queue. When he reached the counter and tried to band in a telegram addressed to the Minister of Justice, Mr. Swart, calling for the abolition of colour discriminarions, the post office official refused to accept the telegram. Mr. Selby continued to stand at the country. Meanwhile the non-European wanten and the African joined a European queue on the other side of the partition



Mr. Patrick Duncan being arrested at the African location at Germiston,

bidding her attending any meetings or gatherings other than those of a bana fide religious, recreational or social nature for a period of two years Both polices had been issued in terms of the Suppression of Communism Act. Miss du Toit said that before taking any action or making any decision on her next step she would have to discuss the matter with ber committee and union branches. She also intended bringing the matter up with the South African Trades and Labour Council.

#### European And Others Arrested

A European, Mr. Arnold Selby (14), secretary of the Africas Textile Workers' Union, two non-European women, Miss Dulcie van Buuren and Miss Margaret Johnson, and a Native, Zacharia Mondiari, organizer of the African Textile Workers' Union, were arrested in Johnnesburg for defying the aparabeid by Jawn in a post office at

and tried to send off similar telegrams. A post office official refused to accept these and told the non-Europeans to go around to the non-Europeans section. This they refused to do. The police were than sent for and all four defices were arrested and taken to Marshall Square. This case wap remanded to January 5. This were released on their own recognizances.

### Tried To Defy P.O. - Apartheid in Durban

Miss Sita Gaodhi, 24 years old daughter of Mr. and Mrs. Maoilal Gaodhi and grand daughter of Mahatma Gaodhi accomposied by two resisters entered the European section of the Broad street Post Office on Monday' December 29. They handed in telegrams addressed to the Prime Minister, Dr. D. F. Malan, demanding entry of the U.N.O. Commission into Sauth Africa.

The resisters refused to use the non-European section of the Post Office when asked to do so



Mr. Patrick Duncan with Mr. Manifal Gandhi on his right and other resisters walking through the street in the Germiston location.

by an attendant and waited wotil the telegrams were accepted by a toale attendant, who also most their names and addresser.

The resisters were accompanied by Mr. R. L. Atenstein and Miss Butcher who had attempted to do a similar thing in Capetown but on being brought before the Court was found not guilty and discharged.

#### Ban On Another A.N.C. Leader

Mr. Walter Sisulu accretarygeneral of the African National Congress and joint accretary of National Action Committee of the defiance movement has been served with a police in English. signed by Mr. C. R. Sware Minister of Justice, stating that "there is reason to believe that the achievement of Communism would be furthered if you were to attend any gathering in the magisterial district of Johannesburg."

Another notice in Afrikaans also algoed by Mr. Swatt, was served on Mr. Sisulu under on Act of 1914, ordering him to remain within the magisterial district of Johannesburg for six months.

"Neither the defiance movement dor any of my activities has anything whatever to do with Communism," Mr. Sixulu is reported to have commented.

केरड तथे किहा है। है हैनेटानी विश्व विश्वात कंपनी सन लाईहि क्षीरह हैनेटा

■પરેક્ટ કંપનીના હમેં: સત્તલ્વાર એન્ટન્ટ છીએ. ઉપરાંત

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### WESTERN CIVILISATION

### IV-SPIRITUALITY OR DOGMA !

(C. W. M. GELL)

THE point of the last neticle was out to suggest that Europeans and Americans should become Hindus or Buddhists, or that they should clavishly follow yoga disciplines which the East has found effective in its own context, There is an old Chinese proveed that, if the wrong man uses the right meant, the right means will work in the wrong way. Jung rendert this in the modern idom. "Denial al aur own historical premises would be theer folly . . . Only by standing firmly on nur own soil can we assimilate the spirit of the East." Any drastic severance from our own tradition violates and outrages our inner convictions which have centuries of accumulated history behind them. It is impossible for anyone to achieve spirituality in a tradition almost urbolly atien to him. As Rudhakrishnan says: "As a means of creative religion, the narive cult has so absolute advantage over any imported religion." We canwol, therefore, sucrely translate the Eastern truths of the laner life into a Western idiam and thereby acquire them for our own use. We have to learn from the East to give a new prominence in our lives to meditation and contempiation and, by thus developing our inzight, to found our active hie upon inwardness-to crease what Schweitzer talls "inward men with an active othic."

This is an ideal midway between the thoughtless, active self devotion of the West and the passive self perfecting to a which Indian practice has rather ton often lapsed. It was finely expressed by Dr. Harry Emerson Forsdick on a scenare to New York no titil Navember, 1915:

"There are two aspects to every strong life—receptivity and activity, relaxation and tension, resting back and working hard. A man who cannot do the former, can never do the latter well—never."

Schweitzer, after condemning the Western modd's "intoxication of activity," makes the some notes:

"We do not have enoughinvariance, we are not sufficiently pre occupied with one
own apiritual life, we lock
quierness, and this is not only
because in our exocitor, busy
existence it is difficult to obtato,
but because, ignoring its im
portance, we do not take pains
to recure it, bring too casely
contented with living our fives
as increolitered men who
metely aim at being good."

Prayer should not be a demand for the gratification of our desires; but a resting back, listening in the silence of our hearts for that still, small voice. It is what Heraclitus means by "listening to the exerce of things;" the Paalmist, when he maid: "Be will and know that I am God;" and St. Thomas a Kempia when he wrote: "Bleased are the ears which vibrate to the pulses of the Divine Whisper." Prayer is the practice of the Presence of God.

Indeed, we have no need to appropriate doctrines and dirciplines from the East. For, if we would learn to approach religion with greater concern for inner spirituality than notward observaper, we can find all that we require to re-civilise our culture in our own Christian tradition, both in ice Palestining and Greek origins and in the heritage of the European mystics. The world knows on finer example of the spiritual life, based upon a worlddenying or world-transcending religious inspiration but worked out in this returl (if contingent) world, than the life and reaching of Jenu Christ; and what a wealth of spiritual experience is available to us in the visions of those who wrote the Fourth Gosort and the Apocalypie, of Clement and Origen and the Cappaducian Fathers, of St. Augustine, Dianyains the Areopagite, Erigena, Abelard, Aquinas, of Master Eckhaet, Taular, Ruysbrocci, Jacob Bochrae, of St. Theresa of Avila, St. John of the Cross. These are only some of the names in a great army of spiritual warriors drawn from all the centuries and running through Bunyan, Pascal, Blake to Evelyn Underhill and Simone Well up our own

But unfortunately, owing to the historical circumstances of its early life and its imperial connection, Christianity 2000 abandoned the simple Apartolic faith -"Jesus is Lord"-and not only conferred upon him a divinity and divine interancy to which he enade no claim, but hedged this about with a complicated series of dogmas to which the Christian must either subscribe in tota or remain outside the Church. So that dogman became formula of exclusion from the family of God: instead of noting of teaching, imperfect burnan expressions of the inempressible eternal truth, supports and symbols for our guidance jowards inner realisation of that work. These decoras, many of them dating from the 4th and 5th centuries, have become more

or less repugnant to intelligent opinion; and this; combined with higher criticism, historical research and archaeological discovery (all of which challenge, some of the historical foundations of traditional Christianity), has led to the discrediting of the established Churches, which are commonly identified with Christianity itself.

Yet so far bee some Christians from sceing that, if spiritual truth be bound to particular hiscorical interpretations and timeconditioned dogmatic formulas, it must eventually less its univerral and simeless validity; that they not merely take their stand upon on indefensible doctrinal rigidity, but (some of them) go over to the dogmatic offensive, The recent enunciation of the Dogma of the Assumption of the Blessed Virgin-the actual ascent into Heaven of the earthly body of the mother of Jesus-has no basis is scriptoral authority or rational experience. The Barchian approach is no less uncompromising. The re-spiritualization of Christianity surely does not lie in this direction where faith and reason must conflict.

A accessive concomitant of this conservative actitude of the Churches to dogma is their claim to identify themselves with the Ideal, Universal Church of the Kingdom of God, with power to "bind and loose" on earth and with authority to decide absolutely on the validity of personal religious experience or belief. Since the test is one of conformity with the dogman of the Church, this claim is altogether dininct from the Indian appeal to reason or from the criterion of Jesus-"by their fruits ye shall know them." Nor by "fruits" did Jesus mess a rigid code of enternal conduct such as the Pharistes then prescribed and as some preachers of South Africa's largest Church sometimes still seem to be re-

It would be less than fair not to admit that these Churches which provide a completely logical and fully explanatory system of intellectual and apiritual security fibat ix, granting their initial dogmatic antumptions and the exclusion of private judgment) do . meet a midernread, contemporary eraving for authority, which may seem as much in the Coramunise purging of "deviationists" at m the Catholic anathematicing of modernists. Very many people long for certainty in their beliefs and are glad to have their moral decisions taken for them. Jung has spoken of this craving as "a bumilisting sign of the spiritual immaturity of European rean, but a fact with which we have to

Nevertheless, if Christianity is to meet the whole challenge of the

reckers"

modern world, there must be a relaxation of inflexible dogmatism (whether Catholic or Protestant) lowards a more liberal spirituality, even if this involves some loss of coherence in theology-a coherence which has already become questionable for thinking men because of the dubious nature of its basic premises. Side by side with those who cling to the security of traditional doctripe and his authoritative interpretation, there must be latitude of the mind for those who wish to follow the spiritual life of Jesus without accepting every particular belief of the Church. These Latter, more critical of intellect and stronger in heart than their brethren, have the courage to face the great mystery of life, knowing that there can be no certain or final knowledge. As Jung says: "The sten to higher consciousness leads away from all shelter and safety. The person must give himself to the new way completely, for only by means of his spiritus) integrity can be go further." All spiritual progress on which nivilization ultimately depends, finds its inspiration in the vision of those who claim this spiritual freedom. Buddha and Jesus, Socrates and Paul, Muhammad, St. Francis, Luther and George Fox were all nonconformists in revolt against the religious theory or practice of their day. Ritual and dogma conserve truths already won by individual intuition and spicitual-My which are the creative forces of religion, As Dr. Schweitzer has admirably put it:

"We know how much that is precious exists within the seclesiastical Christianity which has been bonded down in Greek dogntax and kept alive by the piety of so many centucies, and we hold fast to the Church with love, and reversuce and thankfulness. But we belong to her as men who appeal on the saying of St. Paul: "Where the Spirit of the Lord is, there is liberry," and who believe that they serve Christianity better by the strength of their devotion to Jesus' religion of love that by acquiescence to all the articles of belief. If the Church has the spirit of Jesus, there is room in her for every form of Christian plety, even for that which claims unrestricted liberty."

Religious truth, on which we base the hopes of sivilization, is independent of time and place and particular intellectual formulations. For the Christian the essence of religion is in being possessed by the living othical God, as incarnate in Jesus Christ as Will of Love.

"It is not Jesus as historically known, but Jesus an apiritually arisen within men, who is significant for our time and can cave it. Not the historical Jesus, but the spirit which goes forth from Him and In the spirits of men strives for new influence and rule, is that which overcomes the world, ... The shiding and sterest in fesus is absolutely independent of historical knowledge and can only be understood by contact with His spirit which is still at work in the world."

There is nothing, therefore, contrary to the emential spirit of Christianity in amending dogmatic creeds where they now conflice with historical facts and scientific conclusions; or in liberalming the conception of Christenliss bas sealord order lis of mob themselves Christian and who lead a Christian Ife, Indeed, this reform is absolutely necessary to the recovery of Christianity's spicitual and intellectual integrity and to the re integration of religion, thought sad ethics, upon which the humediate future of our Western Civilization and the survival of man depends. As Radhakeishnan says; "The spirit of truth never clings to fle forms but ever renews them . . . Truth may be impostable, but the form in which It is embodied consists of elements which admit of change."

To be Cantinged)

#### AFRICAN VIEWPOINT

### CHANGE IN CONGRESS LEADERSHIP

BY JORDAN K, NGUBANE

"RADITION has fixed the festive season as the time when political organizations in the African and White communities take stack of themselves. This is comswhat resfortantle becomes (t tends to tob events happening at this time of the gray of much of their real significance, A care in paint was the election of Mr. Albert John Latholl to the presidency-general of the African National Congress at Johannesburg last month.

His choice of this particular lime is an important expression of African apinion, And with the general elections in the white community not very (at off, it is desirable that the elgalificance of this should be given wider publicity

Mr. Lethull took over from Dr. Moroka when the political politics purseed by the latter were gaining universal neceptance among large pretions of the African people, It was generally felt by these not in cless touch with African politics that if Dr. Moroka did not decline to stand for election, he would be retarned to the leadership of Congress again. This line of opproach was reinforced by the organism that in any case it would not be wise to change hornes in mid-atrenm.

In African eyes, however, two events had accorred in recent months which bad made it (m. perative that the community should make its feelings known in no uncertoin manner. The first was the court case in which Dr. Maroka and some of his advisers in the national executive committee of the African National Congress were obserged under the Suppression of Community Acr. During the triel Dr. Moroka la reported to have made a plee in initigation in which he seemed to lay stress on the fact, that his excestors had helpes the Voortrakkers when the fortuner of the latter were

low. I read the avidence as reported in the Press and the impression I got personally was not that Dr. Moroka had tried to show how his aucestors had helped the Voorirchkers to destroy, among others, the Beanto, but that he had rought to show how the policy of on aperation between white and black is traditional in his family and how he had tried to pursue it la the African National Congress.

Unfactopately innamed as the Coverement has worked up an nati-African hysteria in sections of the Afrikans community, there is a growing sati Voortrakker hysteria in rections of the African people on well, I must explain here that this is not directed against the Afrikannu spenking people. It is an unmietakable reaction to Malaniem. The Malanites regard themreless as the only guardians of Afrikana autture and the only upholders of Voortrekter ideale. Because spartheld is anotherns to the African, anything racial with which this Government is suggestated in sico anutheren. The Voortrekkers fall in this category because of the Goreroment's claime.

For Dr. Koreks publicly to claim association with the Voortrekkers was received in the African community as a demonstration in sympathy with aperchald, however indirect. The delegates went up to the Johnnumburg conference driercalmed to express firm disapproval of anything which might in any way be construed as hobselving with spartbeid in any shape or farm. Alshough the resistence movement -nbish Dr. Maroka had led-bad secred enterending victories, uply 47 delegates to the conference remembered this as against 160 who atrough disapproved of his behavior

Secondly, in weighing Dr. Motoka sgeinst Mr. Lathell, the delegates siso found themselves in

the position to express another oplolon on aparth-id A few weeks before the Johannesburg conference Mr. Lathali had been displesed from the post he had held as Chief of the America tribe broades he had refused to realgo from the African Notional Congress or the resistance movement.

His firm stand against Dr. Mainn received universal approval in the African community. Most delegates weal up to Johonnebarg determined to express rieur and anombiguous arefidence in Mr. Lathell The election of the President-General gave them the heat opportunity to do this is a way which schody coold relatable.

In this light, Mr. Lathuti's victory It a natoworthy defeat for opertheid. The African people have made it as clear as democracy allows, that they will not tolerate anything toggetting a caming to terms with apartheid. Although Mr. Lothuli was early a provincial leader, his heroic atand immediately made him the eyebol of African resistance to apartheid tyranny.

If the Government claims that spartheid is being supported by the African people, Mr. Lathuff's election is a shallering reply.

Incidentally, the election abould also give heart to quite a good many fedians and Enrogenne who were murried over the activities of Mr. S. S. Bhinge, The choice of Mr. Lathuli-by 150 votes to 17should make it clear to all which way the African is going. Alter this we should not hear much about Er, Theogn again,

Agart from being a tote of con-Adence in Mr. Luthuil for his stand against aparthaid, his election rearks a turning point in Congress policya shift towards canstructiveness. The revisiones movement has been at least \$5 per cent, specessful and the leaders of the African National Concrers are ratiofied that the first place of the movement line shown that they have the African commanity calidly behind them

Their natisfaction has been inareased by the effects of the carppoign on the European public. It has tel in motion a morrmant which might one day torn this country lote a loud fit for free men. to live to. I have in mind the decision by white apporters and sympathitem to participate actively In the recletance carepaign, By courting imprisonment side by side with the African and the Indian they have given substance and reality to that concept of South African pationbood which regards the various racial groups to this country as equal officers and coballders of a new and greater South African nation which shall notect merit and not selous as the critetion by which to seems the value af a man.

Mr, Lathnii, in ble acceptance speech, made it plein that the

policy of the African National Coppress, the policy wilch he blot. self will carry out energetically, is to make the European and the African and the Indian rediscover one another to abaring a acromou nationbood and in feetler bound together by ideals held in commen

This calls for emphasis on a growing scale on the constructive associated the resistance measured. Vary many top gotch man fu the African Mational Congress have the feeling that the success of the cum galgo now calls for this It is a trying phase which cette for rare qualities of leadership. When the delegated met in Johnne-borg, they decided that Mr. Luthuli le the best mrs to carey sion million Africans on to the next phase of their straggie in alliance with the Indians and the Whitee.

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p.m. 10 5 30 p.m.

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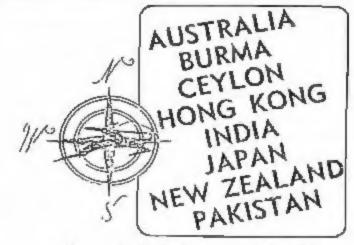
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### NATAL INDIAN COUNCIL FOR CHILD WELFARE

THE conference of the Natal Indian Concell for Obild Welface was hold at the flotten Hall on December 20 and 21. The conference was opened by Dr. A. W. Herrnic, abelians of the South African National Council for Child Welface, who had specially come from Johannes burg for the occasion.

In her operation. Horrologald, for six years she had been chairmen of the non-European Standing Committee of the National Conneil for Child Welfars, and it had been necessary for her to keep steadily in raind both the consense of apinion of the Council and the genuing thought of the non-European Child Walfare Societies affiliated to that National Council through the non-European Steading Committee.

"I myself am a clause believer in voluntary setion," she cald. "By the give and take of thought and exchange of spinion sectal institutions grow. By raspect for epigions differing from our own, by the attempt to understand the reasons for them, and the determination if one does not agree with them, gradeally to change them by reason and understanding, we gate in depth and human sympathy."

"In the work of the fitsoling Committee," she continued, "we constituted," we constituted, "we constituted, "she continued, "we constituted the Natal Indian Connell for Child Welfare one of our strongest supports. It is you who have taught me at any rair, the value of Previocial bodies. Doring the war your Cancell was not very setter, but since the war your organization has developed under trained guidance and I can speak with conviction of the growing value of the work you are deline.

The Children's Charter folle na," said the speaker, "that mankind owes to the skild the heat that it has to give. It tolls we that the child has the right to be heen in bealthful gurroundinge, to get the nonvielment that It needs to develop its mind and body, the shelter and the loving ears that it needs to unfold its personality. Teninlog to fit for he niche in the working comtonnity; opportunity to express the majoral empileme and opperioulty to share to the spiritual values of human life, and piro to earry the responsibilities of citizenship. There are the values we have to use to guide nr.

"In 1944-45 three medical investigations of the highest distinetics in Engiand made a servey of bealth conditions in Engiand. They wrote these worder "The execution of our cities during the war and the

Antings of our Medical Rescaliing Boards have inid bare such a mass of preventable disability, at underscoutshment and poor development that we are astronal. There is much to be done; we know how it about be done, and it is within our capacity, if we have the will to do it.' England is larging her problem manufactority."

"Now, in our country los, a survey has been made, a correst of Indian Life and Labour in Natal- I think we should all be grateful to Professor Barrows and his emistants, for the excelul study they have made of many sepects of Indian Rife in Natal. All those who earn for buman lives, and especially those who work for shift welfare should make a very coreful study of this little brockure, and year by year on attempt aboutd be made to ot besilvath appliform off page this study are altered so that any new study made, let us may be five years time, will show a very rough improved picture.

"The 1951 course showed that the Indian population of Patal is now 298,205. Beven out of every ten of this population live in the cight largest towns in Natal.

"The copolation is a youthful one. If you sent of the Indiana in 1846 were under the age of 15 years and only 10 per sent were above the age of 45 years! Among the Europeans only 26 per cent of the population was nader the age of 15 years and 28 per cent was over 45 years.

"New, in these years that see upon up, we shall have up inerrasing examber of youthful solute, marcaing, needing bours. producing children. For these schools will be needed, and later. opportunities for work, and reereation and opportunities to talfil hurgan nepirations, Professor Burrows care This growth of Todian population in an important factor to equilder in planning to meet consumer demonds, especially for hooses, rebools, hospitals, health cervices and urban amenitier, as well so gauging the supply of prailable labour for indostrial, commercial and agricultural employment."

"Child-death rates," she said, "is very high and in recent years one in every three doaths has been that of a child under fitness pears of age. During the year 1949-50 27 per cent of Indian deaths is Durhan were of infants moder one year. The main causes of these deaths were gastro-enteritie, putsmooth and processively, all easily preveniable conditions, and largely due to ignorance which can be over-

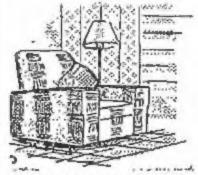
Our instabilità accesses so child welfare organizations is with the social sociales and we must be very grainful for the strides that have been made close the Commission of Enquiry toto Scolal Security, which was appointed in 1943, unde its recommendations to the Government, in 1944 Old Ago Pensions and Bilad Pensions were unde available to Indians and in 1946 the Disabilities Gent Act included all rapial groups.

"In 1949 there were 1,588 Indians in receipt of disability graple at a seek of £37,525 and 5,005 Indians reseived old age pensions at a cost of £117,768. In 1939 only 90 fewilies received maintenance grapis. In 1949 3,132 reselved in all an amount of £138,721. There is no doubt the solivity of our oblid welfers sociates is integrly responsible for bringing the need of the families to the stienties of the authorities.

"In Murch 1946, 1604 Indian families also benefited from the family allowance grant at a cent of some £19,000. We have took this grant fewing to the sparihold policy of the Nationalist Gaveroment) but the non-European standing committee naverocease to call the alteration of the authorities to the need. Some day, I feel sure, this grant will be frestored,

"The National Council of

Oblid Welfare has the well-being of every skild at heart. It will always do all it can lo press for better souditions for all oblideen, and this Provincial Council can real assured that serious affection will always be given by the Nailonal Council of Oblid Walfare to neads and conditions which require the help of the Previousal and Union authorities. The new chairman of the non-European Standing Committee, Mrs. Newman of East Landon, is a vacy keen worker for all underprivileged people and under klise Magkenzie at headquarters you have a tireless and devoted other daing all in its power to improve conditions all over the conster. At the same ites the National Coopeil in its larn, most rely on the incal bodies for the sotual work. The ultimate development of each obild walfare seciety depends on the energy and enthusiasm of the ineal semannity. It is for this reason above all that I wish to congratuicie Netal un its Indian shild welfers societies and this Provincial Conneil for Ohlid Welfare for its co-ardinating work. It is on old asping that a ohnin is only as strong as its weekeet Ruk. Our multi-racial society execut prosper as it se dans spottibana elider blands Peat. Burrows has described exist in our caldet-



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### Pakistan News

From Our Own Correspondens

Karachi December 14.

MONG the problems which A the tistermen of Pakitian must solve, there are three which command immediate and urgent attention. Without ecching to anters their relative importance, they are: the encrent coonpute difficulties, kashmir and the framing of the constitution.

The economic difficult es aca described or such and unt as a critic which a few months ago, thry theretened to become, The aituation arose early the 1352 when it was evident that there were no customers for Pakings colton, very few customers for the jute and, to crown the trouble, the former corpluses of home grave food grains had become a deficiency It had been constantly stated that in food grains Pakistan always could and would be able to proside for brescil with, cometimes, a surplus for export. The carmines from the sale of juic sad colton were to provide causey for the purchase of those articles of food which Pakistan does out parduce at ell or is sufficient quantity and for the purchase of manufectured goods and equipment which the country does not yet make for Itself.

The lond grain deficiency coust be regarded as a sections ground of criticism of the administration and, after a good deal of specious excuse, it is now gatefactory to read that the country's public men are squarely facing the reasons for it of which the thief undoubtedly is that too many Brattetous farmers lurged ever the much land to the production of cotton. That this it so, is best proved by the fact that the cotton crop 1958 53 Icason will be by far the largest since the birth of Pakistno. The excess caused be explained by impleved merhads of grawing and Nature's beneucence,

As toos as the situation prebentad itself, measures to deal with it were adopted. To prewest demoralisation in the cotton market, the Gaverament fired a floor price at which il was ready to buy all approved cotton; the cotton export duty was lowered and, to cover the possibility of diminished extained in foreign exchange, the Open General Licence was much restricted la 11s scope. At the come time, Banks were sorteueled to open Letters of Cerdit, antended for

the importation of foreign merchendise, only upon the deposit by the importer of resonant margins which, in the case of goods on OGL, was fixed at seventyave per cept and in the case of goods on licence, fifty per cent. The Sinta Book of Pakieton iteueil further directions intended to gravent erecion of the score of these lem-Intense on imports.

In the result, the Government found itself the owner of practically all the 1951-52 ressons cotton crop and, it roust be conceded, the Palesten Cotton Board did a good jub in disposing of all the cotton within a short lime. Substantial deals were negotiated with Cheas and the basence was sold to smaller lots elsewhere. The loss suffered by Goveroment was nuret by its carnings on the reduced Colton Expert Duly and it may be said that in taking over the sale of the 1951-52 collan crop. the Government acted efficiently and affectively.

As to jule, the Government has faced the situation of sectively and has appounted the reduction of East Beagal's jule ecreage from maleco acous to five annes. This is a bold and encouraging step which is doubiless based on the knowledge that certain lypes of fine quality jote are produced only in East Pakinten, That this is to, is established by the Jute Board's recent ananuscemeet that the floor prices of fine qualities are to be raised. The land which is released from jule production will be turned to rice growing.

The figal measure of economie adjustment was the cancella. tion, in tolo, al the Open General Lazence to emport This was appropried just prior to the Commanwealth Prime Mioister's conference and le is fully aspected that on the setura af Khopin Neximuddia and the Ministers of Finance and Commerce who accompanied him, the future Impart policy will be defined.

Thus, we are justified in calling this series of reverses a difficulty and not a cricis, The trouble is not yet aver, but there are clear signs of heating. The 1952-53 cotton crop, which, patil recently, was p ling up in the goods yards at Karachi, is brginning to move and although money is still very light, there is a secon of optimism among the wellinformed and sounded mon of busiouss,

It is natural enough that there should be much talk and meny rumpurs concerning the possibility of a devaluation of Pasistan's currency It is a matter which regularly crops up, especially so at such fames as those we have deterried, and is always a topic for much argument, but it can be esserted that the prospects are remote and become more to 45 lbs situation improves. The importable to Pakistag of an understued currency is evermout signe she stands in need of so much to the way of capital goods and equipment from sent position may call for determination even timegency but as time passes there must he a demonstration of its material benebis.

All in all, the break in the summer of easy modey, which Pakislan has cajoyed for five yrare, will have selutery se-sults. Too many people had forgotten that Fortune is a goddess who can fromo as well as succe. From the economic troubles of 1952, Pakislan it likely to emerge wiser stronger and fundamentally sounder.

#### Problem Of Kashmir

Not, it appears so pielding to the excelious of the Governments, is the problem of Kashmir which drags on from one abortive slep to the next. A kind of relified obstrumcy seems to have gripped both parties, but in Pokislan it is now felt that whereas, at une time, Mr. Nebru was bibting for what he thought blusself entilled to, be is now dishonestly evadore the only store, namely, s free and face plebucite woder the suspices of the United Nations to which body Mr. Nebra was the first to appeal, To many Pawislabis, this is

painful wece Mr. Nebru bas niways been regurded as one who, whatever might he his Opinions, was a men of personal integrity,

The present disturbances to Easherit, created against the Government of Shaikh Abdullah by the Praja Patished, are regarded in Pakistan an certain avidence of Hoody chausions and the insecurity of all Kash mir Muchens, It is hardly nossible to blame them. When leaders of the Hondy Mahasabha go the length of picketing the Indo-Pakiston test matches, which have been playing in a groundly sporting spirit on both sides, l'akistnois may be forgirea if they wonder bow pincers are the sentiments of the Republic across the border.

(To be continued) . . . . . . . . . . . . . . . . . . .

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### INDIA LETTER

(Fram Our Own Correspondent)

Iran Press Tribute For India's Five-Year Plan

VIDELY circulated Teheran Daily 'Bakhtar Imroz' bas commended India's Fire Year Plan as a big and proiseworthy economic step let geocral speedy betterment of the country.

The paper toys, "The place actor at self-sufficiency in load as well as rapid radustrialication of India Practically sothing was done during the British tule for the economic welfare of the country inspite of todis's very rich and varied natural resources. It is beartening to find that ever since Indiana essumed administration under the leadership of Mr. Nebru important and far-reaching sleps have been taken to gradicate economic alls of the country, most autitanding being shoulder of Zamiodari (landlordism) and other agranen referms such as construction of preful dams and the establishment of a chemical fertilizer factory, first of its kind to whole

"The Five-Year Plan is indeed a great step (arward calculated to yield someone brackt to the country. Added to this the Indian Government has decided to industrialise the country which would render her independent of foreign goods. It was for the achievement of this object that Great Guadhs had satsoduced as important measure in the thape of Charkba movement."

### Untouchability filegal In

Kr. A. D. Muni of India last month described as an unsaturfactory presentation of allieged estouchability to lode in the report of the Economic and Social Council on World Social situation. Mr. Many was speak. son in the debate of the General Assembly's Special Committee, He said that there was no untouchability in India because the constitution had made it thegal. He added that Harrison (notauchables) as India Governmout called them received all poportunities of public life and one representative of the community was an important mem. her of the Central Cabinet. Mr. Many and that Harrison were represented in various state govto station the all bee statement tomal and economic reform participation of Harijans was torited and equated.

### Yugoslav Goodwill Mission

dorsing firmboog valueged A to India consisting of five leading personalities of Yugorlavia ectived in Delbi last month, The column is led by Rodaljub Colaborio, Pederal Minister for Education and Culture. Other members ate Vladimir Simic. speaker of the House of People of Yugoslavia, Lazo Kolissviki, Prime Minister of Republic of Macedonia, Avdo Humo, Deputy Prime Minister of Republic of Bosois and Hercegovins and Mrs. Vida Tomaic, President of the Yugoslav Women's Association. The mission will spend a month to ladio meeting important Indian personalities and Viniting places of scientific, cultural and jadustrial importance. Throughout their stay they will be state guests. This is the first goodwell messon to come to India from any European country.

#### Winners Of Mabavir Chekra

At a special suvestiture at the Reshirapati Shaven in New Delhi last month President Or. Rejendra "resad presented Mabavir Chakra to the next of kin of the three officers of the Indian army who died to the defence of Kashinir. The Officers wate.—Bisgudier Mohammed Usman, here of the bettle of

Nausbern, Lt. Col. Rai, who stemmed a tide of renders on Stipager during the first days of the Karbmir operations and Lt. Col. B. H. Talia who died delending two wital pockets just outside Nausbera. In the course of his appeals President Dr. Rajendra Prasad said, "Three officers whose memory we are going to honeur belonged to three different communitiet-Norlim, Hipdu and Sikb-and they have shown not only great beroism, devotion to duty and ability is enditory affairs but also how our army is composed and it fights for the protection of all. I, therefore, have great sease of pride to offeriog these mementor to their beirt." is the first time that the Presidont bimsell awarded Mahavir

### Glass House For Wheat Rust Research

à glass boute for wheat rerearch was opened at the Indian Agricultural Research Institute at Pass by Dr. P. S. Deshmukh, Manuter for Agriculture. The house was built under the coordinated wheat that conitol acheme of ludia Gaverament, First of its kind in India so far as equipment and improved sesentch methods are concerned the giors bouse har cost nearly Rs. 55,000. It will provide for research on wheat rust and for varieties for their femiliance to rust to platos. Two more glats bouses one in Simila and the other in Hilgiria (Madres) will be constructed during the financial year,

### RHODESIA NEWS

(From Our Livingstone Correspondent)

PROPOSALS for the setting up of separate African States in Central Africa, where the more educated Africans cauld take up senior positions among their own people, were put forward by the Marquis of Grabaca. He said "I would like to see fitsch States where the Africans hold away and other States in which the Africans receive our belp,"

The Pedemition of six territories in British East and Central Africa with a total population of twenty-six million was proposed by the Capricon African Society. Southern Rhodesia, Northern Rhodesia, Nyasaland, Kenya, Uganda and Tangan-yaka, covering an area of about one million square miles. The society is in call a conference of the leaders of all races in the plan and to consider other more detailed proposals.

Belgien Colonial authorities in Africa are watching for any sorted of territories from Keoye

An indured reference to the Man Man was made by the Lumba Magistrate, Mr C. D. G. Harbord, when he secreted two Africans to long terms of imprisonment for publishing circulars afleging a plot by a European to posson sugar sold to Africans and make them stenie Mr Herbod seerenced the ottoproal of the two accused Africans to three years' bard labour (the meximum papalty). They were found after office hours in the duplicating room of the Government Information Office making capies of the elstement.

A commemorative issue of silver crown pieces to mark the Rhodes Centensry celebration and the 1943 Exhibition will be made by the Southern Rho-

desin Currency Board, it was Jearned from the latest issue of "Centenary News,"

Mr. A. B. Pant had gone it New York on the 5th October, 1952, as a member of the Indian delegation to the current session of the United Nations General Assembly Mr Pant has just accoved in National, and at it and yet known whether he intends to visit this territory—Northern Ronderia.

#### Seats For S.A. Indiana In Medical Colleges In India

LIMITED number of seats A in medical colleges to ladia are reserved for studouts of Indian arigin demicibed abroad, South African Indian students can also apply for nomination to these reserved scale, Candidates who posters the miormam qualifications given below should apply in the prescribed form to the Assistant Secretary to the High Commissioner for India, P.O. Bax 8327, Johnnaesburg. Full details and application forms can be obtained from the office of the High Commissioner for lodis, Johannesburg. Such studeats as are already studying in fudia may obtain application forms from the Secretary to the Government of India, Ministry of External Affairs, New Dolhi, to save time.

The minimum qualifications for admission to a medical college to India is later Science examination of a recognised University in India with subjects Physics, Chemistry, Biology (Boleny and Zoology) or an examination which is accepted an equivalent to the Inter-Science cuambation by the university concerned.

Students who have passed the BSc. examination of a University in South Africa with Physics, Chemistry, Botany and Zoology will be eligible to apply.

A candidate who at the time of application is not eligible for admission but it studying for an examination success to which will render him eligible for admission can also apply. But only these candidates who escure either a first class of a high accord class to fater Science examination held in thereb 1953 will be considered.

All applications must reach the office of the High Commitsigner for India by 25th February 1953 at the latest. Any application freezewed after that date will not be considered.

### MORAL RE-ARMAMENT

New World News Agency, Johnnneeburg, sinler

T New Delhi en Dutember 17 the Grand Cross of the Order of Marci, the highest honour of the Ocranes Govern mont, was conferred on Dr. F. N D, Buchman, founder of Mora) Re-Armacicut, in recogattend of his contribution to post-war unity between Germany. France and other couptries. Dr. Ritcher, Councillor of the German Embassy, in making the award on boball of Presidet Heust and the Federal Ropublic of Germany, said.

"Moral Re-Armament is well hnows all over the world and ber become a coost important and influential force not only in the field of religious but in the field of practical politics, international, external and social. You were the first foreigner who brought Germans again to touch with the world outside the barriers of foreign occupation. This decoration is an appression of our thankfulness, our deep sympathy with your movement, our goodwill to the world and our everlasting gentifude."

Court Stabulous Osterog, the Preach Ambassador confirming what Dr. Richer had said, emphasised the significance of the popertion against the background of 4 or 5 centuries of Francu-Garman somity, "The effect of MRA on plans and politics after the war has beload our Governments concretely on both sides," be said. "It is evident that if we wont peace then an end court come to all this enceity. The basis for union in Europe must understanding between Frenty and Germany," He referred to the fact that the French Government had award ed Dr. Buchman the Lagron of HODBUT 2 YEARS BEG.

The Acting speaker in the Indian Parliament commented ed the significance of official representatives of the French and German Governmente foteing in this coremony on the soil of lodis despita some dillergones in policy between East and Wast. He said, "Under the leadership of Dr. Buchman we can meet," and expressed the kope that this event would be

the inauguration of world peace The ceremony was aftended by Ambessaders and other important dignitories.

Dr. Buchman in travalling through the Par East with a Boral Re-Armament task force of 180 at the invitation of Goverament and piler fraders in Coylon, India, Pakistar, Burma, Therland, Indonesia and Japan.

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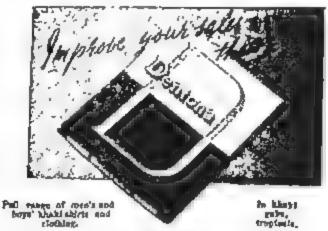
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### DIPLOMACY FROM GLASS HOUSES

OVEMBER number of 'The Forum' (Johnnesburg) writes. Dr. Mahan's treade against India was a diplomatic blunder of memorable size. It was nicely timed for the opening day of the current session of the United Nations and it bore all the marks of full debberation. To defend South Africa against criticism led by India, the Union Government resolved to adopt the old strategy that attack is the best form of defence; and, child-like, to cry out, "You're another."

It is a strategy that is bound to fail. The reasons for its failure should have been apparent in advance to anyone with even a limited knowledge of international politics.

For one does not have to claim profound knowledge of the way the world is going to recognize that India to day holds a key position in the bilance of power that divides the world. A glance at the globe shows that India fiet adjacent to both Russia and China as well as next door to such unsettled countries as Iran and Burma. If India chose in a conflict to side with the East rather than the West, the whole outlook would be gravely altered. At the present time, India is following a careful pokey not of neutralny, but of independence of both the great power block of West and East. She declines to commit berself to either side, preferring to judge every international issue on its merits.

This may or may not be an admirable policy to pursue amid the tensions of the times, but it is a policy that India does follow and that the is free to follow. In these circumstances both Britain and the United States have adjusted them solves to the fact and taken proper account of it in shaping their own attitudes

Dr. Malan's blast on the subject of India's internal problems emakes into this international airuation with the delicacy of a bulk into china ahop. It can have produced nothing but embarrassment and dismay among South Africa's friends abroad.

To make matters worse, Dr. Malan showed himself ignorant about what is actually happening inside India. When India attended her full freedom five years ago, she set about providing herself with the legal framework of a modern state. The new constitution, drafted entirely by Indians, includes a bill of human rights. The legal status of the "untouchable" out-castes was revolutionised. The practice of "untouchability" was abolished and the disabilities formerly attached to it were prohibited by law. The power of the new state has indeed been used to fight against all forms of religious and racial projudice in India. No doubt things as deep-scated as those projudices will last a long time. No doubt they are not easily removed by the mere passage of laws against them. But the incontestable fact remains that under Mr. Nebruls wise leadership, India is exerting every effort mat a federal Government can make to put in order her own huge, untidy house

It is true that people who live in glass houses should not throw stones at their neighbours. That is why Ind a has been busy ceplacing her most exposed glass walls with solid brick. South Africa, on the other hand, especially under the Nationalists, has spent an inordinate amount of energy in extending her glass walls. The world keeps looking with surprise through these walls and sending journalists to report on the curious building operations. This is the time Dr. Malan has chosen to pick up a handful of stones and throw them back as India. It is an action that would be easy to understand in a battle among schoolboys. As a method of national defence, as a contribution to international order and security and as a novel departure to diplomacy, these factics have nothing to commend them.



The duty of a laywer is always to place before the judges, and to help them to arrive at, the truth never to prove the guilty as innocent

A man enting meat...but hong in fear of God is neaver his salvation than a man...abstaining from meat, but blasphening God in every one of his nets.

-Mahatma Gandhi.



### INDIAN OPINION

FRIDAY, 9TH JANUARY, 1953

### Change Of Namé Suggested

Off NDIAN OPINION' was alguify that. It is felt that there The necessity for the publication of the paper had prince then to ventriact the grievances of Indians. etitled and domiciled in South Africa. Tuese gelevances bad arisea awag to Indust being discriminated against by the White Government on the bank of their race and colour. Indians. however, who had advagged both educationally and economically claimed equal opportunities with the White man. This was denied to them and discriminatory legislation was passed against them-The fight against such legislation has continued ever ance. In the meantume the other communities have made great progress and are now asserting their legitimate rights to the land of their birth. The White Government is averse to conceding those rights and have now made two distinctive groups the White and the non-White. The policy is to create as many different groups within the age-White groups at possible with the obvious object to divide and rule. Placed under such adverse circumstances the mon-Whites have now worked into a common front. The question today has become one of While vs. non-White. It is no longer a question between Whites vs. Jediags.

In the circumstances the own-I on has arusen whether the name 'Indian Opinion' in not outdated and whether it in pot denirable to change the name muo one which would embrace all the app-Whates. But then there are Whites too who are strongly opposed to the rectal policy of the Government and seek the abolition of the colour bar from the South African Jegisterion and atted for justice for all South Africana. So then it in could not a ducation of Whites ve. nonwhites but of Justice vs. Injustice -Right vs. Wroog. It in felt therefore that 'Indian Opinion' should represent that broader bunds sorts of hos should

founded fifty years sen, is a lack of true stateamanable in South Africa and that it would be fitting if the poper founded by Mabatma Gandhi would point the way to that. The view has therefore been expressed that there should be a change in the same of 'Indian Opinion' to stut the present changed gircum. sunces. It is felt by thore responsible for conducting the paper that the reading public should be taken into their con-Edente in this matter and to get to know their waster. The goestion before them is: (1) Whether the present name of the paper should be changed and (2) If it should be changed what should be the new name given to m?

From a purely sestimental point of view many would be averse to changing the present unme. But it in dezemble that much importance should not be ettached to recomment and that the question should be viewed from a broader aspect. We would coquest the reading public to give their views on the marter within par month from the date of this mue. The management will try to respect the wish of the majoraty but it will be solely in their descretion to set as they deem fit.

One of the new mamps already suggested is "The Statesman."

### The Plight Of Indians

HE following letter appears in the Rand Daily Mail dated January L.

Shi,-The Kingapulary Taxo Corn. til's action to recommending to the Land Texase Advisory Board that Krugeridiop be made an eien for Beinpeak acceptible only, and that all Aniable tradute should sende doing fame. ness and flying in Kriegerideup ben come as a seco shock to wany Kurepean teridents of the town. It is a wiched plan, completely unwarthy of Kauguridrop, and one which, If secretabily carried aut, westil throw ton Asiatle men wemen and children on to the streets

Thuse people (ive on a usually modest income derived. Iron trading with Europeans tibes are not allowed to reads in the locations) and have been good and peaceld) citizens and onepayers of the form since expelitions days.

It is torrestable that not one member of the Council, apparently, telend his voice in present agreet this schume, Many Bosspens ruce payers, however, are foregree that their Town Council should have in much ob toggested it. It is an author title thit-descrimination on parely regal grounds-ohich gives Sauth Africa such a Lad same everypg. It fo me-Christian an undernocrat a. - C. R. S. PALMAN

The pright of Indians to the Union has no bounds. Indune in Pretoria, Springs and other tower too, we understand, are faced with a similar situation In the errougationers we have no doubt we are voicing the senuments of the Indian commuonly as eaying how very grateful we are for this voice of sympathy and purities coming from a teue Christiag. It is lifte a ray of light against the encircling gloom. Unless the volume of the voice grows rapidly the Indians and the nest-Europeans will undoubtedly suffer but no one knows what will become of South Africa herself. We are tempted to quote bere from a letter we have toceived from a distinguished European friend the following words: "Por the asks of the Europeans as well as for the non-Europeans I can only hope and pray that Tuestice may be done. If not, we Europeans with ultimately suffer more than you of other races in the couplry,"

It is bigh time for those Indrags who are still apartienc and who are carefully guarding their marerial wealth while others are suffering, to take a leason from these happenings. However much they may guard it their material wealth will slep away unknowingly. What will remain with them in their macheod. That will live till eteratly. If they have not that they will 'die like worms and nobody will take now notice of That is therefore the greatest wealth and the Government has given them a unique opportunity to prove their warth. Are they going to have faith in God and obey He tap or live as slaves of the tyrapt. They should eather die at the bands of the tyrest than to surreader to his will and live an (gnominous life. God alone is our Savjour and we must dedicate our all unto Hum. That is the only way we all have to take. The sooner we ecalire it the better for us and for all.

### Catholic Church Shows The Way

ALL men of goodwill and, in particular, the Christmans in all parts of the world will receive with poylul gratitude the news of the appointment of Manager Emrezouel Mabathogra as Bishon of Leribe. That is the first occusion that so African has been elevated to the biecarchy of the Roman Carbolic Church and in effortiat executals this marks so suportist turning-point in the buttery of the Christian Church to Airres south of the augistor.

The appointment is an elegizent recognition of the fact that the African, like every other human being created by God, is as devoted to the service of his Creator as any other human being. In a country dominated by wicked eachel ideas, the need was very great for the Christian Church to witness for the Africas in this regard.

But a particularly gratifying aspect of the uppointment is that once more the Roman Catholic Church has taken the courageous stand of asserting its unchakenble belief in the brotherhood of Man sad in the common fatherhood God. It always seemed strange that in South Africa the Christian Church more often than not temporated when it came to declaring openly for this principle. The Catholic Church has taken a clear and unambiguous stand and this should make it clear to all the world where the Church stands—for it it one thing to declare principles and in our experience it is quite another thing to practice them in dealings with the man of colour.

We speak for every South African of goodwill, regardless of creed and colour when we warmly contratulate the Catholic Church on its decision. And while doing this, we should at the same time warmly congratulate Mempant Mahathoons on the distinguished service be has given to the Church and which has enabled him to demonstrate that the people from whom he comes are as good children of the Creator as soy found on earth. Monageor Maprincipal par mon distinguished becour for the African people as a whole and the Roman Carbolic Church by recognizing his care abilities, has won for itself's proud place in the bearer of very many Africana-even outside the Church.

### NOTES

A Wasning To Those Who Travel From One Province To Another

DE wish to speed a note of werplay to all for diana who enler one Prowlood of the Dulca from paother on any account not to do sp without sensiting a percell from the Immigration Departs most. For if they do and are aspabl they will be repolicy the risk of being looked up to privou lumed stelly and kept there for one tright and busted up the nezi day before the Maglatrate who is empewered to septense befolyces person being copyloted to a mortimum period of three months' imprisonment without en option of a fine. The sutborn Hen are no etriol that they do not even allow each a person to be released on ball. The grant of of exam ping participers (tare). ling by tests on border towns. whether they hold a percent of POSTER OF NOT her been done away with for a good decably long time. and no vigilance is kept on those travelling by road. But the law la attil there and Is being overstrigity notateed nader the present Gaterhmout who is determined to adopt every possible means to correct be Indiane and. on the alightest protect, to get them out of the accepty. Nobody should therefore take sor rick united he or she does it intentionally to defy the law and in fully propared to eaffer the paubliquencis.

Government Makes Another Mistake

The decision to reject the Idea of the Datted Nations Commission on sparthead cemion to laverigate esoditions on the spot to a deplerable and unelatesmentife binnder on ibe part of the Opvernment. Not so very lang ago the Bolon Boversment fold the United Nations. that it deplores colour dieerical nulon. Very many people to this econity raised their sysbiams recetically when they read this, But once the United Nations had duolded to come and find out the truth for lively, if South Africa had nothing to hide, it shoold have allowed the commission to come. As things sland, nobody with intelligence will believe the thinge the Gorerament says at UNO on its good letentions towards the case walls langup il under region to that good to be applected to public resultay. The truth which the Government recht to bide in that there are very many things which the commission will bring to light which have not by to

now been published. For, in all seriousocia the non-Europeans have been very modest to stating their case against racial opposealon. Their strongest todiolments of aparthete bare been Stile more than nuderquaresonts.

Greater South Africa

In Manuature

In the election of replat equilion which now reger to South Africa the news report from Johannes. borg describing the guests at the Dishop of Jahangeshurg's okildran's Chr stines perty was a ray of light which once more fustifind the bears, the mortiface and the struggles of those who labour for a Booth Africa where mark alone, and not calene, will be the enderion by which to marrie the value of a must. According to the name reports, the Bishop Invited the chastree of all the Anglious slergy in his disoces regardless at colour, to a Obristmar party. African and Entopean obildren played freely, without toblustions on the towns. A young African ludy, whose southfucone he sign southfaute to her had no contone whates over in disposion possessorproperty of there and revelop about freely in the bare fast Nature gave lier. The pioints of the Olehop's party in a picture of the Greater Bouth Africa for which all man of goodwill work. The desiroy of South Atrica lice along the path whore go man aball be penalteed for having been prested dark, where men of oil reces shall be bound logother by a common love for their country and a motoal regard (or each other a contriautions to its greatness. When that time comes man shall banish table, betred from Ibole beerte. The Bishop's little guests showed what a happy country once will be when they gente of affaire le resobed.

distribution, nor will it escociate with any siber opinizities in South Africa. The Christian Aution Commitles of London, which Lolds the money, is so later denomination Library appropriate to doors in by Canco John Collins, the Chappellor of St. Paul's The idea of the (and erote when people who read of the twoist tropbles in South Africa soni money to newspapers and periodicals in British to be osed to help any visiting. Through the committee, obarobes collect-

ed money for the same purpose from their congregations, and Apply the fonds collected by the newspapers and the shorebee were put together in the relat fond to be adminispered by the Christian Auton Cammiller. through the new rolled group in Booth Africa

Mr Blazzil and there was an Delega money in the found at present, but it was by no income a large auto-

### VICTIMS OF RACIAL DISTURBANCES

### TO GET AID FROM OVERSEAS

DEOPLE selfering to day way thrench no cours of their pwo, whather Egropesu or non-European, from the results of past or possible folera racia) distarbenoce in the Unian, will be beined financially by a foul organised by the Christian Auton Committee of London, it was announced lest week by the Rev. A W. Disgall, nearotary of the Obristian Council of Boulk Atrica. This Jond will take money from overegts sources only, and no dessirons will be policited or scoopted to Bouth Africa. The distribution of the relief foods will, however be administered by a group of people connected with aburches in the Oping and with welfare and aid containes.

M. Alan Paton has egreed to be shairman of the group, and a proliminary meeting attended by representatives of the Society of Frieads, the African Methodial Epiecopal Oburob, the Church of the Province (Anglican), and ather moh bodies was held recentle.

Mr. Blazall said the groups tack will be to approach directly or circularise ministere of rel gion and social welfare bod es, and eak them to callate information about people adversely affected by recial disturbances.

Relief will most likely be given to isculties of non-Enrapease whose heads or other wage-earners loss Jobs hessues of strikes or piber anob sollop, pr

who are killed or woonded to dielarbanoer.

The group will dreide whather auch injuries or loss of work are due le direct participation la desturbances by these affected. but a pripolpio in that abildren or wives of men directly sovolved cannot be held responsible for ench estles-

Egropeans pulleclay be a teabli of disturbances will pled receive ald it their auffering is no feels of their owo.

Mr. Blazzil said tue ercop bad stready began lie task, and had Inquired through church ministere about possible belp to riot wictims. It had approached the Meyor of Port Etimbeth to sak it people who had basefied from his fond needed forther help.

On no account will the group thin over any money to publical or gemy-partitual organizations for

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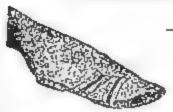
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### WESTERN CIVILISATION

### V-BACK FROM BARBARISM

(C. W. M. GELL)

IN the lase procle we discussed the remainstance of Christian may be a new emphasis on fanct sportmalny. Great as would be the new potentiality of such Christianity within the national compariments of our Western culture, it would have an innerest significance beyond

For, as a result of the aggrestion of the West and its conquest of land, sea and air, the world has become physically one. In the context of this physical ubity, raciusive nameral and racial cultutes have become dangerous anomalies. But all effarts to evolve a world political unity are bound to fail until there is a common polytual approach to the problem. This is not to advocate a systretic religious; but rather, a cross fertilization of existing teligione. So that each religious tradition, while retaining its in dividuality, distances dortriors and characteristic metler, will buenme aware of its spiritual (cllow ship with the other great trade tions and will recognise that the many religious are all dialects of the one language of the lampas. spiese, which coffects the Spirat of God. For beneath the multiplicity of forms the quest is not. But the procues of this constant dharma -the higher spiritualityle not possible when the existing religious traditions are mutually enclusive. Here again, we tan learn from the aperitual coloration peactized through the ages by the tadigenous religions of India. We need to shooden what Rochahershope has called "the arrange shrestion of the Semilie faiths-Chemoanty, Judous and Islamthat the acceptance of a particular telimous metaphysic is necessity for salvation, and non secentance thereof is a presour sin meliting sternal punishment in hell " The entolerance of those who served a realous God and sought to work His will by force is written to Lettern of blood throughout he man howery. It is practised today by those who imagine themselves to be the agents of an mererable distante of history. forolerance, like all forms of eneraledaris, is harbacie. The civilized man recognists that he is not alone possessed of the with and, if a Christian, appeals to the verdict of St. Augustine

"That which is earlied the Christian religion existed among the antients and never did not exist from the beginning of the human rate until Christ came in the flesh, at which time the true religion began to be called Christians."

In this spirit of tolerance to wards the outward forms of all religious and respect for their inner motives, it will be pussible for the devout of all the great aptenual traditions to work to gether from their very diverse starting-pusits for the coming of what Christians call the Kingdom of God. World peace or effective world government, are not possible without a foundation in a world appreciately.

But before this universal athic can be practised, there has to by performed that task in which, above all others, our generation has failed. Even an age to which the gift of fresh spicious insight is not given, can draw upon the vast spiritual sterehouse of the religious experience of the centucies, provided that it is willing to think out the rational lateracception of that experience in the language of its oven time and then to work out its practical application to continuously problems. Religious experience, of which the payeties) vistors in the heart, remains a mere dream (except for those rate souls to whom it comes) watil it has been interpreted by the intellect and practised by the wift. Interpretation is the function of philosophy and its practice is ethics; the two loss her constitute the essential activity of civilization. The particular and tragic failure of our contemporary Western culture has been its fashility, in terms he had time and inclination, to submit to the rigarous mental discipline and corresous self-control which this process demande.

#### Mankind's Only Hope

As an inclunce of this, we may briefly consider the conception. mentioned above, of the Kingdom of God. The idea in his modern form originated with Jerus, who, believed in its imm mence as a sudergatural event. Time has fabrified the dogmacic setting of that mrease exchangings at book. but not let spiritual argoincauce It remains tomeching to be real seed, not as an arr of God (as Jesus believed), but by our own de voted efforts to be cour the good! of lave which he taught and nescented to the end To ut is E VER 2 grew opportunity to te Capture the immediacy urgency which impored the every Courch. Mank ad today must eather realise the Kaugdom of God or perisb. Where ibr first believers tel their hope solely on the Kingdom of God in repress. tion of the and of the world, we

must do it in expectation of the end of the human race. If the Source of God cannot neeved over the spirit of the world, we shall shouly abuse our scientifie dis careties to drainey mank nd. Dut the Shirt of God conner confuer the world until it has won its victory in our hearts. This is can only do when we have made the experience of Jesus nor own by medication and chaught, and thus learns to live out los athic in our lives. To paraphrase Shelley. we have "... to think, till thought creates from its own wreck the thing it contemplates."

The final stage to the evolution of civilisation at effect; from religion interpreted by philosophy to its practice in action. This is clearly about hing very different from mere dynamism or unreflective activity. Ethics is the ordering of our whole fives, both to general principles and daily detail, by conscious allegiance to the id als which have come down to us through the medium of thought from the primal spiritual posicious

#### Defects

The first purpose of there arricles has been so direct attention to the central defects of Western evoltisation, of which the greatest are mulapplication of energy and back of thought. It would statisfy my object if I were to attempt to impose my solution, even if I were turn enough to think that I had one. But I will briefly refer to Schwester's either of "reverence for life" which, I believe, points our way.

This is founded on the realisa-

tion that man is will-to-live, living in a world of living creatures which also will to live. But unlike the animals, man, baide endowed writeroson and volition. is able narrly to free himself from the natural, predatory eyele of will to live preving upon will-tohys. What he needs is a compelling maral principle, which Schwenzer discovered after long search in the phrase Reverence for Life. This recognises that all creatines these with man the envelope of being alive and therefore have an equal right to continued existence—tince we compat presume to read the cosmic purpost, in fusfilment of which we and they were created. Thus, ethics becomes the recognition that if its good to maintain and further life, bad to damage and drairoy it. Returence for life wooders, indeed, why life can anly be maintained at the expense of other life. It regards this pamful corems as putting us under the obligation of taking life only under the pressure of meerstitysuber for food or in self defence -154 of conducting ourselves towards all forms of life as one who pires a debt for the lives he has

had to end. At no stage may the individual escape his personal responsibility for decisions to tegard to living things, whather fellow-men, animals, insects or plants. Individual athics are obsolute on against social or wational echiest and no unternal authority may ever relieve or mitigale our fedividual responsi bility. The ethic of reversace for le is not merely a populive our of refraining from doing barm (as the Indian doctors of shimts sometimes appears), it column the greatest possible servicy in the promotion of life and the happiness of life and so the alleviation of all forces of suffering and dis-With the Buddhist. Schweitzer would my: "As long as living creatures suffer, there is no possibility of joy for the man who is full of compassion."

#### Essence Of Civilisation

Schweitzer calls bir ethic "ethical mysticism since it combines serviceable activity to the world of sense with the spiritual experience of God as WIE of Love from which it derives his inspiration. It is the ethic of love widened tato indiversably and, therefore, an ethical expression of the teaching of Jesus in the language of our time. It calls each one of us to be an active warner for the coming of the Kingdom. As Schweiter sees it.

"The extence of civilization constate in this, that the rever core for life which in my will to live struggling for recognition does get attenger and stronger in individuals and manked."

We so often hear the present crists in the world described as a struzgle hatween Democracy and Communism. But these are only the nutward forms. The real cen-2400 12 WICHIR OUT JON 8. Decto cracy is a baccen thing indeed, unless the mentality of committee to hings a only bassinglatery as fellowship by great ideals commonly held and plain tasks commonly envisaged. The real strug ale lien, as Radbakeinhaun jasista, between empires and material values, supported by organised religions and provincial patries time, and the sovereignty of ep ritual idials . . . . A reborn living faith in spiritual values is the deepest need of our lives. Only religion which demands as its fiest principle individual change, the substitution of the divine for the dark image to the soul, can create that new bears in the peoples."

The great hereaus of our times are the beliefs that give in merely a political or a notial or an economic animal, 'and that his troubles can be solved by changing the hierarchy of power or by developing his control of nature.

Some of these external remedies may be necessary to create the conditions in which civilization may become possible.

But, finally and fundamentally, man is a fragment of aprintial life whose senious business in religion, of which philosophy is the word and elinica the deed. There can be no cay isotion unless it is based on this fact. Its two foundations are the recognition that the whole possibility of elivilization depends on the vision, thought and will of individual men; and that, therefore, its price is constant viguance in defence of the ideal of spiritual and intellectual independence, both against the

tyranny of human suthersty as cepterented by Church, State or Society and against the tyrantly of the material life which presses so hard upon us today. We Western ers-and not we slone-bave to learn again to respect every individual personality as a reflection of the image of God; and each in his own life to develop the full post brittes of that persons ity by steking God intuitively, interpreugg Him nationally and pracusing His Will ethically. This is the pattern of the civilated life, whether Western or. Butern, Christian, Hindu, Buddhist or

### THE DEFIANCE CAMPAIGN

**ACTIVITIES ABROAD** 

(From a letter received by an esteemed correspondent in Johannesburg)

A SERICAN pewapapaya lead tured reports of the resistance bond led by Mr. Patrick Duncan and Mr. Manilal Gundhi at Germiston last month.

In Chicago there is growing laterest in the Union's reciel policies. Represent College or gentred a special conference on the subject in concert with Jour other hodies active in race sclotious. Dr. Edward J. Sparling, president of the college, was in the chair at one cession and Or. Homer Jack, the well-known Unitaries pastor, at another. Professor N. R. Metabews of Port Here made a deep impression with his discourse, as he has done in all his addresses in the United States.

In New York, a new group but recently been formed under the name of "Americaes for South African Resistance." One of its objects is to collect money for the resistance campaige. The Rev. Michael Scotting plan been so touch with these and smoller polivities abroad.

Rossevell College was foundad a few years ago in protest against the colour bar introduced futo another Chicago college. It has been a great success, attracting many famous leasurets,

#### Mr. Patrick Duncan Admired

(Commenting on the Garmiston hand of relaters, the gooservative British weekly, The Economist' says: "Few people out, side South Africa can fail to 
admire the courage shows by 
Mr. Patrick Duncan and others 
in courting arrest at the hands 
of Dr. Maison's Government. The 
agms of his father, Sir Patrick



Mr Patrick Duncan

Dancan, is one to conjure with in the Daton; he was widely and sincerely respected among all races. Now his son has accordated hiroself as a European with the mavement of defined against the policy of apartheid. No one can pretend that this decision and the motives behind it have snything whatsoover to do with commualsm. What effect will it have? So for, the estrop of this small group of seven Europeans has been coolly received in public. aven on the United Party side. ... Yet a targe number 🔳 white South Africans are known tasympalbica fo priveta with the defience campaign; and no employers have yet prealised ncy Africacs for taking part fa it. Mr. Dugeno nod bie atso. ciates have given a lead which some of their countrymen may yet follow.

Mr. Patrick Duncan and others [Mr. Patrick Baker Duncan, in courting arrest at the hands con of the fate Sir Patrick of Dr. Maiso's Government The "Duncan, first South African to ame of his father, Sir Patrick become the Governor-Teneral

of the Union, was been on the agik June, 1978. He was educated in Johannesburg, Canetomo (Diocesan College), Switzerland and Rogiand (Winchester and Belliot). He joined Colonial Service at the end ni 1940 and was posted to Basutoland early in 1941 an 1945 be was recorded to the office of the High Commissioner, Pictoria and Capetown, fo. 1946 he corved no Privote Secretary in the High Commistioner Sie Evelyn Bacing. In 1947 he got matried to Miss Cynthin Ashley Cooper (doughter of Sir Patrick Ashley Cooper, Governor of Hodron's Bay Company and director of the Beak of England. The same year he returned to Busutoland. In June 1949 be west to England for 200 Descushing cours at London University, lasting nearly a year. He returned to Basutoland as Judicial Commissioner (with court hearing appeal cases from the Paramount Chief's courts.) In 1951 he met Manifal Goodbi and began a deep study of Mahatma Gaudhi's literature, In 1052 he rangued from Colonial service to order to assist in certifing (Gandbirg political ideals to South Africa, He is a father of two sons aged. five and there and has taken up farming at Butataland, His rem. dentral address in Reverside Farm, Box 77, Masern, Basuto-

### UN FIGHTS PREJUDICE

THE United Nations fast month tack further important steps in its arrangele to recove metal equality all over the world. The General Assembly adopted a resolution condensing all forms of record discrimination. The resolution and the debate areas largely from the report of the special committee an colonies. This report contains a soluble section on stare relations.

The report declares that effective means of eliminating race prejudice and of totablishing racial equality abould be cought by all States in the form of laws and administrative practices, lo addition enlightened public optoreo should be recouraged by education. The report points out that, with the evolution of tocicly, so-ta led "protective legislation," originally satended to thelter indigenous people. may become unnecessary and aven degenerate into discrimi astiop. This danger occurs particularly when members of a "protected community," such as Africans, have come to share thu general life of other elements to society.

The Committee on Colonies expressed the opinion that it is highly described to abolish samed discremention. Thus, it says, is now a matter of urgeory because, with the quicker page of economic and social development and the sucressing contact between all races, forms of dis-

crimination that were perhaps small in their effects on a largely immobile and isolated community may rapidly become sources of real hardship and legitimately bitter grievance. The Committee regards legislation as an important means of breaking down prejudice.

This inter coocluston is very significant. It means that UN has virtually codested the view held by the best sociologists that it is possible to tedocs common prejudete by law. This view is based in the experience of New York, Illinois, Massachusetts and several other American Stotes which have passed laws probabiling racial discrimination in public of private employment and in the use of publicly provided omenities of all kinds.

The Committee on Colonies tocluded among its members the colonial powers and also India, Pekisten, Indonesia, Egypt and Deex I.

An attempt to make this a permanent committee of UN was defeated, but the committee was set up for another three years, Buttel promising to co-sperite with it for that period, but no longer,

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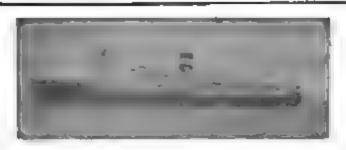
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### PLAN TO BAN CONGRESS

BY JORDAN K. NGURANE

that at any time now the Males Government might declore the African National Congress an illegal body under the Suppression of Communica Acts

The Government Press contimmer its distorted interpretation of Congress policies. The ides bihind all this is to create the impression in the public mend that the Congress to riddled with Communists and that doesno nelion is therefore lastified.

But the facts of the situation indicate planely that the African National Congress is not and bas never been a Communiti or, for that motter, Left Wing erganitation,

It was founded to 1012 by the late Dr. Pinley ka I. Seme-The late Dr. John L. Dobe was ile firet pracident-general, Itt numb were to weld together the African peoples of the Voton leto one political nod cultural bloc for purposes al telf-pretervation, Secondly, il was launched to create a situation is the body politic of the coun try where the Almean would be recognised and accepted at a citites like every other South Africas.

To start with, it put forward the African case by resort to petilions, deputations, fepretentattogs and appeals to England poder the spritaken riew that South Africa's membership of the Commonwealth mesol, that the Queen of England could influence the trend of Union legistation, Quite passistakobly, it was a body compared of moderates all along the line

After the faifure of the deputations to England-that was during the early twenties—the African Rotingal Congress serously committed steelf to notice collaboration with the liberals. Aut then, liberaliem at ibe time accepted the status que and leaded to frame virialy on neything which exclined to what was then called 'extremha "

It was partly to revolt against this that during the couldle tweaties the African people elected the late Mr. J. T. Gumede un these spokesmao Number One. In some ways Mr. Gumede was a very impremionable man, Unlike bie predecurtors in office Moscow cultivated a very strong liking for bem-meth the result that he was anviled to Russia. When he reached the couplry of the

THERE is reason to believe Soviets he was treated, in his own words, "as though be was the Prime Mielster of the Upton."

He was affama with love for the Soviet system when he returned to this country. So serious was his love that he went to Bloomfostein where he barangued the Congress delacoles on the virtues of Russian Sprintism. I have pever come across satisfactory evidence to show that Mr. Gumede was a Communist. Co the other hand he perer concealed his admira tion for the things he saw in Russia during his guided and planted tour of the Soviete

The reactions of the Congress conference were prompt and characteristic: a vota of so confidence so him was moved and carried. After that Worcow gave up the job of trying to monkey about directly with the leadership of the African National Congress.

A new techo was tried, Uandpicked Africans were sent from the Union in Leningered and Moscow for advanced training in Communism. When there returned they made no south cular bid to lead the mosses. Like most good Africam, they joined the African National Congress and a few of them were on and off elected to the executive commutee of this body. In the meantime, of course, the Communical Party of South Africa bad been brought into being. They spent most of their those as functionaries of the party, than as active Conerenienen

During this time Congress was trying, under the impact of the All-Viricas Convention, to wron strell from the influence of its libere) gorden

Then came World Was II The moderate leaders of Cougress decided not to embarrais the Garenment-in the words of un unfortunate Native Representative Countil propouncement. The Communists, would have nothing to do with no imperialist wer

But when Hitler lovaded the Soviete, and States was Jarced to fight, the local Communists immediately rallied bekind Smuts and fought for democracy and liberation.

Evente in the sounds world inweeds the end of the wet bad already made a deep impression on the Almeeu people. Every where the demand was made ibat a new and determined

bid should be made to coable the African to energe recognised as a citizen from the war, flut the Coursess leaders of the time were saargumbly wedded to their policy of not embarraising the Covernment, As a respit, Mr. Paul R. Moseka, who once held & scal on the new defuget Natives Representative Council, formed what he called the African Democratic Party, Though it was a movement led by Africads it had no colour bar. Everybody could be a member, regardless al colour

At the same time a movement ol ravelt was going on inside the African National Congress steelf. This had its prigio to the specit of outlooklam, which bad then taken firm runt in the bearts of the African people. It ted to the formation of the Cougress Youth League, a miletant and enti Communist hand of young men and momen who worked untiringly to dave Congreet from falling under Commusici dominativo.

A protescred sold was wes fought over this issue and ended with the terumph of the League. Congress became a militant organisation and spursed Mar-BIRD Publicace to favour of Gnoub an satvaciaba then on wards the road was clear for the defiance emprace which has disten the Government to the extreme of plansing to bee the African National Coderess

The world peeds to know that if and when the African National Congress to banocd, it will not

be because it is under Commuant influence. It will be betaute the Congress has emerged as the only stagle factor alrong enough to bring aparthald topping to the ground.

The persecution of Congress tenders as well as the proposed ban are not blows at a subversive movement for nowbere has the cate for subversion been established. They are the desperata blows of a desperate band of politicians against the only body which has shows that it has the direogth, the determination, the courage and the following to spake mincement of apartheid. That is the crime that the African National Congress bes committed. It is a enme which can never be telernted in spartherd philosophy

It is particularly unpardunable now, after Congress has shows that it has the strength not only to cruth apartherd, but also to influence the course of events in the general elections next year. It is no secret that the African National Congress, like every democratic bady, is vitally interested in the outcome of the electrops. If Congress bas its way, it would certainly take every lawful precaulion to enture that the Walandes were not returned to power. Aul Congress's interest would not and there. Airican Congressmen would to make South Africa the land of the free; where Christ's Golden Role applies instead of the salanic creed of aparthed which preaches racial balred and tyrenny.



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### A CIVILIZATION IN DECAY

By WILFRED WELLOCK

perner of articles the Bulbor bas written on "The Supreme Crisis Of Our Civilization

SIVILIZATIONS count time a rear, which blossom and decay Life is illimitable, and that progressive and expansive It bursts into beiftence to periods of vision, contracts and lades, and aven perlabes when vision faile; and vision does cometimes fail. It is a fact of pome aignificance that all West. ern civitizations have been shortlived. Only Eastern meilitations, like the Chierce and the lodies, have survived three millenniums. No outstanding virion has inspired Western civilization for several centuries and such as there have been net new exhausted. A new creative ein fier within nur reach, but there is no certainty that it will come to birth. One genius bus run to quantitative production and consumption, and to power to order to enture these. Our lardeling is over death and destruction, not over life. We have requiremented the era of world sconomics and world wars, and devised the means of world destruction. But we lack the power to save us from their face, which may be neater than we dream. It vision, then, to fail? That is the only question that now musters.

#### A Change in Men And Society

As a result of the changes wrought by the Industrial Recolution on the nature of man and al society, the transference, by the compulsion of starvation. of trait workers from wellintegrated villages to black soul-less towns, to tend powerdriven machines to gaunt uner factories, was transference from a life which yielded sumerous social and spinitual values and thur had mesuing, to one which had neither meaning nor a vertige of social or spiritual eignificance; from a status which embraced personal respenish sty, crestive opportunity, vecutional and social value. endeprodence and local standiog, to a condition of abject dependence upon the will of a rich and powerful amployer whose primary aim was proessedly to make money.

In due course, as competition for world markets grew, it became the practice to chespen production by means of tocreased specialization. This altemately led to the techniques of the assembling line, and the chain of repetitive marbines,

The following is one of a when the percentage of repetitive labour in some industries reached as high as 95 per rook.

#### This Spiritual Atrocity

That condition is the negation of everything which has to do with bumes dignity and the culture of the spirit; it is to fact the negation of epitatual man, man the creater made to the image of God, In this set up intelligence se a disability, a bradrance to production, as it stimulates a sease of fruntration. destroya all interest in one a work and thus lowers production, whence all manner of diversions have to be introdured in order to condition people to function at the sub-human level. Increasingly scientists are being introduced for this very purpose; to such degradation but modern strence

Neither religion nor culture has protested against this spiritust strocity. Dwing to the dexicrity by which the new materialism was clothed with the saucisty of religiou, a fatel blind-spot has developed in regard to it which twen today obscures seems of the worst conergaraces. The planebration of surbes, of success status and national power bay resulted to a condition of social and speritual imposerisbment, irreipos tib hity and weakening maral and special sensitivity which is willy podermining the labile of our cardization. The transforming of once responsible. well-integrated persons, craftsmen with social obigations and recompenses, into mechanized robots has caused work for the great majority to have no other reguificance than that of carsing money. We thus arrive at a cash based, materialistic civi fixation—a society of fragmented persons who live largely on wast-excitements and spectacles and expect to satisfy all these needs by ruceast of money. In this spiritually burren existence religion has no speauing and the church only a perfunctory SECRETARIOS.

Need we wonder that pilfering smang the workers, and contriencelers charging of high prices in the upper reaches of society are rempant, and are graving? The course of this evil is the loss of connection between a man's work and his roul. Lack of responsibility in work ends in lack of gesponsibusty in morals. Indeed we are capadit producing an amorat estiliation, lie and will be neur unlest we reverte many of ils processes.

#### Neo-Materialism Of Our Are

To sum up, the root problem of our age is spiritual, and arises from the rapidly increasing amphasis that has been placed on spaterial values dueing the advance of the Indus triel Revolution, which has resulted in the almost complete identification of human wellbeing or the good his with meximum consumption of goods and ceraices

In the West, greed and the love of riches and material abundance, which from the first have been the primary motives behind capitalism, have at last penetraled every section of society. They have neutralised the idealism of the early socialthis-the men who stood for a qualitative civilization - and through Mars have passed on the sacubus of materialism to Communism. Today a devauring meterialism is takening the entib's resource at a greater rate thus they are being repleasabed, eliber by conintaining the earth's fertility or by discovery and invention

#### Devouring Earth's Resources

In the Landon "Times" (17-8-49), an atticle on "The Wastege of Ruw Materials" drew attention to the argent need for their conservation, and quoted Dr. R. P Linttenn, F.P.S., at a meritog of the British Association, as follows

"Man is now making vary reids upon cepital resources. It bas been stated that more minerals bave been taken out of the ground in the U.S. since 1900 then from the whole world during the whole of previous bistory."

The article alto etated that the American Association was told the year before that

"by the end of 1947 the cumulative production of cost denug all past human history securited to approximately St.goo million mattre tout. Of this, 62,000 millions bave been mined and consumed HOOF \$900.

The U.S. sitt more from and steal, more pairel, more sewebrint, and more rubber, then all the rest of the world put togelber. Ebn now imports all there law materials and over eighty others, having largely and a supplier to the supplier of the supplier

"In many ways the U.S., once the ewner of seemingly menbaustable unintal treesuce, was in danger of becoming a bave-upt 641.66 1

And what is the goal of West. era civilization? It is to reach America's standards of fiving t

#### Whither Mankind 1

Almost throughout the West it appears to be taken for granted that the real irsue today is the struggle for supremocy between the Westero or American "way of hile" and Communism. This is a tragic wife reading of the limes, and a world war lought on that move would be the greatest calamity imaginable. It is an entirely untal frame, as both these "ways of his rest on power for the achievement of the highest porsible standarde of material living. The real difference be-(ween them is an to who shall distribute the national wealth and on what principle. As the conflict between these two ideologies despens, the freedoms of democracy visibly weaken.

From that impasse there is so escape other then that of eccepting the guidance of spiritool enlace and procuples. The new materializes, to far from patisfying banta buman needs, is producing a spirit of resilensmass, and nowhere more strikingly than in the U.S. In the realm of appetites and indulgrances there is no sed to the multiplocation of waots, while the more one has the more restless one becomes.

It is the mature of our life, due to modern faduririaliem, that is wroog, and it is wrong because it does not conform with man's specitual needs, that forgotten better part of his nature. When the main motive of inbout and industry to switched from satisfying selfexpression to money-making, roce become machines and societies competitive gladiatorial associations that live an excitements which they mistall sport and on self-indulgences. which they call fun.

#### A Civilization In Decay

Ours la a civilitation in decay. It has become to outware and unstable that growing fear is shaking its very foundations. If the decay is to be arrested, many of the spiritual rights and values that bave been lost during the course of the Industeini Revolution must be replaced. This will involve major changes in our economy, je our social, political and jadostrial organization and techniques: indeed in our entire way of life.

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### Pakistan News

From Our Own Correspondent

Karathi December 14.

### PAKISTAN'S CONSTITUTION

If is feared that the framing of Pakistan's constitution may be s course of much interpal orgament aud dieecaeian, for it in a maller on which apinion and emelion are very strong indeed. On the one tide are those orging that the consciention should be "Julamic" and on the other, those who say that there is no such thing and that the coorditation of the country, while cospiced by Quesoio morality, should be devised in the light of present day preds and present day thinking, On this Issue there has already been newspaper nontroversy and recently, Mr. & R. Brole, Advo. este-General of Sind and a wellknown lawyer and sobolar, published. popriecing articles to show that any constitution which is based on the principles of freedom, equality and justice, in compatible with the cenels of Irlam, Others took up the codgets against him. but it was not difficult to see that Mr. Broul got the better of the organical and more by bimself is a derout Muslem and well-versed in Prismic freeding, the victory was an important one for the Government which is behaved to favour a compitation contested on what may perhaps be called modern

Nevertheless, those who clamour for a rigidly deried "Inlamic" state. are vocaferous and active. Generally speaking, the leaders to this movement are one intellectually well equipped to carry on their campaigo, but as they address themselves to the sarrow and appearant. their own lack of grasp and tcheinely deficiencies do not mat ter when agritting among their own followers. Billi, au exception mast by made in the case of Manlana Mahdoodi whn is protancest so this effeir and is general-If recognised to be a men of considerable ability and knowledge,

Controversy on these matters generally appeals more to gently ment then to reason and it is to be hoped that when the time comes for public consideration on the draft courtitation, dispute will be en'm. There are tome who feel that the metter could well be doferred until the Government Boally oversumes the economic problems, but on the other hand, to much time has siready elepted that prolonged delay could only give rise to the accusation that those now in power are ending to extend their postrol of affeirs

todefinitely

Amid there matters of public concern, the development of the country and its retainees proceeds. In the Punjeb, the That areas, bilberta a derert moate, ben been bended over to a Covernmentpromoted, but autonomous body, the That Development Anthority. Under the anspices of this body, the Ined is being reclaimed, levelled, cleared and put to the ban posters of grass, cotton and roger cane. Landings people are being re-settled and given houses to live io, seed to sow and latplements to use. The Authority is placing large orders for tractors, plought and irrigation plant, With the anustance of FAO especia, a considerable ares has siready been brooght into profitable one and in conten of a few years, the That area will produce a large volonce of natural wealth. The regardance will be processed at the conveniently actuated and pewly installed factory at Mardan. This factory is the largest in Asia and has been erected since the partition. Pairisten has always been obliged to spend a considemble amount of foreign exchange every year on the import of togar, and it is perfectly fearible for Pakistan to grow and mannfactore its and requirements of this foodstoll

Oil prospecting is also being carried on, both in East to West Pakisten, by two major oil companica which, between them, are spending something in the order of ten ctores of Pakistan rapets on there investigations. The prospecia are described by willingformed people sa "fairly good." So far, one or two new producing mells have been brought in in ereas already proved, such as at the Attock Oil Company's field, but there has also been an interestrog strike of payors) gas at Bogli in Brinchinen, & sebcleation) discovery of oil would change the face of the country. especially suggested has no sales factory goal resources of its ewa-

The patting reference to the crieffel matches between India and Pakislan, desertes further mention, for it must be a satisfaction to overyone that this year Pokislan sent a team to India to play five Test matches, as well as garden against other representative rides. Having defeated the English touring teem lest year, Pakislan unleved the Imperial

Oricket. Conference on the proness of India which is also something pleasant to observe.

The latestan team has done well to India, with an innings victory to one Test match, defeats in two more and one drawn. The fifth match in now going on in Calcutta with the honours to far evenly shared. The latestan aids in young and peshape a little overwhelmed by the importance of the accession. That is constitute, they have shown that their stendard of play is high and among there are some oreasters who, in a few years, are likely to

erears distinction on many a field, finners, the expecteen year old schoolhoy, has been amateing tons during the present tour and count to considered a producy. The best system prophesy a great wicketing cavear for him.

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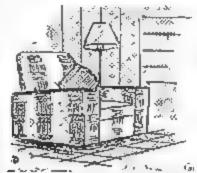
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### SPORT IN INDIA

#### NDIA LEADS IN HOCKEY

Is in one sport ladin is on the lop of the world, that is bookey or more secondary, field bookey according to Olympic nomeoclature.

Ever since India's apiden appearance in the Amelerdam World Olympiad of 1958, culmighting a ber overwhelming. THE EWAY (FINESPEE OVER B) and sundry, India has had no occasion to look back. Not poly bee her requence of magnificical victorics in succeselve Olympiads not been broken but not the slightest hint of a threat has been offered from any quarters. Like a great tidal wave ladia has ewent all oppositions even the expected challenge from Pakistan, "a chip of the pld block," as it were, to finery of technique and style was not forthcoming to the 1948 Loodon Olympind and the Heldocks meet of 1952.

Perhaps the analogy of a tidal wave in an effect to convey todia's bookey supremocy is not appropriate. For India's strength lies in artistic stock work bordering on jugglery but at americal speed, deft passes and perfect understanding—a style modelled on the "wizzed" Dhyan Obend, the greatest backey genius the world has ever seen. Thus India's strangth is akin more to the unique fencing shill of a D'Artegnan than the "brute" lorce supployed by a Samson in overpowering the provecbal Lion)

### Cricket's Growing Popularity

It is however the British game of cricket that probably enjoys the greatest popularity in India. Thousands fork to the game and millions luten into sucolog commentaries on it. The youngest member among the cricketing nations, until Paktitan's outry recently, India to at years of international ericket have had M.C.C. (England), the West Indies, Pakistad. bosides many other representsbas lice neibal so emeet avit have loured England four times and Australia once for what is hoows as "Test" cricket, Although lades has produced stal. watte to the gome like Ranji, Dulcop Singbil, Pataudi, C. K. Rayudu, Mahomad Nissar, Wanir Ali, Amer Singh, Vijny Bazero and Visco Manked, their sucress in Test cricket has been limited.

So wide has been the popularity of crickel that the first complete stadium to be built to ladia was the Brabourne Stational in Bombay which is one of the world's most symmetrical

slades. This is eignificant particularly as the number of sports stades in India cannot be said to be consistent with the intense enthuriesm for all sport in the country. It is only recently that the National Sports Club of India have built two fine Olympia Stades to New Dabli and Bombay, thunks largely to the imagination and initiative of A. S. de Mello who gave India the Brabourne Stadiute.

### Honour For South African

Mr. Ossain Ebrahim Jeews. B'fo,, a Conth Africa Indian stodent sindying in India for M.B.BS. degree, has had the unique opportunity of being estacted to represent the Utter Pradesh Northarn Province to the National Orioket Obamplonebly of India, for the Rauji Trophy. against the Madbya Pradesh Cantral Province Cricket XI. He in the first South African to play in the National Orioket Obamplouship. Mr. Cassin, Jeens is the san of Mr. Ebrahlm Jaswa, proprisior of the Union Printing Works, Durban, who is staying in India for educating his childreo and grandobildren, Mr. Camin Joseva is the mptale of the Aligarh University Octobet Team 1931-52. He was awarded University Orloket Cologe 1950box premited losd box wioketkeaper prize 1950-51. He is also secretary of the Bouth African Stadenta Ameniation, University, Aligarb, Moslim 1951-52. We congratulate Mr. Cassim Jeeves on his apports and wish him good look.

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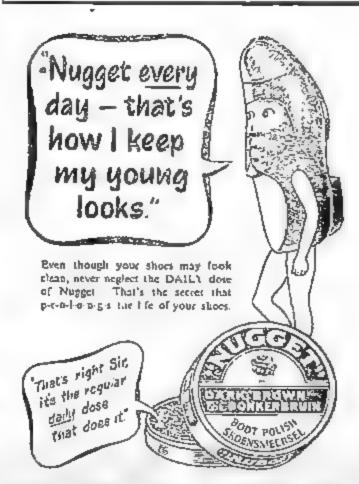
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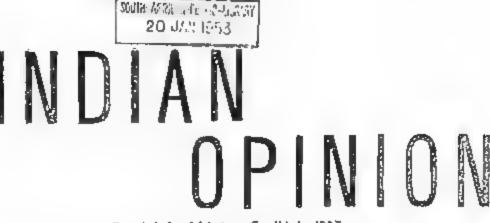
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It is man's emagenation that divides the world into warring groups of enemies, and friends. In the ultimate resort it is the power of love that acts in the midst of the clash and tustoms the world."

-Mahatma Gandhl.

### DR MALAN'S NEW YEAR MESSAGE

ROADCASTING a New Year message to the people of South Africa on New Year's eve, Dr. Malan, the Prime Minister and: "As was the case in previous years, I now again with to convey on behalf of myself and the Government our best wishes to all sections of our people on the occasion of the New Year which will presently begin. May an abundant measure of happiness and prospertly be your share.

"The Christmas message of a week ago is still ringing in our ears. It has reminded its of the fact that true peace and happiness do not consist in external things. On the contrary they consist, in the first instance, in an inward experience born from the right relationship with the Great Unseen and emanating therefrom in peace between man and man destined ultimately to culminate in universal peace—peace on earth.

"We pray that this, during the coming year, may be realised in and between us all, and in increasing measure in the whole world in which we live

"We are indeed living in troubled times. Everywhere in the world at large uncertainty and fear prevail. This is proved by the thousands of millions which are being spent every year on renrmament, resulting in economic scarcity, exhaustion and poverty on a scale unknown before.

"This is accompanied by the continued forging of new weapons with ever increasing power of des ruction and death. Added to this is the disheartening fact that the world organisation specially created for the maintenance and promotion of world peace is through internal causes obviously becoming more impotent and faile.

"In our own country these world conditions are reflected in unrest in some quarters, in deliberate defiance of the law, and in some places even in an appeal to force, coupled with the perpetration of shocking atrocures.

"This is indeed no cheering picture which presents itself to us. For tracing the underlying causes this is obviously not the fitting accasion, but standing as we do, face to face with the future, our present concern is certainly and fittingly to any to discern as clearly as we can the beacons which indicate to us the way towards that peace and happiness which we desire for each other and for our country. I shall confine myself briefly to this last.

"Firstly, living as we do in a multi-tactal country, we must recognise each others' right of existence unreservedly. South Africa is our common heritage and belongs to all of us.

"Secondly, we must create and maintain conditions in which every population group will feel secure in the maintenance and development of what is particularly its own. South Africa must not consist of campa in which one section must find it necessary to entrench and defend itself against another.

"Thirdly, we must all to the first place and above all consider ourselves as children of South Africa to which we owe our undivided loyalty and devotion.

"Fourthly, South Africa as a whole must maintain undefited her character as a partner in the West Christian civilisation, and must consider at as her carling to protect it against attacks from outside and subversion from within

(Continued on page 39)



### INDIAN OPINION

FRIDAY, 16TH JANUARY, 1953

### Dr. Malan's New Year Message

DRIME Minister Dr. Malan's New Year measure to the people of South Africa in worthy of note in that it is somewhat different to his general attitude. If what he spoke on New Year's EVE WE'RE DUT TOTO TREEBCO WE have no doubt this would be a happy and to live in fur all, there would be neace in South Africa and South Africa would have roade a worthy contribution to the peace of the world. But the ob algorg trees test it siduors not practice what they preach and our Migniter, sufortugately, in out no exception to this general rule. "True grace and happiness es born," he says, "from the right relations with the Great Upseen and emparing therefrom in peace between man and man destined ultimately to culminate in universal peace—peace an nareb." The question is, are our relatino. with the Great Union tight? We are unhappy to have to say that Dr. Malan or het Government has not set a good example in this respect. As the Prime Migister admits we are indted "hving in troubled times" In our own land, and "uncerentity" and "fear" it prevatent bere to day more than anywhere else in the world.

Dr. Malan rightly denounces "the thousands of millions which are being speat every year an responsament, resulting in economic Scarcily, exhaustion and poverty on a scale unknown before." But what it South Africa's contribution to avert that Again we have to say oil On the contrary the it dolog everything possible to help it and genoomic scarcity, exhaustion and poverty are experienced by the want majority of the prople to this country today as they bave never been in the past, South Africa's sole reliance, to brace about peace and accurity in har own country, is on weapons of desensation and death. She has not set a better example to the world which the latter could niefully follow. South Africa's

contribution towards weaching the world organisation specially created for the maintenance and promotion of world peace" is by no means small. She has openly declared that she will render it impotent if she cannot have her own way. She has not about the alightest sign of sucrificing an ions to maintain that great deganisation. She has indeed given the impression that she considers it and treats it as a thorn to her way.

South Africa can at least boast of one thing that while in the other parts of the world force is met with force and vialence, with violence here in South Africa there are thousands of men and women who are not meeting forcewith faice and violence with v plence but are courageously ectuator to submit to the tyranay -one to enige sate of enalty add to violence and are imposing aufferings on themselves and dedicating themselves to the Great Unseem in order to change the bruet of the tyrapt. If these succeed it will be the poblest example in the way to accurred world peace without the use of deadly weapons and South Africa will have cerason to be proud of it

Or, Make refers to the "beacoas which isdicare in us the way towards that peace and happiness which we desire for each other and for our country" and goes on to anumerate them.

"Firally," he says, "living as we do it a multi-racial country, we must recognize each other's right of exutance unreservedly. South Africa is our common beritage sod belongs to all of us." This is most admirable. It is an it abould be.

"Secondly," he says, "we must create and maintain conditions in which every population group will feel accure in the maintaining and development of what is particularly its own. South Africa must not consist of campa is which one section must had is precessivy to sourced and defeed steel against another."

Here we have a bone of bick. Dr. Malan's own Party has formed itself this a camp and is seeing to content and to defend trelf against another. It has succeeded in a large measure tract it has power in its own hands and has consequently as somed a builting attitude. It is now receiving to form group areas with the machinery it has created on its own and is thus creating tamps heatel to one another by its own example.

II. 22 Dr. Malan says in the third instance, "we must all in the first place and above all consider aurselves at children of South Africa to whish we owe our individual levalry and devetoon," he is certaloly not befpiog cur to do so by the escaped of these compo. And when it comes to South Africa bis vision erems to become some what narrow. for above all we are children of God and then we are children of South Africa. If we remember the first thing and heep it in mind always bluow sw empire you on bea cettaraly not go wrong. But from this point opward Dr. Malan seems to have fort his way.

in the fourth instance Dr. Malan talks of "South Africa's character as a partner to the West Christion civiliasnon which" he says, "must be protected against attacks from outside and subversion from within." This ambiguous language is ununderstandable. The Bible teaches us, as all pibte serspiures dos that we are all children of one God and that we must love our orighbour as ourselves. It makes no distinctions between East and West, North or South. Civilization is to know God and to abide by His law. Anything contrary to that is conenery to civilization.

Fifthly  $\mathbf{D}_{I}$ . Melas says, "we could in addition to not box of tension knows assistance to each other, realism carry recognize the natural differsucces as well as the gap in the level of civilization existing be tween various sections." We fully agree that the natural differences created by God "must be resisting. ally recognised and respected." ladred we must thank God for creating this diversity or else his would be monotonous on this earth. This deversity bas given beauty to it but God tells us that it fo our dary to seek unity in this diversity for each in the compliment of the pibte and none con

trand alone. This lesson is brought home to us vividly in times of trouble but we are apt to forget God and aucquab to Same in times of peace when selfishness and greed get hold of us."

"The gap in the level of similar GOD EXALURE between warrows etcuons" which Dr. Malan speaks of it created by man to guin fier men gelfieb ende. It is not the creation of God. God bids us to treat all fellow human. besogs alike and to live as equals irrespective of what colour or race they may be. This very ample thing secons to De. Malan like "sttempling to jump over a gorge or a valley." That is run where the beggest mistake is being made. The Prime Manuter calls upon all of us to solve out differences "on a higher level in accordance with the demands of mocerity, honese and objective to it behaves a civilized and Christian ention." It is easier to learn by example and who could helter set that example than Dr. Malan and his Government?

### Sinister Plot

WREN the Suppression of Communism Bill was going through the Union Parliament leaders of con-European thought made it plain that they were gore the word Community was inte being used as a serres to cover up the real intentions of the Government-which was to could the liberation movement of the non white peoples. Evente have since proved beyond all shadow of doubt how right the non-. ebitet were. But a new chapter is already repring to head in the raule of the Government-the drame Mexican threatened against the remoters.

We had a foretaste of it recently when the Minister of Justice instructed the Police to about at the slightest provocation. If he were dealing with Europeans who have the vote he would not have acted to irresponsibly. He would have regarded non-white from an preceous human lives. But because the non-whites do not have the vote he rould afford to recat them with less regard.

But there is something more to it than that. With the general elections not very far off and with the Gavernment fracing that it might be foring its hold on the tage-nating section of the white voters the waterog given at Johannesburg by a delagate to the conference of the South African Labour party is worthy of being laken senoul note of. Dr. G. Routh, a delegate, watned the conference against a "similater plot to bring the defined campaign down is a pool of bloodshed." It was a white delegate who luttered thu warping and as far as we know, he has not been among those who have gone to jail for participating to the resultance movernent.

When Parliament gathers in another faw days the gon-Europenn people should be ready for more dracumum legislarium to trub the resultance movement. But bappily for South Africa. the ponewhite peoples, in particular the Africans and the Indians, who have borne the brunt of the struggle, have shown by their become and consistency of pur pose under extreme trials that their more for freedom, will stand every test that the face-batter Malagires can devise. For the tyrapny imposed on South Africa is a challenge to every democratis lave for freedom. For this resson. as we await the opening of Parframent fet ur girt bur foiss and prepare cucteives as a propie spermually to go through the most trying resus of our loyalty to the ideal of a free South Africa.

### Book On Mau Mau

AN interesting commentary on the highly sensationalised according to the Man Man in Kenya came from South Africa recently when a manager of a Durban firm of bookselfacs told the 'Natal Duly News' that the book on the Man Man recently released in South Africa was not arousing noticeable interest among the White people.

This is good news as it is an tedication, bowever slight, that the ordinary White oil ten in this tountry is not the race-bater his leaders want the world to believe be in. Quite a lot was said about the book when it came and we emocet booksellent committed themselves very beavily to the beltef that stoce Swart's comparison of the Man Man and the resistance movement the book would be a best-seller. That it has Popped just thows that the While people are quite aure that they have nothing to fear from the African and the Indian remaile CT.

Incidentally, it is morthy of note that Sir Bran Robertson, British Commander-in Chief, Middle East, who was recently sent to Kenya to throw in his bit of separationalism into the Kenya situation announced, after an onthe spot study of the Mau Mau aituation, that there was not the slightest justification for the suggettion that the army should take over in Kenya. The situation, he said, was one which required to be deal) with through the ordinary channels of maintaining justice and order. When Swart next should about the Mau Mau fevel-headed men and women should remember that Sir Dires. debunked much of the propagande hased on Mau Mau seti-

But we want to make clear one point-atthough we rejoice that the exaggerations of Mau Mau screpites are proving a flop, we disapprove very strongly of the tactics used by the Mau Mau. The murder of human belock and the destruction of property, on matter bow justified (sa in war) is repugnant to us. But this is not the end of the story. Mou Mail activities are a challenge to Beltain: a demand for reform. It will not be until Britain faces this problems equarely and without equivocation that Man Man activities will come to an end. Alternatively, Britain might find berself saddled with aporber Malaya simalion in Africa.

### Change Of Name Suggested

The following article appeared in our last week's feaue. It is reproduced here for those whose eyes may have excaped it

OF NOIAN OPINION ! WAS founded fifty years ago. The accessity for the publication of the paper had sersen then to ventilate the grievances of Indians settled and domiciled in South Africa. These grievances had erisen owing to Indone being discriminated against by the White Government on the basis of their race and colour. Indiana however, who had advanced both educationally and economically drew estimates opportunities with the White man. This was denied to them and discriminatory legitlation was passed against them The fight against such legislation has continued ever since. In the meantime the other communities have roade great progress and are now asserting their legitimate rights in this land of their birth

The White Government is averte to conceding those rights and have now made two distinctive groups—the White and the non-White. The policy is to create as many different groups within the non-White groups as possible with the obvious object to divide and rule. Placed under such adverse circumstances the non-Whites have now united him a common front. The question today has become one of White vs. non-White. It is no longer a question between Whites vs. Indians.

le the erroumacances the ques tion has arisen whether the name 'Indian Opinion' is not outdated and whether it is not dentable to change the name into one which would embrace all the non-Whites. But then there are Whites too who are strongly apposed to the eastst policy of the Government and sick the aboution of the colour bar from the South African legis attent and stand for justice for all South Africans. So then it er really not a ducation of Whites vs. don whites but of Justice vs. Impartice -Right va. Wroon. It is felt eberefore that 'Indian Opinion' aboutd represent that broader bluorie amen ete bna goojpan signify that. It is felt that there

in a lack of true statesmonship in South Africa and that it would be fitting if the paper founded by Mahatma Gaodhi would point the way to that. The view has therefore been expressed that there should be a change in the page of 'Indian Op mon' to Suit the present changed erreumstances. It is felt by those responsible for conducting the paper that the reading public should be taken joto their coobdence in this matter und io get to know their wither. The question before them is, (1) Whether the present name of the paper should be changed and (2) If it should be changed what should be the new name given to it?

From a purely sentemental point of view many would be averse to changing the present came. But it is desirable that much importance should not be attached to accument and that the question abould be viewed from a broader aspect. We would request the reading public to give their views on the matter within one month from the date of this issue. The management will try to respect the wish of the majority but it will be solely in their descrition to act as they deem fit.

Two new names have been suggested: 'The Statesman,' and 'New Outlook.'

### NOTES

Senator Brooker' Retirement

THE news of the reunement of Separter Edgar H. Brookes from the beginning of this year

from the South African political field will, we have no doubt, be received with the deepest regret by all mon-Europeans as well as many others who have known him personally or of him. His loss is one which South Africa can ill-afford especially at in time like the present one when there is almost a bankeuptcy of statesmanabip. Dark days have set to on South Africa ever since the passing of Jan H. Holmeyr and General Smute. Dr Brookes bad assumed their mentle in a wanderful way and though his was a fonely voice in Parliament and out it was a nowerful one which even the Nationalist Government had to traken with. He was the one person in the Senate who always commanded the respect of all Parties. It was one of the traged es of South Africa that just in the begioning of the last session of Parliament Dr. Brooker was auddebly incapaciated owing to bealth reasons from defending the nine million people who enjoyed no democratic rights in a country ruled by three mil hon Whites. What a mackety of democracy? And yet this country has the audienty to call fiself a democratic country! However, Dr. Brookes was so overburdened with work and anxiety to uphold the fair name of the country be loves so dearly that fr was that which actually broke hit back. His loss in the political field will be felt more keeply by the con-Whites because he was one of the very few sincere friends they could look to in the darkness which surrounded them. It is pleasing to note, however, that though we have lost Dr. Brookes' able assurance in the polyneal field we shall still have the begefit of his deep feating through his lectures and his versatile pen un both of which he will now be able In concentrate more than in the past. We ead only hope and pray that he may be blessed with health and energy to spellous his poble services to South Africa and through is to homanity,

(Continued on page 47)



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### OUR CONTINUING CRISIS

By C. W. M. GELL

THERE is a rather common tendescy to think that, because the Covergment has "accepted" the Appeal Court a ruling that the "Righ Court of Parliament" is inlegal without immediately resorting to some evasion of the Constitution, the heart has good out of our conantulional critic. Nothing could be forther from the truth. The Nationalist "acceptance" (il that is the correct description of a very equirocal attitude) of the latest Judgment is merely temporary and tectical, Their intesting to desirny the compact of Union, it necessary by uncontifutional methods, remains outre was liered

It is now clear that there are two main plants in the Nationwhat election programme—the delence of "White civilitation" and the "cstablishment of the sorereignty of Parliament over a Court of five paid officials," But the first plank will be very much to the front of the platform and the second relatively to the background. Indeed, it ig because the Nationalists (bink the enlaw question in consung so strongly their way that they have "accepted" the appellate declaren with so bille fort.

will not deal here with the Impdulent paters of the Netrenslists' classe to be the enty sure guardines of "White civilparties." If it had not been for their arregant dogmatism and gallous distagrand for other people's feelings, the colour question would not have been raised to its present form at the prevent time. An electoral vicfory for the U.P. will not auto. mutically restore us to safety and exactly. But it is the indupensable first clep towards reviving the possibility of a consumable nettlement of the racial insues.

The Nationalists, however, believe that the almost all-White electorate will ibinb differently; that, secret un notive nos European agitatios in program, the voters will choose the party which offers the strongest repressive policy; that they will forget that these same chous prope of law and otder are the then who tried to flout the Constitution and the Courts, and who staked the first of racialing by their own clumsy buoghag. You don't utus)ly call in the incendingy to put out his awn fire. But the Nationalists think the votere will da just that, And, if the electorate shows any sign of going off the jacial ball, there is, with tension running to high, niweys the chapce of another riot or two

Just how suce the Nationalists are that the gullible South Alucan voter will overlinek their responsibility for the existing tention, ent beit be senn by studying their varying constiintional moods, On the histaric day in March when the Appeal Court reaffirmed the validity of the Constitution, Dr. Malan declared that an "intolerable" and "unsocceptable" situation had been "created," His Migisters and press vocilerously supported his "trump cord" to destroy "the last westiges of Capr. Bestich liberation" and fremionto the togerstilutional englaveraget of South Africa to the legislation of a superior British Parkerment " There were talk of a "Third South African War for Freedom" and the Prime Minister launched his Bigh Court Act with the uncompromising statement: "We are going alread will our plans to protect the sofereignly of Parliament, so malter what happen.

But they have not, in fact goes ahead! All the fracelent clowers during Morch Juan of the "Netional nation" in pursuit of its succed mandets from the solitorial bas been curiously bushed areas then, until the rejection of the High Court Act forst by the Cape Provincial Division of the Supreme Court on August on and Saully by the Appellate Division on November 13) was received almost in places. Why?

Fair-minded people will concade that Coloureds voting on the common electoral roll is genucially repugnant to Nation alist ideology. But this was not the only motive behind tha Separate Representation of Voters Act. At least as nompalling was the hadronalists' conviction that they had little hops of winning the next election volcasting could rig several Cape constituencies to their lawor.

But the reaction of all sections of the European community to the Definice Campaign, which began on Juna 16, changed the whole outlook. Our Europeans notoriously take a short-term view of colour questions. Here—provided no one pauted to consider what had precipitated the movement and what mere repression must tocallably bring about at some future date—was a roady-made situation for the Nationalists. For they know meadly what

the Nativest "place" is, and the Opposition is a little uncertain or wantle to explain itself succeptly. The outbreak of Man Mau Intronses in Kenya and our own tren time in October and November completed the turning of the tables, justailing the chief substence of recu relations in the Union on the popular basicon against the "Black mraser." In a matter of months the Nationalists' efectoral prospects had improved out of all recognition, even on the present rolls.

This, and this alone, accounts for the present faction: "accept ance" of the latest Appeal Court judgment. But let those who stranged that the Nationalists have suffered a change of beart, look more closely at the evidence.

First, there was Dr. Malan s. candid admiration of September 15: "That with all the implications of the matter, we as a Government compatibilities ourselves to lose." That would be difficult to retract. Then, Mr. Strydom bas been intermittently asking the electorate to choose whether the collision or the Courty shall be agos. Dr. Donger, that very fationia devises of "court-proof" laws, but made constant enchanging remarks without so lar divoletor his new master-plan. Senator M. Is Vermaulen supported his Ministern on September g in very definite termit "I want to assure you that up Court werdict will put our party off its stroke, We believe that the Afrikaner people are sovereign and that the petion is \$200."

On October 20 Senator Verwaerd was aven more precise, promising that his purfy would "establish the sourceguty of Parliament," whether it got a two-thirds majority or sot. On the merrow of the Appeal Court judgment the Nationalist press expressed itself with modest ferrour to layour of carrying the itsue e to "the final judge, the matter," Although three was uppe of the rabble running demagoguery which characterired fie datriber in Murch, the tone of patient obstinacy was there. Next day Dr. Malan burriadly made his "erceptance" at Odecdanterus belore dashing so into the thick of the racial leay. On November 23 Mr. Schoomen, not a soled constillytionalist, told bis coastituente that he was country to libem in April to fed out who was sovereigo. On November 24 Mr. Ravenga intued bis Natat mani. leste about "pulling an end to eleptrap ..... and the implications of the latest judgment On November ay Mr. Suydom promised to introduce a Bul Elezabeth.)

after the election, prohibition the Courts from declaring legislation invalid. As a lawyer, be should have known better! Mr. Swart bee maintained a discreat sifence on the constitutional tunes. Is be, perhaps, recalling what he said in 1931? Mr. Louw has confined his attent on to "ultra-liberals and interfering clerics"-and, of enurse, the English press. It was left to another lawyer, Mr. Naude, to make specific suggestions on December 20 for translating the veligibili tato action—by (1) reviving the "High Court of Parhament," or (2) packing the Bench, or (3) packing the Scante, or (4) starting airesh with a dew remublican Constitution.

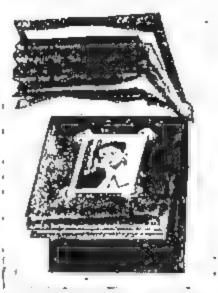
Now (2) is clearly illegal, Mr. Pirow, who has so far proved himself a reliable legal prophet, regards (2) as impracticable and (3) as also illegal. As to a republic, we have the assumers of Dr Malan, Mr. Schoeman and other Minsters (for what it is worth) that a republic will not be introduced without a two thirds majority (of votes as sents?) at an election longist specially do that issue.

There are two lessons to be drawn from this aridence. First, that the Nationalist intention to abrogate the Constituting has been temporarily shelved for purely expedient seasons. When trying to capitalise the law-breaking of others for electoral purposes, it is named to remind people who was the first to get the example of law-delying. All the above quotations were extracted from speeches which were principally concepted with racial matters.

Secondly, there is probably so legal way round the Entreached Clauser, except a two-thirds majority of both Houses sitting together. Unless the National into achieva that extremely orfiltely majority, they are (if successful) committed to a leaveletive programme they cannot legally fulfil. In May last year Mr. Strauss and Mr. Lawrence promised to contest illegal legislation by every legal mosas and, if the Government sought to impose invalid measures, to meet force with force. That pledge would remain part of the Opposition's election progracione and an anyielding resolve in the heart of each one of us. That is the political tradition to which we are beirs -'The Evening Post," (Port

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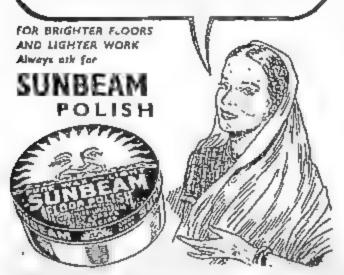
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### DR. MALAN'S NEW YEAR MESSAGE

( Continued from front poer )

"And filthly, we must, in addition to our mutual interest dras of appearant tue bearing other, realistically recognite (be pature) differences as well as the gap to the level of civilization existing between various sections.

"Their entitience no aug will stepy por the fact that they wall still continue for generations to come

"It may be sale to jump over a dileb. To altempt to sump over a gorge or a valley is fatal. Our first duly is to meintain and protect the highest and best we posters in the interest not only of ourselves but also of all. And

for the rest the rolution of South Africa's racial problem will require all the tectfuluess firmoess and patience we can commend.

"Political d Berencen there well always be as in every other democratic community. to itself this is no evil. The decision must always rest with the people, and where such a decision is again due during Ibe year we sie coloring now lat us all logether resolve to carry on the cosuing campaign on a high level, in accordance with the demands of suggestly, become and chivalry as it beboves a civilised and Christian

### LIQUOR HAYOC IN AMERICA

BY BHARATAN KUMARAPPA

MERICA went back on Probabilion, and loony nome people there are regretting the fact, as will be seen from the two following extracts from American journals in regard to the prevalence of crime in U.S.A. owing to pleabal.

The Journal of the American Businessmen's Research Foundstion page in the itsue of Japuary-Pebrosry, 1952:

"Alcoholic beverages have recorded an enormous toll of ournation's crime record in the past seventeen years. Various estimates of alcohol's tole in crame have been made,

"In 1916 the Foundation directed an inquity concerning stephol and erites to States" Attorneys throughout the U.S. Overwhelming Lastimony andpetelup an lovoit bewode cause in so to 95 per cent. of actual cases brought before officials.

"Several years ugo, Judgo Joseph T. Zottoli of the Mugicipal Court of Boston conducted no intensive study of the relation of alcoholism and erime to Massachusette He concluded: 'More than 99 per cent of the adult population of prisont in Marachusette, ta which prisoners are sent for miedemennourt, mie thite through offences caused by drunkennett. About 50 per cent of persons receiving senlenges to pentl institutions have compatted alleages relating to alcoholism."

The Union Signal, a journal of Social Walfare, in its issue of August 16, 1952, publishes a note written by C. Aubrey Hearn, Suying

"Whether purposely or by accident, the newspapers are begreening to fell the truth about the outrageously conducted liquor business in the United States.

"Almost every divorce has liquor behind fi. Two-tbirde of the murders and major ceemis also have liquor es a contributing factor. Automobile accidents are largely caused by liquor.

Liquor is costing the Goveroment twice as much es it is contributing to taxes and other revenue.

Of course the old lin will continues to be told and we are spformed over and over egein that Probibition won so awful corse, and yet may men who wants to know the truth can ask any policamen on the best or may police judge on the boach and he will (all you that crimes, lawlessoess nttributable to liquot have quadrupled siece repeal. America bas touched s new morel battom since liquor was sentored to the place of despolishop,"

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### NOTES

[ Continued from page 35 ]

#### Communal Fines

Agitation grows daily on the White aide, finned on by Malamie supporters, demanding that commusul fine substilled be imposed on whole communities in the event of riots. If this leads to legitlation it will introduce a new principle to South African legal practice, where the innocent are produced for the trimes of others, just because they happen to have the same skin colour, Britain tried the tactic against the Man Man in Kenya. It had the direct effect of consolidating the Mau May front. For, in a country where people are oppressed for the sale reason that they belong to a particular race, what is more earural for them then to band together inseparably when they are held responsible racially for enmed they have not committed? The Africana and the Ludians are going through very try og times. But of they stand together solidly, even the communal fines will not rab ibus af freedom.

#### If Africant Ware Only Given Opportunities

We expreduce the following from the enlightenesses of White South Africa

"Sir,-Your Bole on the Northern Ruodestan copper strike distinger a state of affairs most sadden ng to federicalinis en ibe British West lad er. In Jamaica, cinteen of African rate hold (i.gh positions in every field of industry. Buck and coloured managing directors, general managers, chief togisters, cheminus and agrirultural superintendents are among the ablest in the sugar undurity, and as a fine let of men at one could descover in s may part of the world. Experience here proves what is

obvious to all but the bigoted, asiately that, if given the education, experience and opportunity, the black man has every bit as much ability as the while in every walk of life.

It is bad enough to see these un Christian and potentially dissurous policies to lowed by the Government of South Africa It is truly shocking for such ibages to be allowed to Jumpen. in a British colony. I there fore extend a cordial invitation to employers and managers to the Notthern Rhadesian copper belt to came over to Jamaics to care what people of African descent can achieve in industrial and agricultural masage ment, when provided with the apportunity and faccotive .-Yours fathfully, R L. M. Kinkwoop, Charman, Sugar Manufacturers' Assocn. Of Jamaica) Ltd.

#### First Chinese Resister

South Africa's first Chinese passive resister, who was recently affected in Pretoeia, appeared in a Johannesburg Court recently to answer a charge of being in an African location without a permit. The Chinese 23-year old Knem Lau Dr., pleaded guilty and said; "My sole purpose to breaking the law was to bring to the notice of the public the fujustices suffered by the Chinese community under the Group Areas Act." He was reprimanded and discharged,

### NO LONGER REPRESENTS US

Mr. B. M. Detai who has for same time been working for sindian Opinion' is no longer in the employment of sindian Opinion' and does not in any way represent us.

Manager Indian Opinion,

### THE REVIVAL OF GANDHI'S SPIRIT

BY JULIUS LEWIN

BOOKS shout Mahatma Gandhi will be written for generations to muc. Men are busy recording but lightent words and depicting his everyday activities. Only last year, a distinguished American, Dr. Homer A, Jack, mide a special pilgramage to South Africa in "with fin the footsteps of Mahatma Gandhi," to look at the plion and mark the spots where plion and mark the spots where the great may hid been in his east, years. It is noteworthy that a Christian like Dr. Jack describes his own efforts as in some degree

comparable with those of the early disciples of Jesus Christ who lowingly so covered the ground that their Master had once walked on

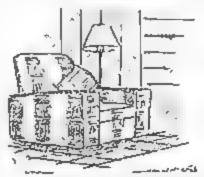
The latest book, "Mahatma Gundhi," has been published aimulianeously in New York and London by Serfbner's as one in their series about "those abinkers of the last hundred years who have influenced the inteffectual currents of our time. This short book was written by Dr. Hariday T. Mutureday, who has lived and

lectured for years in the United States, and who now holds the thair of sociology at Cornell College in Insta.

Having been associated with Gandhi as various ciores, Dr. Muzumdar writes of what he knows, and he is at his best in narrating events or recording facis. Familiar as these are to many Asians, it is good to have them put concisely and made available once again at a reason able price (the book sells in South Africa at 13s.). The author is not so happy in his analysis of the reue asporticance of Gandhi's theories and proceeds. Now that Gandhi's political technique and religious spirit are being revived in Africa for further use, the time is at hand for a re-assessment of their value and a discussion of how best they can be adopted to the needs of our own day. Dr. Musumdar as right to raise the question how Gandhi's thought is related to socialism. It is a difficult problem, so difficult that it meat surprising that no one has yet effertigted a full analysis of it Dr. Muzumdar's own few papers on this subject are very unsatisfactory. For one thing, he writes in the prevailing American almosphere which is liardly conducive to objective discussion of radical ideas. He does, how-

ever, recognize that there is impertant common ground held by specialists and by adherents of Sityagraba. "If socialism," be says, "he equated with sympathy and solidarity with the exploited masses, with a passion and straving for social justice, with an econoruic arrangement conductve to the free development of human personality, then certainly Gandki was a sogralise" On the other hand, Dr. Muzumdar thicks that Gandhi resected most of the rigid doctemes ascribed to Marx, while accepting both the theory of surplus value and the labour theory of value because he realized that expetal exploits labour.

However that may be, it is highly unportant to these days to recognize that there was common ecouped between Gandhi and socialists and that they were wise enough never to let their doctribal differences reach a goigt where these might jojure close and cordial to operation. To recall that fact now is to remidd ourselves at the lesson templicit in it. There was never a none when it was more imperative this it is today for like-minded people to work generously together for ractal freedom and buman enlightenment in this dark contiucot.



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### INDIA LETTER

(From Our Own Correspondent)

### Gandhian Outlook And Techniques

A Seminar of the "contribution of Gendhien outlook and techniques to solution of textions within and between antions" in held in New Delhi from January 5 to January 17. The Prime Manister inaugurated the seminar, which is being organized by the foding Commission for en-operation with UNESCO.

Foreign participants ato Lord Bayd-Orr (U.K.,) Dr. Rulph Bunche (U.S.A.) Prof G. Tucci, well-known Italian orientalist; Mudame Cecilia Menselet, Braziliso poeters and educational, whose poem on the assausting the of Gandbell was widely published, Prof. Massagnes, of the College de France, Dr. Mohammad Hustein Heikel, a former president of the Egylisiso Strate and wanter of the Fund Gest prize in Arabic literature; and Mr. Yusuka Thutums, the well known pacifist of Japan

Participants from India are Dr fl. Rashashishaan, Acharya Narandra Deva, Dr. Zukir Huttana and Acharya Kripalani Prof Humayun Kahir will take pare an the representative of the Government of India.

The idea arote ont of the decimies of the finite conference of the Indian National Committee for the Indian National Committee for the Committee for the Committee for the Committee of the Committee of the Indian of the Indian of Committee of Committee

#### Mr Nehru's Message To Viswa Bharati

Prime Binister Nehro, who is Chancellor of the University of Views, Bharair Tagores Institute, for message on the occasion of the first convocation of the omygraty, and, Views, Bharair most ever remember the ideal taight by Gutudev—that of a himmonious, physical, totallectual and month development and andrawour to work for it

Mr. Nobru stated "As the Acherys of the Viswo Bharati, it would have been roy pride and pleasure to be present at the convocation of the university and welcome in person the President, who is going to grare the occasion with his presence. I ergret greatly that other dulies have prevented one from heing

present on this occasion. The day when the convocation is beid I shall be far away near the jouthern tip of lodge.

"I would, however, like to walcome the President and to express the bappiness which all of us feel at his visit to this maximum which Gurodev built up through many years of labour and dedication

"I am glad that the authorities of the university have decided to confer on this occasion becomey declarates an two seterates of the Viswa Bharati-Sri Nauda'al Bote, the great artist, and Sri Kabilimobec See, the great scholar. In becouring them, the solversity honours itself and pays tribute to their eminence in their respective fields and their life-long devotion to the educational ideals of Goruday.

This is the first occusion on which Views Bharati will confer ils own degree on its students se a statutory Central University. I sm oot enemoused of degrees and it was not for awarding degrees that Guruday built up this fastitution. Ha wanted to train sludents in an atmosphera of freedom and Joy so that they might pasticipals, to their later years, to creative activities of a fece ludia, Degreer, however, have their uses. but only if they are not looked upon at ende to themselves. The sideal to be aimed at is that of a hermonius, physical, intellectual and moral development. Guru dev taught this, and Views Bharati must ever ramember this and endeavour to work for it."

Neldon, L. Singh and N. Parbbon, President: Mr. P. Singh; Vice-Presidents: Mears, P. M. Neloker, T. J. Poosesmay, R. Ohenka, A. J Lowton, O. K. Kapilan, C. V. Gandbi; Bagratary: Mr. C. R. Moodley; Assistant Socialary: Mr. A. A. Lowion. Joint Tressurers: Memra V. Parbhoo and S. Pelees: Committee-Membere: Means P. Pontammy, O. B Mondley, P. M. Gavender, Sidney Pilley, P. Govender, J. Slogh G. R. Lawinn, J. Ruganamen, G Singh, D. Bloch, O. Nane, D. Jivan, P. I Valiabb. P. Rowles J. Panching Trusters Nesers G. R. Moodley, P. Stagb and V. Parbboo.

The Africans of Upands, British East Africa, have established a Mahaima Gandhi Memorial School. The relationship between the Indiana and the Africans in Upanda to very friendly and Mahaima Gandhi has been lestrumental in bringing it about it is out of their deep regard for Mahaima Gandhi that the Africans have thes decided to sommemorate his page.

### Things In General

### Defined To Be

The "definers of unjust laws" exception, which was enspended ater the Obristmes and New Year boildage, would be contlaued sad jatennifed in 1943, Mr. T A. Conbelle, joint scoretory of the Bouth African Indian Congress and African National Congress Action Commillies said to Johannesburg last wask. From June 26, 1952. when the competen elected, notil the end of the year, \$,065 people had been imprisoned for delylog unjust laws. The regulations recently premulgated by the Minister of Justice. Mr. C. R. Swart, and the Minister of Nalies Adules, Der & P Verwoord, providing a figs of on to £300 or imprisonment ant exceeding three years for incling Natives to break a law, would have some effect on the compelgu, ba added. "But these vernistions will be countered and the compalgo will go up In solte of them."

The offices of the S.A.I.O. and and the A N O. were searched by the Police in Johanneshors but nothing was confirmed,

#### Farawell To Maulena

A farawall reception was given lest flooder by the Darben Mos-lime to Mediana Abdul Alsem Hiddiql, who left yesterday by sir from lisunion an rante to Meuritian. The reception was given under the argin of the Netel Mustim Council at the Aveton Thrane. Rabbi Havde Guilt, who was one of the speakers, said the departure of His

Eminence would take away sume of the 'apiritual beauty" of Dorben which it had anjayed for some six months. An address was presented by Mr I M Baws. the president of the Social) on behalf of the Muskins of Natal. More than 1,500 people were present. During his colours is South Africa the Meniapa dell Total a number of surmons and alayeled the people fram the material to the spiritual place, which it must be admitted they badly needed. The Meulens will sarry with him the goodwishes of all the Indians of seith Africe

#### The Benon: Hendu Maha Sabha

The Benoci Hinds Make Sebbe was farmed by the Joresight of the Temil Sebool Beard, who were granted Free Siles for the building of Temple and Sebool, but soded likely rights to the slove newly formed body eather the whole Biodu naminally could enjoy the privileges in whatever venture the above Sabbe undertaker. The following efficiency Meson E P

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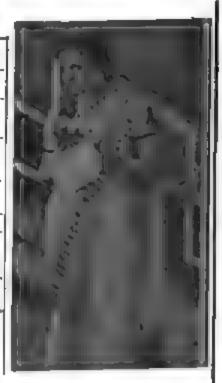
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### WORLD COUNCIL OF CHURCHES

### ASIAN STUDY CONFERENCE

(From Our Special Correspondent)

Lucksow, Jab. 5.

THE Asian Study Conference of the World Council of Churches opened in Lucknow on December 27. Its importance lay in two facts that it was being beld for the first time on Asian soil and secondly sepsesentatives from foreign countries were participating in it Delegates from Burms, Coylon, India, Indonesia, Japan, New Zealand and the Philippoor par-Corpated in it. It was also atlended by the General Secretary of the World Council of Churches, who was deputed to wist South Africa from March to May last to study apartheid

Dr R B. Muorkan, Cast Asia Secretary of the World Council of Churches and the Jatematicaal Missionary Coupest, speaking at the opening pleasily session and that the conference would discuss fout maio Ibemel, the Christian hope, missions and uolity, responsible somety in East Ania and race relations, and on December all, this conference discussed the first three ttems on the agenda

On Jenuary 5, the Council Committee of the World Copacil at its meeting in Lucknow opposed all forms of discremins.

trop based on race.

The Committee which was particularly discussing South African recial problems passed resolut, one raying that all racial discrimination is contrary to the will of God as expressed in the Christian gaspel.

The sciolution called upon member churches to do all in thou power to end ductioniontion wherever it exists, because it sperentes tension and bitter-

Sprabing in the ducumon Raja Mahara; Singh, one time Indian Agent-General in South Africa, said that io a place like South Africa it was yery difficult to separate completely political from religious situation. He said that the situation in the Union brooked no delay. Be said "on the race question we should stood four agears, no giving in at all. We must take the Christian attitude,"

India's Prime Mipister, Mr. Nebru, who spoke on the occation taid against the background of the situation on the African continent that in the world today it is quite imporsible for any country to "carry on" on the basis of racial superiority,

"That is the very basic matter t be tonnidered. Maintenance

of order is important, but in ch log blunds syr that going comething which opposes to a large moss of people that it cruthes them. Even all the predies of the world combined cannot cresh the national feeltog of the races."

The Asian Study Conference convened by the World Council of Churches concluded att delibarations in Lucknow on 30th December after accepting with minge changes reports submitted by the various study groups

tate which it had earlier beau

The group set to study race, ceste and class tensions to its report to the pleasery session declared that the mor policy at present followed by the South African Government was un-Christian, The Group felt that the World Cauacil of Churches to sociednessass resigns bloods it Silence in this motter would, it said, be liable to be constreed as ecceptance of that

The Group albrened its belief that all onen were children of God and equal in His night. Therefore the Church could not associate itself with the theory of racial auperiority.

### ATOMIC ENERGY FOR WELFARE OF SOCIETY

#### NEHRU OPENS RARE FARTH FACTORY

From Our Own Correspondent

Ernekulsen, Dec. 24. MR, NEHRU today nornew gattonal undertakings by declaring open the Indian Rats Larth Factory at Elper, (Tra-TARCOTE-Cochin) DEEL Alwayo. and by turning the first sod for construction of the railway hab Ernakalam with Quilor.

The factory is designed to process Nonezite, a mineral send extensively found along the coasts of Travancore Cochin, It has been constructed at a cost of about Rs, 50 lakbs.

The factory went into production in July this year and bas a capacity to process 7500 tops of Nopazite appually with provision for doubling the quanlity by certain adjustments.

Mr. Nehru apaquuced that the Atomic Energy Commission (India) has drawn up a plan for the development of atomic energy during the next four years and the Government of India had approved the plan.

This included, Mr. Nebru said, the setting up of a medium eized reactor. The reactor, he added, was something which beloted them to experimentance with things and in getting to the next stage of using atomic energy. The Government of ladia attached great importance to the development of stomic correy betause stomic energy had a very great and important optribution for the world's resources of power for industrial as well as social uses in the futore,

Mr., Nebru laid normally people thought more is terms of arabium than anything clea Like atom bomb or stomic

correy. As a matter of fact uranium existed in very small oi sond tuede hours seittlenop Travancora-Cuchin. They had pleaty of Bremum and much more of it in other parts, no labiy to Bibbe, Therefore they had to look at the problem of gradually developing atomic energy for social purpose from an all-ludia point of view,

He said they were prepared to co-operate in this task, with other countries and if their financial resources permitted they could welcome co-operation from other countries to have scientific teleat of the first order so that they could go ahend by themselves or co.operation with others.

Mr. Neben declared, "Wo nea not out to compete with anybody but we do want to do this Work outselves,"

#### Moral Re-Armament

DR. F. N. D. BUCHMAN'S New Year meisage apprayed on the front page of the 'Deitu Express,' Dr. Buch-Armament, is travelling with a Moral Re-Armament tark force of 180 through the Far East. Last week they held an Assembly in New Delhi. In this message he says.

"Men are hongry for bread, for peace and for the hope of a new world order. A pation where everyone cares enough and everyone shares enough so that everyone will have enough will pattern, a new tocial and economic order for (his and all luture generations,

A netroo at peace within itself will bring peace to the world. A nation which makes 'what is right' reguent in personal, andustrial, political and astional life wall propect the next bistoric step in the progress and destroy for all mankind. The world is actiously waiting to see what God can do in, by, for and through one nation wholly given to Him, India's tradition and herstage equip het in a unique way to win and upite through a rebirth in men and to set the pace for world renaissance, Will India. be the hanner outlon for a new age to 1953?"

The New Year's hope that India and Pakistan will come together as two brothers, "with lades the big brother and Pabustan the little brother" brought the Delby Assembly for MDA to ats feet in a standing ovation today. The speaker was Beguen Gets Ara Bacher Abmed, delegate icom Liboin and wife of the former Pablistan Ambassador to Turkey. thanked the Indian Committee of Invitation for having brought Dr. Buchman and the tenm to this part of the world and extended an invitation on behalf of her country to west Pakislpa. She said: "This Assembly and this team has easted my opinion of the West. From reports I bave beard hein I have been greatly impressed with what a great world force MRA has become. West and East can excel on this platform. Let us not think West and East. We are all one. Let us units so Asia. India, Pakistas, Caylon, Burma, Thesland, Indonesia, Japan and China to make one world." -'New World News Agency.'

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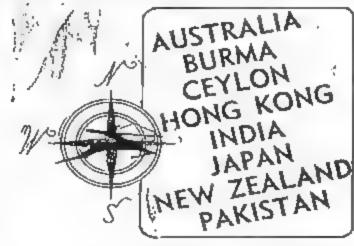
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### Duty

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-0-

-H. P. Blavactky,

Let us put all our barden on God and He will
take as along to our heaven
of rest and peace. To
trust in man is no good,
think of and venember
God for ever, He Protect
the world, Hold Him constantly in mind, He soho
surrenders himself entirely
to His keeping, wever is
left alone. O. God, Thou
ort the friend and leader
of all Thy true devoters

-Saint Tukaram.

### MR. ATTLEE'S TRIBUTE TO INDIA

R. C. R. ATTLEE Lender of the Opposition in the British flouse of Commons, in a broadcast from New Delai on January 5, said I am visiting hidia again after an interval of 23 years and I am hading the experience most interesting. In the years 1927 to 1929 I paid two visits to India. I travelled the length and breadth of the land and I made many enduring friendships, and I had the provilege when I was Prime Minister of welcoming your Prime Minister as one of the constituent parts of the British Commonwealth of Nations. And now I come back, it is interesting to see what has been happening. I am struck by the great energy that is being displayed throughout India.

Of course, I have not been able to see very much yet. I have only flowe across and come to Delhi, but I find Delhi an enormous place now, and I see something of the work that is being done for the refugees a difficult problem. In the afternoon I have been round the Department of Industrial Research and there. I think, are the foundations being laid of the things which will be of utmost importance to India—the development of the wealth of the country in the interest of all the people.

I have been struck in those years when I held responsibility as the Prime Minister of Britain of the vital importance of there being a ful understanding between the peoples of Europe and the peoples of Asia, and in this matter it seems to me that India holds a key position, because India has its uncient civilisation but, at the same time, has had such close contacts with the West that Indians are fixed to be the interpreters between the East and the West. And, further than that, hithin exhibits the most remarkable example of democracy in action in Asia. I was enormously impressed by the way in which the elections were carried through.

In the struggle that is going on throughout the world between free institutions and totalitarianism, it seems to me that find it has a very leading part to play as the greatest Power in Asia. She, I think, will set the example to other Asian countries that are following along the same course. And above all, I think, it is necessary that we should cultivate the closest possible personal relations.

There are very many personalities that bind together the peoples of our countries and nowadays we all meet as equals. I find wherever I go a great pleasure in meeting our Indian friends, talking of our common problems, because the world today is so closely bound up that white Indians must and should take the greatest possible interest in their problems, they have their part all the time to play in the greater world problems; and I have been struck by the statesmanship displayed in the U N by the Indian representatives, particularly recently in the attempt to get a settlement of the Korean question.

Therefore, I would like to say to all of you who are listening to me here in India that there is an immense fund of friendship for India, syntpathy in any difficulties she may face in the belief that holding as we may do so many common ideals, we can help the world in moving towards better days, days of peace and days of better conditions for the ordinary man and woman. May I close by just saying God speed to you all.



### INDIAN OPINION

FRIDAY, 23RO JANUARY, 1953

### Africans' Complaint Against Indians

ATTO HE petrole on "Strains Do Alco-Indian Alliance" by fordan K. Ngubanc, appracing classifiers in this same, inus) set the minds of all responcible ladlans thinking acrousty. The charges laid against a section of the Indian community are pafortunately ierefutable. The African has been so terribly seast He banologie box baseroogs years and despited not only by the White rulers, but, it must shamefully be admitted, by tertions of the Indiana as well, that the more enlightened among the Africans are quite justifiably beg sonnten stol of geingiged they easily feel hurt even where no learn in accustly meant. For intipace, when 'The Hindusten Times' referred to the African as being "sonsawhat mercurrat" we do not believe the paper had the nostnostal fastdytk 149 1110 cerm manistracty The African is understandably sensitive about the adjectives used te describe him, This, is ttself, is a good thing. But as the African grows to full mationhood he will have to realise more and more that being acoustive is pot the end and that where ground weakpraises of his are pointed out. he should not be ashamed of admicting them. If he must be universally accepted as the equal of all men he must ever be conscious of them and try to remove them. It is therefore all the more pleasurably amazing that such a people abould have been able to show such a trenscadous amount of restraint and dignity to the pressal campaign. There is no doubt about the fact that it is a myragia which is most creditable to the African. The amazing thing about it is that this has come about without say previous testaing. What the totelligent African has a right to take exception to, however, is the blunder which the 'Hindustria Times' has unconsciously made in apportion eng credit for leadership. suffering and sperches. In fact, a very large part of credit for

this gravet undoubtedly go to the African people. Peactically the whole burden of leadership has best borne by them and it is they who have undergone most of the sufferings and sacrifica. The part the fadiant have played no far amounts comparatively to little and yet the Group Acras Act materially affects them more than anybody else, the Africaps bejon ibn feast affented. The Indian with the back ground he so proudly claims to have, has exerted himself mighty hate for anyone to have and TE gard for it. And it is thus which hurte the African.

#### New Outlook Required

Mr. Ngubane has referred to the N.I.O. and a acction of the Indian Press who, for from trying to belviend the Africana and help them in their great arruggle for amancipation, are trying to play the gatt of "Bhengu" by collaborating with the Government to crush them or to get their own material toterents paleguarded at the expense of the African. Past experience should bays takeht them that that is not going to pay, but that, no the contrary, it may cause encalculable barm not only to thamselves but to their whole community. The time has come when the ladians—the merebant class to particular, who by their material wealth are looked upon as notited authors a position in the community must have an entirely new outlook in their relations with the Africana. The time has passed when the latter can be regarded as an auseguiacant people worthy only of their exploitanon. It will be well for the White rules too to realise this fact. There is a rapidly growing consciousaem among the Africans. They are no longer prepared to tolerate such things. They bonest ly and stocerely meso, to recover their manhood which has been statched away from them by viotence or by non-violence. That they have been inspired to adopt

the non-violent way as taught by Mahaima Gandhi is a birming for South Africa. If Indians with to he true to Mahaima Gradhi, by whom they swear from the bouse topo at all times they must not play the leadership but make common cause with the Africans In their great seruggle and be and act as their humble servaurs, not out of any fear complex but because burnility is the hall-mark of Truck and Non-violence and in true humbles feet real service to the down-tradded humanity-

#### Most Unfortuate Thing

One of the most unfortunate things about the African people is that they have not one stogle organ which can be said to represent their voice. The so-called African papers that exist do not express the true sentiments of the Africans. They benefit mainly the European syndicates by whom they are award and feed the Africage with mull that would result in applications their astronal spirit, growth and advancement. Same of these papers have good to the entreme of devoting wuch of their sames to possoone the catarinos berweco the Jodian and the African. To create friction between the Indian and the Alnesa sceme to be the object some of them have set themselves was if Indo African conflict will make the African move forward a bute fauer. These bave largt tircutations and can therefore early poison the midds of the Africans. Fully constinue of this fact, "Indus Opinion," which has the welfare of the Africana truly at heart, bas deemed it im duty to open up its own columns for their benefit and it is desired as soon as time, space and circumstances permit, to introduce the African languages in it-

#### Personal Contact

We entirely seres with Mr. Neubane that there is a dire used now then ever before for dater personal contact ant only between the fedure and the Africans in South Africa but berween the people and the Government of India and the African prople, if India really means to belo the Africans in their struggle for emancipation. We whole-heatedly agree with the suggestions made by Mr. Ngubone in this re-Spect

lo conclusion we estance lay too much emphasis on the seed for all non-Europeans in South Africa to make commen cause to

fight ag a common enemy not losing sight of the fact that the enemy without may be just a reflection of the enemy within ourselves which is more dangerous than the one wirbout. Our aim should therefore be to be good and to do good. If we can succeed in doing that we are sure all will eventually come eight.

### Republic Of

NDIANS throughout the world will celebrate on Moudry, January 26 the fourth anniversary of the artanoment of the Republic of India. It is a great day in the british of Indufor on that day she threw off the foreign yoke and became completely independent, She is proud of her achievement more than sny neber country under the circumstances can be and the his every reason to be because unlike the other country she achieved her goal without flowing rivers of blood. The parties with which the had waged a non-wrotest wat have not remained her enemies. On the contrary they have become ber true friends. They are both firring in sentry and are helpful to one smother to every exspecis. How strange it is that while our Prime Minuter Dr. D. F. Malac should declare India 25 South Africa's enemy, Mr. Attlee, the former Prime M names of British, with whom India had fought so bitterly for over balf a century and had ber Government to completely seture from India, should pay has such a glawing eribute and acknowledge her not only as the best friend of Bottin but of the whole Western worlde. So heing a Republic obeis soil the most useful partner to the British Commonwealth of Nations.

Though India has made tremendous strides during the nix years of her independence and four years of her complete independence in political, social, educational, economic and spiritual advancement and has helped to salve the problems of world peace and is still doing so successfully let ber not be too proud. Let ber por forget that she is held us high enteres by the outside world because of her high proadand of culture and philosophy. It is un that respect that she is looked upon as the guident eter. Let her be ever conscious of that fact and fit hersalf for that great " task and not become consciously of the

constrously as mailsten of the error whatspever, How can lada materialism of the West. Let ber sor be entrapped in that glamour for if she does as she seems to be doing she will fore all she has gained and the same fate will swall her as awalts the West. We must confess that we are not 100 enamoured of her tapid speus triangetion. What we have been enamoured of in the prest achievement of that sample little road but a great soul Vinoba Bhave, boe meidorg bast sate guillest at now in trying to stule the economic prolumn in a mon-violent way by changing the hearts of the people, Though he is to existing scant publicity his achievement surpanies als other achieve ments and is really showing the way to the world to bring about real peace and happiness. India's relations with Pakistan are unfortunately not too good and her two sous representing the soul of India, Khin Abdul Gaffer Khan and Dr. Khan Sabib, are still pitting in Pakistan gaol for on

placy over her achievement when these though exost? How can there he any peace of mind for ony erus Indian? She must thank God for what she has been able to achieve and in a spirit of humility tearth within fest bei need hands are not soiled, her neen conscience not beguiled which is hindering a settlement of the problems that are still facing her. Let her search whether she is really honouring the memory of Mahaima Gandbi whom she ge golds as the "Father of the Nation," or whether she is betraying bing. India in an much in need of light as the world at large in. We ladians to the outside world send to the President of the Republic of India, Dr. Rayandraprasad and to the Perme Monister Me. Nehru pur febeifallons and pray that the Almighty may give them wisdom and courage to perform the very heavy task of guiding the destiny of our dear Morberland

### NOTES

Care Against Mr. Patrick Duncan And Others

Seven Europeant including Mr. Partick Duscon and Jourteen Africans and eightern Indusus including Mr. Maedal Gandhi who were accessed on Monday, December i and were charged with having entered the Germiston African location without perwith and in terms of the new proplemation with having locited Africans to break laws will be tried at the regional Cours, Germuston, on Monday, January 26. The socused are: Patrick Dungan, Burbeth Soobia Carbalta, Wioifred Mary Macdonald Levson. Selma Stamelmann, Percy Cohen, Margaret Holt, Griffith Lekopa, Cremeral Depands, Charles Likar, Frans Khunou, Goolam Crice, Joiotela Mamombaly, Pier Moloisi, Ebrahim Dawood Cajee, Henry Gordon Makgoeb, Philes. mon Dune Mokwe, Mohamed Asmal, Magaphil Melka, Suliman. Jooms, Rehmfulla Kesbavire. Amerikal Parboo, Morse Moola, Bally Shabaku, Sigamoney Naigat, Kata Rumgam, Dr. Jesudas Harold Sundrum, Govendorwatts Sooboo, Rookmany Moodicy, Lurant Ranchbod, Sarah Carce, Kherontura Ateff, Thayanayagie Perumal, Parvathy Padayachy, Ge ena Twile, Linoine Neakago, Alfred Hutchigson and Manial Gandhi.

Our New Acting Editor

In the absence of the present edetor Mr. Manifal Gaudhi Mr. Jordan K. Ngubane will annume the editorial responsibility of this journal. Mr. Ngubane is a wellknown African writer and has recently been a regular contributor of the "African View Point" to this paper, Mr. Neubase is an ardent non-Com-

> Mahatma Gandhi's Death Anniversary

ON Friday, January 30 will be the sixth death? anniversary of Mahatma Gandhi. As usual on that day between & and 7 p.m. in the evening there will be prayer held at the Phoenix Settlement which will be open to all those who are interested irrespective of race, colour or creed

munist and we can trust him to keen the paper from being conteminated by the present day Communism.

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#### A Rogular New Feature

We are happy to present to the readers of 'Indian Opinion' with a new regular feature which will appear formightly by "John Gild,', a well informed journalus who will be free to express his own views and report his own

Aparthald Policy Responsible For Blots

The Committe convened by the Kimberley City Council to inquire into the riets in No. 2 Location in November, began six silling in the City Halt last week. All the members of the Committee are Councillors. The first witness, the Venerable Archdeacon Wade. Rector of St. Matthew's Church, said the broad policy of apartheld brought about the conditions which led to the riots. Archdescon Wade said there was little or no contact between the City Council and the Incarron people. The housing position was far from satisfactory and unfulfilled promises had made many give up hoor. The beer hall had been a major cause of the riots in the location. The strength of the beer served had been a bone of contention and when it was augused the people concerned were arrested for preparing a concottion. Ajchdeagun Wade said that lighting in the location was no important factor. The lack of lighting was belying the tsouri element. He said Natives found the bree ball in Klimberley unnatisfactory. Licences should be granted to individuals for the brewing of beer. As for as the bus service to the location was concerned, the staff did not exerose sufficient self-control when dealing with Africans. The Ven erable Archdescon H. E. Wraige caid be attributed existing race relations to the policy of the present Government and fes etpressive Irgislation.

Study Of Educations) Facilities

A five-men Natal University team, alded by the Natal Education Department is soon to start on a 12-month servey of all the available education facilities for Europeans, Natives, Indiana and Coloureds in the Province. The

team will be composed of four noiversity graduates, holding education diplomas, under the leaderabip of Professor Arnald Lloyd, Dean of the Faculty of Education at the University of Natal. It will start solting at the beginning of the university term and will want all the centres or the Pray are where educational facilities are warranted and where such facilities are though to be warranied. The aim is to find out the exact position with regard to available. Jacoburn at present. An official of the Education Department told the Press that there was a total of 298,704 children of all races attending schools in Natal at present. There were 50 684 Buropeau, 81,529 Indian, 7,305 Coloused and 178,686 Native. Out of this total there were 114,583 (40,635 European, 13,976 Indian, 4,666 Coloured, 55,306 Native) children attending Goverament schools, and 103,636 (4,655 European, 44,170 Indian. 2,505 Coloured, 112,306 Natives) arrending Governmentaided schools.

Segregation in Schools

The principle of race segregation in Coloured and Asiatic schools in the Transyval, insofar as trachers and pupils is con cerned, has been dropped from the provisions of the Draft Education Ordinance, which the select committee presinced to the Provincial Cauncil to Pretoria.

#### CHANGE OF NAME

In response to our request to our resders for proposable to change the name of 'Indian Opinion we have now received the following names: Liberal Opinion," 'The Statesman," 'New Quidook, 'African Dawn,' and Times Of Africa' and 'Equality Readers are requested to kundly to send further suggestions.

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### DUNCAN'S DEFIANCE

By C W. H GELL

THE very heat which is genorated whoo Expansional director Pririek Dunma's conduct is fpining the paserrs resistance movement constitutes one Justifigurious of his action. For it has shallenged all those who beliave in recel liberalism not meraly to define their principles. but to approse them in sector at a time when it is socially ineldlege and area legally danger our to do so. Danson with his mompyulous has arested the dividing the between passive prespethy with the non-Enterests eauso and nettro support for it In doing at he has expected the political and moral dilemma of per European liberals who, as an process gettle resently said, have lately seemed to mave so agationaly as to be in denser of not moring at all.

Dansen is a friend of mine. I have become comething at how his mind has developed towards this decision and I think his matters deserve in he more widely known, even than his admirable statements have made them.

Re has said bimmelf that he has "thought definees" for the last foor years, aver since it become plain that Nationalist policy must presipliate p deplaine erials in our race relations. He and I and albert reallerd that the only hapolal astrony open to pour Europeans was siril dieabadience unt, se many tuppass, with the primary purpose at allog the talle and embarrageleg the nutborttles (though it may have that incidental course. quesco), but of charling and shaming the soundeness of Beath, Africa and the world, 77 .. watched with admiration the unexpected displiy, restraint and discipline of the Definess valueterm in the fees of a certain amount of provocation and 113trestment. We felt a common surrow at the wave of violence which awant the Europe Provivos and Johannesburg in Oslober and Natomber

There were a member then when Dunenn follored, straid that more visiones was likely and weald betray the same polyu's corly promier. But it gradually bemuse eless that the riotadid unt ertes ont of Definance logidente or involve Defience leadership, that in three out of the feer to wee there appeared to have been some pulice or administrative proviousion which. but tehrent galesans test aufer press, at least explained how the report moist tension femant. ed by the Gaveroment's polisies was exploited by broligans and originals for their own code. The electricioness which prevolta sivil disabedisases are inevitably also those which case lead to applications of violence-These who are responsible for the olvenmetaneou de nel have the right to blome possive reeleman to their policies, for the violence which three policies engunder. There ern be no tuere demaine thresfold Indiament of Nationalist policy than the Gavernment's refossi to appoint a judicial commission of inquiry, the freecoatble and send attenexplanations of the richs proper gated by Mesore Sweet, Verweerd, Lunw, Strydem and athers, and the polpakly falce identification of the Define-Compaign with Man Man too-

A little belatedly and perhaps not quite so anosporumizingly so we hoped, the leaders of the African National Occares sendramed the violence and readly and the laber adverses to the principle of mon-violence. And Ducate decided that he must lake the drap for white he had prepared earlier in the Rescaland carries and active on a form within the Proc dute border.

Naw here, I think, his motives have been interpresented. The first and most widely published orithteen was that of all the tooth Influential Englishlanguage deitler, which may to ble extens at Garmiston featiers on Decomber 2 in alight and an embarmorment? In the electoral prospects of the present political Opposition at wall or in threat to the escapeption of "White supremany with justice" which it presence

Depets was not unewate that ble sellen might soot the Oppoeltlon s fam floating unter. Ha did not wish to give the Buttonelitte any grainfious politiones. Ret be to one of these many liberal South Africand who helieve that the UP's greatest weeks over in its fallors to appear the Nettensline fundamentally had principles with any prinsiple of lateway of all. If Danere's definees embarraces the U.P., the blame most He rather with the U.P.'s relactance to think out may colour guiley of he own, distinctive in principly from that of the Nationalists. Thus, to blume Denson for the omherrisepunk is to commit the toma error of legio so the Notionalists do, when they blame the Defence Computes for the riots. It is to entition a proondary offset with the primary 09500

Secondly, two elber considers: tions designed enterighed these obort term organisate of political areadlessy in Dangage mind. The first was that the hysterical end muddled thinking which followed the riots dangerously lourensed the risk of the see-Europeans coming to believe that the hand of every While man was against them. Both the English and Afrikason press todalged is posticed leading acticles more or less implication the Drillages materiant and the whole African community in what had happened. The No. tionslists, who had systematically braken daws all bridges between Europeans and non-Europeans. securit the mexicants strip to vantage by misrapresenting the frets. The Opposition paid lipparvios to "esceptation," but dealfored to expedient the conarestone without which conceilstion le mesuinglese. Even manielpalities and individuals with a long and practical liberal reserve memoriscily went late reveree. though there were becourable anasptions and others who quinkly recovered their faith and courage. But it was sgaingt this beakground that Duncon made this decision. And time may pat prava that his gestare made tre amail but not unimpertant southballon towards pravabileg the final entestrophs of all Whites appealing and heling appeared by oll non Whites-

Thirdly, there is a little publighted strangle going on within the African and Indian Congreates between the Piberal and sommunist leadow | I um morelying part of general communicies, not the namin-opera dategory of statutory communication" with which Mr. Swart serles to befuddle the larges and bropathy all appearate of the Gavernment a tunin) ideology. There are pareral communicie emong the non European leaders, natably in the Transpool, whose adherence to non-violance in purely temparary and inciden), But there men do not yet deminists the Congresser. The danger is that, of the mennine liberale among the Congress leaders-men like an Chief Lathali, Drs. Moroke, Nienawe, Nataber, Professor Matchews, Mantist Gradhi, Luces Phillips-do not obtoly any re outer by pearfic methods, they may be discredited by their fatters and the refusal of Euro needs to recognize them on spokermen of their people. In an effect to being home to the public the restition of the present eltestion, nomu European liberale are asping, that there ere me "moderate" nan-European leaders in thu sears that there ere ness with any followers smoon their own passis who are less 'extreme"

than the efficiel policy of the A NO, this is tree enough flat the present A NO, policy is very 'mederate' sempared with what it would be if the result extremists and entropeles won control of the Ontgreezes. Comman some and Encopens wif interest both wegs not a count of terms with the som-Encopeles may may ment while resonable to in periods.

Decean is very conscious of this and rections better than most Escapeans bow hills time le lett for an honourable and ethical compression before, in their auger, frastration and ignorance, the son-Foroprens go aver into Streensellable bootfille towards all Whitemen. Weighing all these considerations and the easthy of the larger port of his fellem Whites, he has decided that his susselance so a Christian and his here of South Africa required him to enspect sellvely the sen violent empelon for justice and a larger faints for the underprivileged four-fifthe of his follow-sensitymen. In daing on, he has moved a few to join him and nitred a great many more consciences in a way that more political setty (the combinot have done. When semeson described him and bis companions ne "the only Whitten with clear consistence." they saknowledged the desirive nature of his dead,

Boms singere and provided workers for rapid as-aperation taxy exestion the majoer or timing of Dancon's settem. He would himself be impationt only with these who have done gothing but talk, or with there where espailmentone words conece) their intention of qualitating ing preparal White demination in a thinly-valued diagnice. The mercingo to no la terofoldi. Firethat "within the lifetime of meny of us, our non White fellow elitropy will be enshoul usted" We can only choose whether it bepress with vicleace that would destroy South Africa, or hy screement and mutual troof. Recondly that pay nandition to so ortifest that it is not except to seat it vote fince be five years and leave the eres to the politicisms. There is un astive political lander teclar ement the Eurepeans emply polizion feelds au at bestenbah of the racial agention, because none believes the electorate would appear blue. We have to shange that to grace to the see Recopesse that we mean to most their legithmate pestrations and to our paliticlene that it will pay them and Bouch Africa to do not to prove by our decide that we have principles and meet to stand by show, whitever the cost in personal entrifies ar essial estraplita-

Within the Umba of his followidnes effort, thet is what Onnoon han leled in the strending the solidarity of our summen hacounty overshillog rapid differscenars. Let these who oritistes him prove their singuity and contain by their own deads need. loder. Per wardenen zo langer spongh. And those who eve not was prepared in some manner to take their stand appears, forfall the right to eriticise there who

### THE WIDER WORLD

By JOHN GILD

"WHEN MALAN GOES"

THE new services will give the They have formed lases liberal Union Parliament its first opportunity to debets the significance of the delicage campaign, The campaign beene just as Per-Hament adjourned last year at the and of June. No doubt there will he pleasy of wild words, and not only from the Contrament side. For ma of the mulices things in the country loday is the failure of the Oppos tion to appear the Covernment in an effective fashion. That is why it is so disheard to pretend that "when Malan goes," all will be well. The United Party, better regarded tues at the last election, In hand at work, assisted by the servila English daily papers, politing across the deathat it is may the Nationalists who have ruined race raintrons. People most be persuaded that a change of government well produce missoles of progress. It is, of conner, irpo that it would be a good thing to get rid of the Malan Coverament, But it would be foolish for white prople to delude Chemic wer with the belief that the United Party goodd speed by put matters right, Mr., Stroug and the mellocra men who furrened him have given no rigo that they perecirc, area dimly, bow to relax Leason, let since Sur to "solve the problem." They are so eager to get back to the fruits of effice that they bave given to seriose thought to anything but elegans like "when Ma' an goes." An long an ther contigue to synds resilites, no Indian or African our have faith in any organization but one build up by the efforts of bit own people.

#### New Liberal Groups

There are, fortunately, rome Rorageons who recognite that polither of the major political parties. in all present capable of reconstructleg South Africa on new lounds. tions. An Doot) Davideen put it in his experb book, "Report on South are Africa," it is to white prople merele a question al "mbich wh te anniemany" phuil role. Malan a bigge at Bernote t, and to untindern that saraggla is "listle better than a sheddy farce." But there are inргания прирова об Богоровая with caliphicaed wlode who decline to take part in the work of the United Party. These people are new accounting for the best farm of ectivity for their political coorging.

groupe in Copelawn, Jehnanesbarg and Macilaburg, and they are meeting shortly at the Cape to discuss linking their groups to prober in a common purpose. Alan Paton and Margaret Ballinger are among those interested in this movement, but the groups are at II leaderless Another weakness in the fact that "liberal" in an exceedingly wagns term which covers all sorts of policically homplers and apparent men and women. Some of there people are, however, beginning to see that in the Cangrow movement lies the best bops of progress in race relations. Freedom cannot be given to non-Soropean on a pieto held out to them by Europeaus. It can be entered only by lang and national executant on the park of those who wont it Encopens can greatly belt, above all by making the movement fotar-racial sort ro operative in its sime, but the effective demand must come from those who will gain most by its

#### American Foreign Policy

President Eisenhoure has Inmake important decisions in the coming months. On foreign policy he une chosen Mr. John Poster Dal'es as his chief advised. All his tife Mr. Dalles had cheriched the acchition to be Secretory of State, a position held nearly 60 years penby his grandfother. As a Wall Street lawyer, Mr. Bulles was a partner is one of the trackly most influential law firms, and which counted fare go coveratively among on obrota, including Irading Nanis Dolles in ples a keen Christian, a pillar of the Presbierian Church. As the main author of the precetreaty with Japan, he uningenfect some of America's friends, including Me Anthony Rden, by his brurges handling of their objections. Like his grandfarber, Mr. Dulies will be period towards Japan, and ret merely for sentimental reason-Japan is making great strides for word in re-bullding in ladunities To the audiess quest for silies to the cold wer, the United States. fasts that it council rely on India. So it is leaning bearily towards Japan. This spirt of the smoot dicte design to oppose the new Chies, Some of the Republicana who put hir Eisenhower loto the

presidency, don't tranhle la hida their demand for action against China, Untive Prime and India the United Heates has refused to exception the Communist Govern most or to let it join the United Nations Whether the new Adminis tration in Washington will be pushed into no area more segreserve policy-likel remains to be Perhaps Americant will realise, before it is too late, that no good as n same to meaking from week on Assault

#### Sympathy Abroad

Mere weers but now come from "Americans for Sooth African Resistance," the new society formed to show sympathy with the definees campaigd, Among its apontors are Or, Mardeon Jahoson, president of Howard University (for Negroes) In Washington, Mr. Hoger Beldwin. n femore figure in the Arazzlous Civil Inhertier Union, and Mr. Norman Themas, leader of the Socianat Perty, The joint thairmen are the Rev. Denald Berlegton and the Rev Obseles Y. frigg. The address is 515 West 188th Street, New York 39, and the secretary is Mr. Stearge M. Houser, announcement quotes a letter from one of the yearger leaders of the African National Congress, who wrote "There has been a transformation in the way of thicking of the Africage . . They are on the much, and whotever the recult of the present defauce compaign, even if it code in total defent at the hunds of the Opverament, South Africa will never be the eyma again,"

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### AFRICAN VIEWPOINT

### STRAINS ON AFRO-INDIAN ALLIANCE

By JORDAN K, NGUSANE

L in the happiest of countries and in the happiest of countries an arrangement like the Indo-Alpiem although would have been a delicate affair. In a country like South Africa, at the present messent, it has within it complicated tenrious of a highly explosive nature. For the traspo alone, if for nothing else, at behaves the pursuers to the alliance to treat it with the resource care it deserves

In recent months, the African has discerned certain trends among his alies which made him feel that his national pride was being implied or that certain sections of the Indian community were beat on giving a twist to the resultance move ment which would give to it a character that would redound only to their own raclusive credit and reveal African contributions in poor light,

I shall confine mytell in two events—the first in this country and the second in ladia because my purpose is no ther to see but remoustairs involved in a row shoul these things nor in give our enemies clues of where the altimose is weakers. These two incidents are selected because they are indicative of bubbpoy transle and in themselves are multiple enemies by those whom my have the right to claim as friends.

The first case concerns the Natal Indian Organisation. This body is in a very unique position. To the average African, it is more representative of Indian Congress. This is a there statement of fact and does not in any way reflect thy own opinions feels that the N.LO. is more expressive of Indian opinion that the Congress.

There are two stapous for this The clearest picture that the average Airican has is of the lading as a trader and stace the N,t.O, represents the enerchant class at its accepted up the real tracementative of the Indian community.

Secondly, the African people, a suppose like most Indiana against the African, have not an yet thed all their suspicious against the Indian—suspicious based on their experiencer with the trader class and which led to the 1949 trate. The risks were, in octual lact, a demonstration against the merchant class, but then the African re-

gards the merchant class as the leaders of the Indian community as well. So that the N.10-stands in the position of an ceptional responsibility wis-z-vis the Indian people in African ayes.

The ordustry Indian Inclusy hand finds it hard to understand Aleican suspicions of him-whereas the African judges him to terms of him (the Indian's) merchant class

### Plot To Dynamite Campaign

Reports circulating in Dorban suggest that the N.J.O. is so a plot to dynamité the remance compared acting in collaboration with the Micrater of the Interior. The NIO. counterblast, it is being soid, might be started in the form of un open desvociation of the compaign followed by a series of underground negotiations with the Government which would end on with the Government seeing in these decunciations "responrible expressious" al "responsible Indian opinion." From there the way will be clear for drastic faws to be passed agreest the recisters bare and for a bested exchange between the Union Government and India at UNO, bested on the "responsible" denunciations.

Three reports might be hased on fact or they might be remour. But egainst what is going on in the N LO. at the moment, and which we need out brook to the light of day at this stage, African auxielier are not altogether without foundation. This is particularly the case when it is remembered that the N.S.O. sterli has complicated the situation by its own reluctance to enoble the African and the world to know precisely where it stends on the resistance movement. It is for the NIO, to dispel the exists of suspicion surrounding its activities

The second instance concerns the behaviour of sections of the Indian Press here and very often in India. The treatment mated out to African lenders and African contributions by imperiant rections of the Indian Press ut times does little to coment Afroladien zeintione. Both in this country and in Judan the resistance movement is often reported as though it were an Indian movement. The impression is being radulously created that the African leaders of the struggle sin sumsort to their Indian counterparts.

One has to contrast the hebariour of Indian journalists with the reportage we get from the British and the United States Press. From those sections which we have grown to regard as importial we got fair and accurate reports which de ont play down anything ritel done by either the African or the Indian. As muck cannot be sord of the sections of the ludine Press under discussion: a Press we have every right to expect to be friendly-more friendly then papers from England and America.

#### 'Hindustan Times'

A case in point it & secret editorial in the December 18, 1952 James of the "Overseas Hindusten Tipori" Discussing the cutry of the Whites sate the compalgo and the Indian comraunity's role in it, the editoriel concludes: "The ultrapment of independence by India could not fail to produce its effect on Indiens in South Africa and the unexpected success which their convenient has attained in as much a fribute to their leadership or to the readiness with which the somewhat moreurish African has resen to the cult for restrator and digesty which a non-riolent resistance cam paige en oine."

Two strongs are weethy of note here. The editor is quite due that the resistance compaign is an Indian movement, led by the ladians. Secondly he goes out of his way to dust expersions on what he calls the consecutal effectives."

The 'Hindustan Times' is one of the most powerful papers in ladia and wields considerable influence on hoth the people and on the policy of the Indian Government. What is more, it has a warful circulation. So that whatever it tays in bound to be read right round the world. The damage such a paper can do is obvious.

In the aditorial under review the aditor has allowed himself to be guilty of two unfortunate errors. He has his facts all wrong and, secondly, has gone out of his way to cost expersions on the African which are quite uncalled for

Of the \$,000 people who have gone to juil so far the percentage of Indiana does not in any way suggest that they regard the comparing as theirs. At the very best, the numbers they have sent to juil have been of little more than token discession. To call the comparing theirs creates the impression that compledy somewhere weals to play down the achievements of the "somewhat mercural African" and play up, even at the cost of amaginating and dir-

forting facts, the achievements of the Indian. We, Africans, sever begrudge the indian his due. We have never concealed our admiration for his perfect mestery of the creed of non-violence, nor have we concealed our dente to learn from him. We are indished in the Indian for the help he has generously given in. But we do not went him to make unfair claims at our expense.

#### Wrong Facts

Even on the place of leadership, the editor's facts are all erong. Up to now, hardly more then two prominent Indiana, barring the former Communiste. have come out courageously in support of the African definoce compargn The editor probably had the National Joint Action Council of the resistance movement to mied when he wents of leadership But aven bere ibe Africans and the Indians are evenly represented—an African gesture of appreciation to the Jodian for his post in the case paign. At the very best, equal representation should mann foret badereite and nothing Chett.

I must, an bebalt at the African, appress strong dis-approval of burbed adjectival qualifications used to describe my people because they are not only in bad insta but also breaute they do not to any way create better understanding between the ludians and ourselves. In them is implied a slur on the Alitras community and an possit on the valuant men and women who have made colered securices to lead us which so self-respecting African can tol erate. We expect these things to come from the opposents of our lust court and not from declared friends,

I appreciate the fact that there is a lot of ignorance about the African in lodie, or in america, England and elecwhere, Bul the remedy for this her in the houds of the Indian Press and Radio. I think it to in the interest of the cause which we and the people of ludio hold dear-the atlangment of human freedom through non-violence-thut the Indian Precessould arrange with Africa can journalists in this country to give it regular contributions describing conditions and devalopments in the African commounty, Leading African persocietier should be asked even to prepare talks to cal ghine the propis of ladie on goings on in the African community—to be broadcast through Ail-India Radio.

Secondly, we must set in motion a movement for the exchange of correspondence

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batween our two peoples so that they should hadd up parsobal friendships and get to understand India's truly great caltural attainments—if to seel the boads of comradeship with the Indian hore. It is extremely difficult for the African-I mean even the wall-educated Airlean, to build up a strong nod abiding friendship with the Jodian bere-The Judian lives in his own closeter, telling us of his great custure, when he does nothing to make us understand it and through it to understand bem batlact

Thirdly, even in the remainded movement one would like to see lodes working to direct consultation with the African, Up to now the main intermediaries between ourselves and the people of India have been individuals who are not to real sympathy with our national superations. And if the pleture they have given India of ourselves has been unfostunate, if has only complicated relations between the Indian and the African bete.

Our alliance with the Indian here is always subject to very many stresses from our common oppressor. If we will not being our struggle, we will not being our struggle, we will not being out at match arm in orm as men and counts. Anything which drives us off this course must be subherely weeded out or exposed, for one is the destiny to make South Africa a laud fit for free men to hive in

nein in Krugersdorp. He man adt at enterd legal trad offt to san Kholyadian community. He sale a very generous hearted pub it wasker. He is approved by 7 children, his eldest non Dawood Inmail Carce in well known in business, sport and in the political field. One of his sons Goolana Caree and his grand daughter Sura Dawood Caree and grand son Ebrahim Dawood Cafee were arrested with Mr. Patrick Duncan and Mr. Manilal Gandbi in the defiance campaign at Germuton location on December & beaerfelt sympathy of all the friegds of Mr. Caper will go out to the bereaved /amily.

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### Things In General

Golden Wedding Anniversary

Mr. and Mrs. B. Parmegar, well-known residents of Durban etlebrated their golden wedding approversary at St. Anthony's Hall on Saturday, Jaquaey 16. The Hall was filled by a large crowd of men and women. Quite a large oumber being relatives of the Parmesars. Me. and Mrs. Parmetat very happily out the wedding cake specially enade by Mrs. Jithon and the guests present partook of the light refreshments that were served. Congratulatory merages were received from all over the Union and other places. Mr. S. L. Singh seted as the M.C. and omong the speakers were Seasior Clarkson, V. Lawrence, Manilal Gandhi, M B Naidon, J. W. Godfrey, P. R Bather, Mrs. A. Chrinopher, Dr. Anusuya Singo, Pundir Jugraenan, F. Satyapal, M. Ramouthar, C. Varadachacla and others. Songs appelally composed for the occaeion were sung. Music was supplied by the Tone and his Quinteite orchestra. After Mr. and Mrs. Parmerar expressed their bearty thanks for the culogane terms in which the speakers had referred to them and for their good wishes the very pleasant and bappy function terminated with an expression of graduade by Mr. R Chatai one of the sons in law 5 M B 36 to

mestages of good wishes that had been received and to the Catholic Musion for rindly allowing them to use the Hall

#### S.A. Indian Soccer Team To Tour India

A South African Indian football team will leave South Africa on May 3 for a fix weeks' tour of India. The team of 17 players, a manager and a trainer will leave Durban in the Karanja on May 3 and arrive at Bombay on May 24. After tour of six weeks they will return in the Kampaia, which leaves Bombay on July 9. The proposed tunetary for the tour will be discussed at a council meeting of the S.A.I.F.A. in Durbon on January 25. The S.A.L.F.A. had proposed 14 matches, including three Tens. The team will must probably be selected at the end of March, and it is probable that fixtures throughout the country will commence a mouth earlier to give the selectors an opportugity of studying the form of players,

### Oblinary

Mr. Ismed Amod Cajee, a well-known Indian of Schweizer Rencks died recently at the age of 86. The late Mr. Cajee came to this country 65 years ago. He had the biggest business

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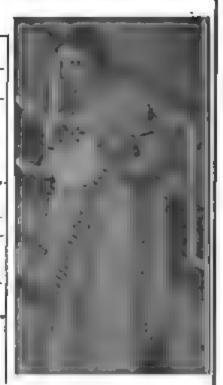
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### Our America Letter

By HOMER A, JACK

Chicago, January 8.

is the new, international Protestent body prenauted in Amsterdam in 1948. At its beit meeting, the world Connect passed alrong statements condemning gorial discomunation and argregation within and outside the churcher. In 1950, the Contral Committee of the Would Council, meeting in Terence, Causda, proposed that & mu'tteractes, anterdenpresentransl delegation be sent to the Union of South Airce. Both the Dotck Reformed Church in South Alesca and the Eaglithopenhing churches in South Alrica responded by spectating that the tiots was not ripe to receive such a multi-recial de treation Instead, the World Council in April and May 1957 eset sie Rollander general Heatt to South Africa.

While I was visiting South Africa to the summer of 1952, I heard rumors of the bist duals of Visses 't Mooti's report to the World Council Some Airduner churchmen said they som the drait and felt it wen a good report Churchmen fints other, more liberal deseminations in South Africa plio said they saw the first draft and also felt it was a good report. This ambiguous ranction intrigued me, but it was not until last week that I finally caw a copy of the report estitled, "Christianity, Reze, and South African 33-page pamphlet by the Nafront Council of the Churches of Christ in the United States of America

This is a report to the Central Committee of the World Council of Churches which, at this witting, to meeting in Luckson, India. Wast the Cantral Committee will do with the report, except file and forget it, is problematical. But the report tirely remarks a EMPLOYE COUNTY OF COURSE COURSE ment, Dr. Vigger t Hoolt od quit of the cotet that his observations are "not a general report on conditions in South African churches." Throughout the report one need that Visiter t Roofs is more the thelogian and the occirculation! politicion then the secrologist and the religious prophet. He is best at analyzing the thrological become aparabeld and best at conclusing all churches and making none of them enery (for his job as general sometary of the World Countil is to

THE World Council of Churchen keep all the denominations of the Council now members of the Council extends and 19 1948 At its first others which are not yet man-

There are evidences in the report that Dr. Vister 't Mooft was well wined and dised by his fellow Dutchmen, bowerer mkoy generations removed. He seems to endorse the spertheid-created medical school non-whites in Natel and he criticises the African National Congress. He echoes the widespread canned in white circles that "a good deal of the reporting concerning South Africa is quite debuttely shifleading" He almost implies that aparthers could be given a fully constructive meaning.

Dr. Visser 's House's recommendations and suggestions are esceptibly sociementical, chief emong them being the negs avggestion that the World Council of Churches should not send a multiracial delegation to South Africa at this time since it "might well craate minuoderstanding rather than under-standing " This, arain, might be good politics for the World Council of Churches, but me denial of the religious principles which the World Council has consistently propounded. Why should at brestate at this time to send a delegation to South Africa, one containing bluon tadW festidw-son sees be more supertant then at least to try to send a delegation including some outstooding non-European Clergymen? Their wint to the South African churches could only do good If the non-Europeens were allowed to cuter the country and, come to thick of it, no harm could possibly be done if it got to be koomn that tome dietingenthed non-European rapresentatives from the World Council of Churches were barred.

These are the personal reactions to this report on South Africa by this correspondent, but let us turn to the January oth issue of "The Christian Century," most important with ly of selectionomiasticas! Prolestantism. It devoted a lead. ing editorial to the Vinter's Hooft report and to entired It likeor the report to a speech by an American president which initially was on led "very ablo" bat, on second thought, someone niked, "On what side of the question was the speech?'s

The editors of the powerful "Christian Century" magazine state plainly, "We question whether there is much in this report to effer help to Christians and churches to South Africa in draing with a problem of such dimensions and perplexity." In plainly mysthat with the "fundamental human result of the African

Christianity is that continent must reckon." If Christianity must come into conflict with the colouist arder, "then it must accept the pensities of that conflict," Above all, "The Christian unterpries must pay whatever price is involved to free itself from seeming to be -and frequently being -a part of the historically doomed colonial order," This is the hiad al tough judgment which some Christian body should make about South Africa, a kind of judgment which transmilly did not cesult from the two ments visit of Visser 't Hooft.

The perade of books published about Mabatma Geedbi cootinues unabound. The intest in "Mabarma Goodby Peaceful Revolutionary," by Haridan T Musumder and published to New York by Scribners This elim volume is one of a dozen to the Twentieth Century Library, a new series about "those thickers of the lest bundred years who have most infinenced the totallectual currents of our time " Mabaton Janabi follows in this collection such giants as Charter Darwin Afbert Erattein, fand Sigmund Freud,

Professor Muzumder is a well known American of Indian arress who has saterpreted Gradu to America for more than three decades. This is his fifth hoch on Guedhi and continue interesting chapters on Gundbi's economics and pedagogy at well as an analysis en his "morel equivalent of war." Beit news for the luture of the Goodhi literature in America it that John Haynes Holmes, longtime interpreter of Gandhi to the West, in bring ing out a new volume on Gaudha which Harper will publish pest autumn under the title, "My Gandha"

The defence campaign in South Africa has continued to find its way into the American press. When Patrick Duncan and Manifel Gandhi defed the law to December, this was front page news in many American newspapers and the correspondent first heard about it over a television news programme The son-white press in American played up the facts

that Dr. Ralph Bunchs, promisest American Negia, was named to the three-man committee of the United Nations to investigate apartheid in the Union of South African. This correspondent's articles on his observations of the Union of South Africa have begun to appear in The Courses," largest non-white newspaper in America with oddings in 14 metropolitan centres.

Potpourri: Adlai Stevanson, retiring governor of the State of Illusous and past caudidate for the gratidency, has appounced hir plan to visit India on a proposed tour of the Par East. Efforts are helog made to laduce bigg mise to visit Africa... tumoured that United States Justice William O. Douglas, Who has risited Asia several timestell excest years, will wint Africa next summer. This is another indication of the grow. ing interest about Africa on the part of the American people and its leaders .. Michael Bentt. who has been observing the United Nations General Assemby sessions in New Yark City for the past several months, was and of ten persons samed on the 1952 hossur roll for democracy by the Chicago Dalapder, large non white weekly published to Chicago.

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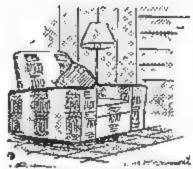
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Imagine a world without God, and then for shall see Without God the Universe loses ets meaning; without God our ideals are dreams and our hopes are hibbles without God's faith feet stand on nothing without God man sinks down essentrally to the level of the brute. But with God, a real God, and a. God of infinite wisdom and love, the Universe is alive, hope lights eternal fires, love veigns in all worlds; and there is no good thing on earth or in heaven that if not waiting to be ours.

-J. T. Sunderland.

Not all the armies of all the conpress of corth can crush the spirit of one true man and that one man will prevent.

-Terence MacSweney.

Long, long is the way, ringged is the ground and the weary steps ninst be trodden with bleeding feet, and bleeding hearts.

\_\_\_\_

-Dr. Rash Beharl Ghose.

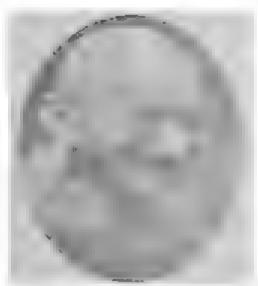


# THUS SPAKE THE

In every great cause it is not the number of fighters that count, but it is the quality of which they are made that becomes the deciding factor. The greatest prophets, Zoroaster, Buddha, Jesus, Mohammed—they all stood alone... But they had living faith in themselves and their God, and believing as they did that God was on their side, they never felt lonely.

\* \*

Passive Resistance cannot proceed a step without fearlessness. Those alone can follow the path to the end who are free from fear, whether as to their possessions, their talse honour, their relatives, the government, bodily injuries or death.



Five years ago on this day we lose him . . . With choked voices and bended heads, with heavy hearts and welling tears . . . we lost a prince among men—God lived in him and he lived in God. Even now we long for the touch of that vanished hand and the voice that is no more , and no more that d vina touch to soothe. His stature reached the heavens—the greatest man of our ages gone by and agos to come.



### INDIAN OPINION

FRIDAY, 30TH JANUARY, 1953

### Talk Of A Truce

teure on the resistance front for some time now. Its advantage, who include outstanding men of all sales of the colour flor, argue that the defance empaign has made a definite impression on the White people of South Africa and that it has done this in such a premanent way that the Government has been forced to respective it.

In view of these two facts and with an eye on the general electrons to another two or three months, these people have for some thee now been urging the leaders of the resistance moveescot to call a truce. Such a move, it is said, will be a realistic posture of goodwill designed first to prevent the prevailing ramal tension developing into a deadlock; second, to impress and, therefore attenginen, that acction of European opinion which has begun to recognise the reasoncod adt dardw firm arguside European has out forward his eate and, thirdly, to create a smustion which might make connatwited noticitogou bus nestrator the uon Whites and those White sections willing to do this, pos-

The ease for a truce seen in this light is formidable. If the non Europeans can declare a truce at this stage they would not lose the initiative which they have bought at very great cost—in terms of human suffering and sacrifices. On the other hand, one of the immediate gains would be the creation of a situation to which the Europeans would have to demonstrate their own goodwill by returning a slightly better Government than Dr. Malan a, free from duress.

In this light, such a truce would not in any way be the abandonment of anything by the relation. On the contrary, it would prengthen their out in-measurably by showing that the non-Buropean - appreciates the difficulties with which some of his White countrymen are faced

atid that id so far as lies in his power, he is not willing to do anything to complicate things for them monecensarily. Thus, we believe, in the case of the advocates of a truck in a number of

The piler side of the case descrives to be stated as well. The remater notes with appreciation that his specifices have made a lavourable impression on etc. сопу of Енгореан орилов. Не notes, also, that this section has not gone out of its way to show much understanding of his own difficulties. Add to this the fact that the Government is drafting draconian legislation to crush the resistance movecutent to which it might be supported by some of these people. In fact, "reasonableness" has not arouged the entraduction of the bated influx copirol regulated at Port Busabeth.

While mee of goodwill might be arrangehened by a truck the restater believes that it would be a futile gesture for him to say he is going to strengthen un up known quantity. With the Government determined to be unreasonable, the resister feels that for box to declare a truce would be manficulou of everything the Government bar donn to date to bumiliate the pan Europesa people and would enable the Malantes to go to the enuotry and say: "See? We cracked the whip and the leaders of the renetance morement went skuthing into their funk boles. Firmness is what the non-Whites undermead. If you return un to power, we promute to deal more firmly with them and make mincement of the resultance compaign."

It should be recognized that the resister regards himself as a man of human and principle and rightly behaves that in the face of brutality and unreason, with which there can be no compromise, he would rather go down fighting than capitalists in the value hope that the excellent might see better reason.

attitude of the United Party, which might form the next Cov-In the fight against eroment. Malanism, it does not fight with the will to wee. This weakness places the resister to the position where he has every reston to feat that he might fall lote a trap where he might be betrayed by the very people whom he shall have beloed to come to power. In the absence of any definite and concrete proposals for reform, the resister has every right to doubt the intentions of the United Party.

In our view, however, the South African arturnon is more than normally complicated and where opportunities present themselves of reasonable and honourable compromises, neither the num Europeans put the Whites about its them go. Equality with the Whiteman does not and should never mean that we non-Whites have everything our own way. It means as it should mean that at all times we shall gladly meet the other man as far as we would like him to meet up.

Agnost this background, the call for a truce is something that deserves the serious consideration of the leaders of the non-White people, Particularly is this the case when it is remembered that as these remarks are being written Parliament has before it a monon by Col. Pilkington-Jordan asking the Government to meet the accredited leaders of the non-fluropean people. The motion is obviously supported by the United Party, of which Col. Pil-

A complicating factor in the hington-forder is a member. The fitteds of the United Party, but neight form the next Government. In the fight against lalanism, it does not fight with the weakness leaders of the conflict ment of the position working on plans to meet the bar every restor to fear leaders of the non-European is he might fall line a trap people.

Prom there moves at is quite clear that the anti-Malan sections of White opinion want to meet the non-European people. The principle is one which abould be acceptable to meet and momen who have pledged themselves to use only persuasion and non-violence to ensure respect for their wastes. The section on which such consultation shall be made is strictly a marter for the leaders of non-European thought.

The god Europeans would be quite junified in ignoring the appeals for a truce-because there always lurks behind them the threat of treachery, eather intended or not introduce. The gon European can argue that he has not got the time to waste taking pulis with the destroy of ten million souls. But if we want to boild a united nation and not just see up a black syranny in place of the White, we abid do well to remember that a statemen ma efford to negotiste from strength. And the situation in which all of us as South Africage are, calls for sistemmanabig. For this reason along, a positive response to the appeals for a truce uptil after the elections is something which the leaders of the resistance movement should sincerely and precent ly consider.

### NOTES

Parliament To Be Asked
To Seek Non-European
Co-Operation

Nonce of a motion that it was essential, for the interest of marional unity and internal peace, that the Government should seek the co-operation of accredited and responsible non-European leadets, with a view to the removal of existing racial tension, was given in the Assembly today by Col. R. D. P. Jorban (U.P., Rondebosch.)

Institute To Convene

Interracial Conforunce

A nation-wide conference of responsible people from all races in 2000 to be called by the Institute of Race Relations. This was decided at the Institute's council meeting to Capa-

town. The resoluted and that as it was urgently necessary to re-establish contact with all races the conference should be called without delay. The enumed welcomed the establishment of labour bureaux with their mass to increase the Africans chances of finding work and to reduce the African labour wastage provided these bureaux were not the only means through which Africans could find work. Mr. J. D. Reinhallt Jones was re-elected prendent.

D.R.C. Worrled By Officials'
Discourtesy To Africans

The discourtesy towards Natives constrained shown by States and estimate officials is listed by the "Kerkbode," organ of the bigscest Dutch Reformed Church, an complicating factor in South Africa's race problems. Quoting an account of Native urbanization by Prof N J. J. Okvier, the "Keenbode" states in a leading article that only a minute proportion of the Africant streaming iplo the cities are Christians and a high proceedage are almost completely updivided. "What ther learn from their first encounter with White people is certs ply mel enterlated to supplify this great problem. "At the third class ticket office, the police station, the labour bureau and other poists of contact things do unt always go well. 'He who has an ear to hear overbears more than one rough word that makes one shudder, while the attrody matter of fact attriude typical of the ardinary officialand excepted of him-dots not leave much room for humane, les aloge Christian considerations. "High wager, bad grading matter, strong temptations, much driek and a growd of other dangers confront these inpouring masses, but the friendly word and Christian belofulgens are far to seek to nur over-hartly society." The "Kerkbode" appeals to every believing Afrikaner to become a misrionary by word and deed en his swa rurcoundings.

#### Government Paper Demande Indian Boycott

"Transvaler" (Nationalist) suggents a boyenst of Indian traders by Europeans as a means of persuading Indiana to leave the pountry. "There is fear among the legions that the Apartheid Less of the Government will so the long two compet them to leave the Union in large mumbers," says the newspaper. "If this should come about few Europenns and non Europeans would ahrd a tear. "The time has errived when every member of the public should belp to speed the departure of the Indians. We have often remarked on the and phengracoon that Afrikaners, who are an example to their fel formen in different ipberen, sitt buy from Indeans, thus jeopar diving the future of their own people and thriv posterity. "Let all Europeans stop huying from ladiant for six months and the problem will be half solved thready. Everything cannot be expected of the authorities, and evocets can only be attained if the public plays its peer. Can anyone who calls brosself a Nationalist felune in help! "

#### Afrikaner Clergyman On Whiteman's Feare

Total apartheid was fair and liberal if it was fairly and liberal y soplied, the Rev. 1 Reyneke,

an executive member of the South African Institute of Rice Relations said at the Josintole's discussion on excess tension and tacial policies in Cape Town to day. A policy of cotegration." he said, "might lead to the creation of a pon-White block holding the balance of power. This block might force the pusing of legislation leading to universal adult auffrage "It is not inconceivable that in 30 years time all adoles in South Africa-Back and White, educated and norducated, greiterd and uncavased-will have this tuffrage, Then we will have a new tyranny-the tyranny of numbers. "If this corner to past, many White people will say "This is no place for me." "But the Afrikaners will any 'We cannot withdraw. South Africa es our horse. We have no back door. We must hold what we bave We can see what is coming and wish to prevent it " On the policy of the institute. Me. Reyneke said, "me are bree to create good relation between Buck and White. We must champion the cause of the non-Whites, help them and comfort them. But don't let us forget that by placetton one section of the community we may harm the race relations we are seeking to promote, "We must consider the good things. the positive accomplishments. The Government will spend £8,000,000 this year on African education. There are more African children at school in South Africa theo White-but you won't bear Michael Scott my that at U.N."

### Indians Pass Resolution On Defiance

The steering committee on the 58th season of the lading National Congress passed a retolution calling on the "civilisad" nations to look upon the struggle of the sutyagrable-passive rests ters in the spirit of the late Mabaima Gandhi-in Sauth Africa as a "struggle of mankind for freedom of opportunity and and excest equality." The resolution galled upon South Africans of Indian origin to support the pamive resistance movement and to there the "meribees" of the resulers. The resolution also referred to the Umon Gaverament's "offences against the laws of bumanny and the conduct of civilized mations."

#### A European's Fine Gesture

We must take note here of a wonderfully plassent experience out representative had in Darhab last week. He had: gone to some Indian merchant to collect

(unde for a robool being built at the Phoenix Settlement A European quite a stranger to our representative overheard the conversation he was baving with the Indian murebant and without any solicitation offered to donate the som of £10-10-0 beesoes be considered the earse of education to be a great cause, for the fators of the world depended on the solightenment doldw bea berleast cashilds see allowed of no distinction based up alsee, colour or ereed. The greatness of the gestors was to the spirit in which it was made-We are preferredly grateful to this Europeau friend.

#### Medical Journal On Skin Colour

Octoor in the hamen this depends on many factors, some beroditary and some environmentat, but not all of than knows, seconding to an editorial in the latest lesse of the Boath African Medical Jenroel." Although it is fairly certain that skip colour is determiged genetically, it is by no moses esitely, how many pairs of genes control it, states the article. "Bac" it continues. "there is too much sublestive bias in these matters, and adequdonasse research fold this Important problem with not be possible until prejudice has been aliminated, so that an objective resessment ean he made. An appreciation is necessary of the Roderlylog principles and arbitary scromplipps determining the feetures of race; but the way to which okin galour is inberited should meles glear the deagers of relying on her Jaymen a sensept of how there things are determined," Bkin colour and halr force are not correlated, ciales the journal, and three traits are inherited Independently. Bot, what is "perfectly clear on the besis of the genetical determination of skin colony," le that a shild born of Coloured parents. bat with a skin indistinguishable from that of a White obild has a skip of para "or that of the original Causasian aucestor.

#### Israel Delegation To UN Condemns Recisions

Speaking on recipiem in South Airles, Mr. S. Elisable, Irrael delegate to U.N. enid, "this question has a special algoidence for my delegation in the states of their long his larg, my people have known only too intimately the followed or senative to its implications when the state when they cook. It is the south destion of our away

bistory and of general principle which want galds one policy in any was where the tame of disorimination arises i' Ha added. "We hope that the Union of South Africa will realize the ever-growing aspailishly of many people and states (a report to the matter under discussion. We hope, loo, that the Union of South Africa will find the way to comply with the wlabes of the majority of this organisation " In constantan he exid, "If this disqueston will lead to direct negotiations between the parties with the sim of finding as liw il-nollolos elderopood mean great progress along the palb of the percetor no-existence of different peoples of differing ortgine and races.

### Churches Condemp Race

All forms of recel descript-Callon were strongly condemned by members of the Central Comunliten of the World Conneil of Oburches meeting at Chiahestee (UE) After a long discounted to privote, the committee rastillmed the Ameterdem Assembly's protest against the exploitation of non-self-governing peoples and the flagrant violation of buccan righty, involved to racial discriptionallog. Mr. Offlard Marchouse, of the Dallad States Protestant Epopopul Oburob, said that the aborabes had falled to not on recommen dations of recis) equality made by the Ameierdam, Assembly, and he urged that no further statement should be made until the local shurokes had carried out these resolutions in their dep-to-day life. Mr. Kenneth Grabb (Grest Britalo), abateman of the Commission of the Churches of International Affairs said that Christian leadars of liberal opilook la Bouch Africa had told them that it would not be advisable at the members to lasee an emphysic protess about the present situation there. Dr. Hears S. Leiper (U.S.A.) told a press conferences later of a Negro who, after below asked to leave a white oburnh in America, wes told, "We have won don't feel hedly about this." The Regro teplied, "Oh no, I was tellion the Lord about it in my prayers, sod lis sold, "Hop. you don't pred to worry, I have been bryong to got lute that obused myself for 25 years!

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LIBERAL PERSPECTIVE

### COMMUNISTS ADVOCATE A NEW RACIALISM

By C W M GELL

OUR South African Communists, both European and non-European, have always posed as the only sincere champsons of rocal equality and, conversely, as the only effective opponents of rocal discremination. The resent outburst of anti-Semiturn throughout Eastern Europe and Ractia must, therefore, lead to a good deal of heart-ceatching among those genuine idealists who have felt deawn to Cammunium for saccal reasons.

Of source, I am not writing this arnels in the vain hope of donverting any coafirmed Communiste who have already aurendered these consciences and untellectual freedom on the blend purmit of an inexpreble dialectic of heatney and the infalbbilisty of the Darrettal Communist Party and 11 Rumian directors. Such people have an toughtnest their digrative symmet by generations of camer their own words that they are now willing to swallow saything and say they like ft. They were negranus resultance to fascious throughout the Western world to 1933-0, arbeinging the war effort of the "imperialists" in 1939-It (after the Scales-Hitler poct), lasding the same unpercal was affort in 1941-5 fofter Germany had attacked Russia), turning seain to industrial asbetage after 1945 (during the "friendly" period that preceded the Cold Wael, and finally trying to wreck the communic recovery of Wattern Europe by thwarting the Maraball Plan (though they only succeeded in their own anelijes, Czecha Slevakia )

Anyone who believes that that changing tic record at 105pured by the desire to better the lot of the common man has been the sare of his critical faculties. Its note motive is the furthering of the long-range strategy of the Communut Party, (1) to consolidate its power and control in the Runtian heartland ("socialism in one mountry first:") and (2) to durupt the economic and political strength of the non-Communist Firelands with a view to intialities their Communut Portier in power by a corp d'eint. These fern current procusses were seen at work in the three years after the war, during which nine once independent au jone in Eintern Eurepe beenme Saviet satellites The only one which has recovered fit independence, while returning its Communicat, began with a tireng and genous. Communical movement which the others lack

ed. But the purgesting of Jugo-Shive from the Community fold refuter those few untiversum: devotees who still maintain that the People's Democracies are both genuinely democratic file, repretent the supportly opinion of thrit countrymen) and connectly independent. We of the world outside the from Curtain might have given Communism the benefit of the doubt in regard to Rumanti, Bulgard and Muneary, which were previously governed by feudal and seen facciet autoceamer. We were very doubtful, though hadly informed, about the Baltic states. We were pretty sure that the Russians were lying about Potred. But me were downeight eretain when Creche-Stovakia's rues, mese, le bas been that unhappy country's melanchaly providege to procide the final proclumble proof of, Sett, Garcian intentions (Alarch, 1939). and then Rugion (1942).

And it may, therefore, he no comerdence that this most "wageern" of Slav mations was the focal priot of the new unit-Semilien. For of all the Slav peoples the Crechs-the Bohemians of histery-have the langest and most valuant record of intellectual independence in the face of the meet adverse political conditions. No shoughful observer of the present tragedy secreusly doubts that among the reasons for the ocwest persecution is the intelfectual andiveducium religious distinctiveness and international contacts of the Jews, which factors would be more operative in Crecbe Stovakia than elsewhere in Eatrem Europe. Benry violent revolution eventually consumes th revolutionaries. Brenne of their intellectual heritage Jews have always been among the revolutionary leaders of Entiers Europe. But for this very reason these same men become a danger to the monstrible police dictarership of the Community Party (the miscalled "dictatorship of the proletarrat"), when the latter is trying to contolidate list power into a permanent form, Having become the Munaparte of the Russian revolution, the Kramia chique now has to purge its "deviationists," its gu-ahead reentines to an illand an automotivierrevalutionnies. In these circumauspear the turn of the fews was as gure to come sooner or later as threef the Ukramies, Armteijan and other racial minarities.

Personally, I shed no texts over Slausky and his associates.

Having plotted successfully the everthrow of their country's freedom against the susdoubted worker of a large majority of its population, they tronscally to ce ved from their pal neal friends the fare they very justly deserved at the hands of those they betraved. It is not their well-earned execution that one moures, but the pulpably false grounds on Which principally they were convicted. For by identifying them respire all the rememble evidence with Zionum, the Communist datesodilab aveil asmoother paved the way for a new persenttion of the 500,000 Jews remaining in East Europe and the 2 million or so in Russia-common prople leading undistinguished Styrs.

To pratend that the is fust a retrudescence of the Nazi type of anti-Semitism would flatter the Communitie. It is both more or less than that. Less, because anti-Semilians was one of the cardinal, evil principles underbing the whole Natl herrowalk ideology. Communism, as such, to not raciamite and, judeed, is appared in principle to all forms of racialism. But ilie new per secution is more herribly into moral even than the Naci business because, while the latter was faithfully following its own fifths principles, the Communist farm of anti Semition capresting a sharneless, eynical hereagal of professed principles in the interests either of preserving the present Saviet recime or of an an authorited balancel opportunity Possibly the Russian motives combine semailting of both these clements. The evidence accumulotes of a gigan is purpe throughout Russia and Russian controlled resumerer in which fewer are prominent victims and which may be either a fring Salna derta tirucale against Jaunger competinges or a mortal combat to decide his successor. Equally group, kowever, in the evidence tupe Repetate scaking to make the m. comum couble for the Western powers in the protegrably important, eich mil-benjeme lauft of the Middle Esst by exploiting the Arab heatel ty to the fews and farnel. An abortive coup to Pa kursa ewo yezes ago. Communist provoked fiort in Persua and Egypt, the present unrest in Iraq the activity of the Roman cmbassy in Burut and personal Stracks on Israeli ministers all go at in the same direction Russia was one of the chief ortginal apparates of Israel, which in something the notably short memaried Arabs now overlook, would count for nothing against lerael's refusal to become a semi-attelline and her continuing but unavailing efforts to secure the emigration of Einern Euro

pranished Russian Janes to a new

I am not majely concerned here with Russia's real montes which we spong ver know with certainty. The point I want to make is that the whole basis of present Communist photosophy is In false that dahonouring of enternational, legal and moral whitestions as well as the puthless daregard for human life and of declaced principles, whenever an apportugist advantage scens to present uself, ore only to be a pected from such rotten premises Communiting, first of all, says that this world is all. We do not live. 28 all the great spicitual traditions danett sub specie necessicativ (under the gaze of elecutes); we live only to make this best of this world. Anything that amproves material exutence—the greatest material good of the greatest number which only the dictaiorab p of the proleiamai is supposed to be able to achieve -therefore justifies flacif and ans means whatsoever used to attain that improvement. Secondly, tince the world is all and man has no soul which is part of the Great Spiritual Principle, individual men are unimperiant They are expendable using of a social mass moving forward upder b new regementation to its predestined heaven on earth. dividual persons, communities, eaces, nations may be saccificed as will in order to advance the cause," which in procise has come to mean the Party merican within a Community speectly and Rumine expansionist ambitions in interactional affairs. practice in a slight, but a slight, deviation from basic Communist theory. For this coverages, thirdly, on lucyorab e duleresal mare cham-char to am terro table, sergyersche, hit acc cal process by which passes from comernie clus to chars until it finally corner to reside in the "discraturable of the proletanat" at a prelium in "withcome away, ' Streetly ar ing the featile schriftes of Comrational agents are largely unweressary, nines they only seek to hatten samething that will comto past anima. Lut since market is all, each man will me torady try to bring beaven in a being before he hieritch paret tate oblivion and, to any car the Regelian Macsiel dodes in p. vides the perfect interperson to every human senon-that what ever happens is good beenur, and part of no incretable process towards a desired end. Such an outlook, in which consideration of right and wrong are mederant, can only lead to the mone dedict translant sping flavourds ness And that in fa come Companies reserved to marking in history to he steper

bla day or after) conforms to Maca's arbitrary termination of the atruggle for power process. A power group of profetations does not differ fundamentally from any other power group. As one group succeeds another and establishes its own privileges, the "withering" process secures indefinitely into an unrealisable future.

Communism's great appeal is, however, based upon a misunderstanding of its philosophical implications. Of those who embrace Communism feeely and do not have it imposed on them, the amall intellectual elite of genulos idealists are captivated by a mited which promises to effect so great a degree of social justice. They do not at first uce that the lack of scruple which the theory engagrages and the practical politien of its belorien emergence must preclude the attainment of les idesi. Bad means never reach good ends, for ends and mesus ace sureparable parts of each other. These idealists are not, in fact, dedicating theraselves to the high ideals which Communism processms, but to a amail group's interpretation of those ideals at a particular moment in history, which is a very different thing. And they must accept with the paquestioning loyalty of puromata every tactical samersault and about-turn d crated by that group to its callous pitrauit of monetary tacileal edvantage. This is in practice the very reverse of ideal tern, but by the time the small idealistic regruit realises it he is ton deeply involved (or his mind lias become too fresporably warped to back out. He is by then frietrievably commuted to undeviating subservience to the policies of his Party and his State of bela leaced manicemparal elect to history'

And the great majority of willing adherents to Communism have so little to lose that they accept bloody a system which promises them the earth and their foctunate neighbour's riches at well. Communism secret to such people to be all things to oil people. What they have to realise is that if it only an for an long as it suits it to be an i.e. for as long as it suits it to be an i.e. for as long as it suits it for he in mediate purpose as the local Communist Party or Russia's impecial policy.

Many of the first category of Communists sound the move-ment in the '38 s in a geouser revulsion from Mazi anti Semit 15m. Many of these Communist recruits were Jews, Today the Communist press in Western Burape, which is skilled to the art of standing on its bead, explains that Stansky and his colleagues were not executed for what they were not executed for what they did But they were made to confest to having done some-

thing which they almost certainly did not do, something which raited a suspicion against all Jama in Communist countries. Their "crimes" deliberately implicated a whole rates) group which once again is now auffering disposiesrion and the concentration camp fin Bist Germany under former Nazi police officials). Despite the theory, this is racialism in practice and Communist attempts to presend acheewise remind me of De. Malan's claim that the Group Areas Act is non discil minarory.

An alicabee with the Communists offers our non Busepassa in South Africa no more abiding hope than the Jews of realising their legitimate aspirations. At best they rought exchange a pig mentocracy for a class autocracy which would probably liquidate the pigmentory printocracy but would even more certainly subordipart the development of this country to the needs of a European homeland and the freedom of the lodlyidual to the rigid. ever watchfut discipline of the Party and the secret police (of a fac more efficient brand than our present types). At (wurst, it would use the coloured peoples of Africa for as long as they were he)pful in Russia's power politics and sacrafice them without compunction or regret when some other advantage offered,

Russia is now wooning the Muslim world. I semember acting the few surviving Kazaka atraggle juto north west India in the later years of the last was. This nomidic Muslim people of several hundred thousand trakked from their steppes in central Asia eather than submit to forcible abandooment of their religious freedom and their conversion into an fodastrial proleterist. After a gainful, persecuted jour ney of many thousand miles, the few remalaing thousands crassed the Karakoram ioto India, a weary, starying, emaclated, plucdered remnant. They had been found to be "unassimilable"-a term whose overtones we under stand well in this country. They auffered and flied because in the land of no radal descrimenation they valued their own racial and religious traditions, neither etcking to impose nor be imposed upon. And that is the fate of millions of Jews today in the Communist states-ordinary men and women leading bumble lives, most of them, tortured because of tace, because their persecution may assist Communist power politics and intrigue in other lands. If there is good sed evil, the system that does thing is evil, and its other monitorably immoral.

Perhaps I may be allowed to recall words I wrote in an article last year: "The case against anti-Seminism no any other form of recal intolerance among Europeans is exactly the same in principle as the case against the donutape ribit it is a denial of the Oceness of humanicy or the foreignst value of the individual principality." Since the class through of Communism denies the first and its materialism the second of these two humanist

doctrines, the inhumantly of Communist practice is not accidental, but a logical and increapable consequence of its inhuman philosophy.

#### CHANGE OF NAME

In response to our request to our readers for proposals to change the name of 'indian Opinion,' we have now received the fallowing names: 'L'bera' Opinion,' 'The Statesman,' 'New Outlook,' 'Africa's Dawn,' 'Tintes Of Africa,' 'Equality' and 'Candid Opinion,' Readers are requested to knodly to send (unther suggestions.

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The delegates to the Seminar on the "Contribution of Gundhian Outlook and Techniques to the Solution of Tous in Within and Between Nations" visited Rayghas (Delhi) on January 5, before the inauguration on the Seminar, to place wreaths on the "tomadhi" of Mahatma Gondhi.

Photo shows some of the delegates to the Gandhian Seminar laying a floral wreath on the sucred 'somadhi' to pay homoge to the memory of Kluhaima Gandhi.

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### AFRICAN VIEWPOINT

### HEADING FOR TROUBLED WATERS

By JORDAN K, NGUBANE

ONE of the greatest friumpha of the resistance movement has been to make people in all racial and political comps think setimasly over the problems which give rise to the definites among an Perhaps nowhere has this been so nuticeable as in the White community. For this reason, events in that community at the moment move so expidly that the excelete might lose count of them

A case in point is the attempt being made to being into being an all-White negativation which will enjoy easieth African confidence to make racial co-operation between the African and the White people once more attend we

It would appear that already, two different groups of White people are rivals for the African's favours. On the one hand one those who met recently in Johnnorsburg and formed themselves up to a South African Feeple a Congress. On the other are the men and women—maniphiberals and noversity people—who are trying to agree on a political programme which will restore South Africa to the path of facial scaling.

The first group—the Whiterata who have brought into being the South African People a Congress-is reported to have already been given the blessing of the African National and the South Aleican indean Congressen, Its declared atons are to remove every form of colour har as well as to give every Louth African the opportunity to rise to any height to which his abslittes might entitle how. This is a COMPRESSOR HARDWEST OF INICAtions, something very necessary in the orestat times when White people who claims to be democests healtote and equivocate, tors between localty to Christ and democracy, on the one hand and crude telf interest, on the

The record group—the liberaly, do not seem to be quite elent on what they want and do not seem to agree, as these noise are being written, on how to work for its realisation.

Tais is solertunate to the extreme—although the attatudes are behaviour of the two groups might ar might not be elequed. The very name of the fourth African People's Congress is rightly or wrongly suggestive feeple's Congresses. Langues and Associations the world over, have vacind in their political happer for rose pink to see. In

South Africa the red political colour has been protected by law, But the law has not made political prokents a creas. For this reason, if the average African sees in the new South African People's Congress an organization with a predifection for going socialistic, he would not be entirely to blace. It would be for the new Congress to convince him that it is not what its name suggests it might be

This body might be seen also from the narrowly African standpoint, In this light, Lass surprised how the African National Congress in particular could have been so unimage on tire as to being into being a political group with whore visical intentions it might not agree. Rither a stupidity one council explain has enfective the Congress mind or the Congress is fast foting its political tool.

Whether the Coopiess to the Transveet was aware of it or not, it recros to have plunged bradlong into a political trapwhose ult mate nim is to eruch the spirit of African Nationalsam. At the moment (there are people in this country, people belooging to certain political comps from the extreme left to the extreme right, who plot and scheme by doy and by night to influence Congress policies in the direction of their own choosing. The South African People's Congress might be quite a harmfess organization . of honest White men and women who seek to testore South Africa to the path of rectal sanity. Or, it might not be. It might be a 'froot" by which ideologies hostife to the cause of the African seek to undermone the African National Congress sticll and finally neutralise the spirit of African Nationalism They would then one day get up the People's Congress as the voice of the oppressed people of South Africa and get before our people gonly we had never dreamt to attain for ourselves.

In these days Congress leaders counct say they have been too careful or circumspect. The African National Congress has, by inding a firm stand against Malanism, shown that it is the only political body with the courage to take and strike blows effectively against oppression and the tyraphy of colons. In this connection it finds itself attracting all sorie of political friends and alrest; some of them

genuine; come distinctly paraestical in solent and others with clearly translations motives.

Of course one cannot tabel an organisation before it bas shows by deed what its real purposa is. For this reason, it would be wrong and unfair to accuse the South African People's Congress of having may particular motive, olber then what it has made knows to be its goal. But even the White members of this body will be fair enough to realist that the African can't afford to be eredulous. Il we are suspiclous and seek to be assured that we have sorbing to fear from political organizations which want to work with us, it to become our experiences of working with similar organitations in the past have produced the unbapolest results.

I do not, by this, mean to threw numbers on the matters of the Santh African People's Congress, But I do suggest that, firstly, the name in very nofoctunate because in the African's mind it has consolutions of something which is basically auti-African and, secondly, that it is in the interest of the African people themselves to be a little wary about jumping fold the arros of White political pressure groups whose political has they do not actually know.

This is patticularly the case at the moment because almost every White pressure or political group, from the extreme night to the extreme left is making every effort to build a bridge between itself and the African people. Even the apartheiders spend time, mosey and thought to win over the African, The Institute of Race Relations has urranged a univous) conference te build its own type of budge between strelf and the Africans. Other groups are equally at work to set up their own bridger In there circumstances the African National) Congress areds to thow so independence of thought which a body leading 0.000,000 votelets souls should thow, It ecems to ros Coogless on this occasion has been in such a haste to join with the White people that it has lost its sense of perspective.

And this bests will be particularly length if it franspires laterabet the White people who are truly behind the South African People's Congress are either from the extreme left working underground or are the agents of aparthece, If they are neither, well and good,

The liberals, of course, bave not concealed their own political bun. They are trying to a rike a mean between the "basten slowly" school and the younger men and women who reales that now is no longer the the time to do that because it is no longer the Whiteman who sets the pure of political pregrare but the African. Since the African does, he will meet on his own terms for co-opera-Most of the liberals cannot an yet abaka themselver of from the mentality in which they think of themselves as members of a ruling casts. Concentreatly their hedging about is a meaus to strike a bargain with the African which will not expose them to the charge of being disloyed to a social order which gave them exclusive privilege. Alternatively, very many of them. might not be convinced that the avris we are fightrog are evils at all, They might be tretants and piopricks, as so many of them often say.

But even they, when finally they do come up with their own group, will have to be treated with cure—just as we plead that the African National Congress should have been less hasty as committing itself to working hand in hand with the South African People's Cangress, if Press reports reflect the position in correct light.

On the other hand White awakening to the fact that the African is now a political power to rection with its very healthy flut our leaders must always he very caraful in course that they do not follow policies where the African National Congress is merely the stooge of our non-African political group as the other, A leader who betrays Africa's pride in that way is a laise African Nationalist and a traitor to Africa.

Finally, the leaders of the African National Congress and their people the duty to make a elear, public stotement aufliajor the bescoos by which their policy is guided in their relations or dealings with non-African political organisations and pressure groups. I realise that there is a pertain simulty about felling the truth these days. But if the people will ont be allowed to deaft to distation, the African National Cougress will have to take them into its soundsect. To want until Swart bang it might be too late.

### R. VITHAL

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### NON-EUROPEANS "MUST BE CONSULTED"

### CHURCH CALL TO DR. MALAN

SONSULTATIONS BETWEEN . the Covernment and aceredited representatives of the pon-European sections of South Africa, in an effort to understand the courses which had led to record teasion in the Union, was arged in a statement issued by the executive controlling of the Obristian Council of South Africe and sast to the Prime Minister, Dr. Malau,

At the conference of the S.A. Institute of Rece Relations in Capatows, speakers called for immediate round-table talks on the colour question between the Institute and the South African Bureau of Roce Relations.

The Christian Council, preelded over by the Archbishop of Capatowa, the Most Rev. G. H. Clayton, met in Capetown recently and served the following matenent'-

The executive committee of the Christian Council of Sauth Africa desires to express its prolound sympathy with the non-European Christians of South Africa in the aircumstences in which they find themanteen.

"It recognises that many of them are conscious that the operation of Jegislation and administrative action, bated ou racial distrim antino, deprives them of the opportunity of self desclopment which is their right

The beence of soy cousts turingal methods by which they can find a remedy is calculated to give them a sense of frustra-

from and hopelessness,"

The statement said that the committee understood and symnothierd with the motives which had led many to accoclate themselves with the civil disabedience movement.

"Nut If feels bound to point out that obedicace to the law is a Chestina duty, and that disobedience is only justified when such obedience involves disobedience to the dictates of -

"It deares to represent to those in authority that it is of the first importance that an atlempt should be made to underntaud Ibn causes which have led to this position of acute racial tenerous and for this purpote, it strongly advocates that there should be consultation between representatives of the Government and accredited representatives of the пор-Ечторевов.

"Further, it is of the opinion that there is grave danger of injustice dous, so long as persons, who are eccured of an allence, are deprived of the right of defending themselves in the courts, and it weger that this right should be restored," the statement concluded.

The Christian Council of South Africa consists of the following churches: Quaker Society at Friende, Salvation Army, Pretbytarian Courch of South Africa, Congregational Union of South Africa, Church of the Province of South Africa (Aughess) Baptist Colon of South Africa

of the Native to-day prove from the feet that for the pest 40 years he had been told that the system under which he tived—with the Bunga, odvisory Doorde, the N.R.C .- was a training ground for his plrimate strain second to correcte

The Native accepted that system as a starting point, That estuation had been destroyed by the blant statement of the present Government that the Native people would have to be entisted for always with an inferser statur, weder White domission.

It was the substitution of beautes for trusteethig.

Mr. Milimkula mada a plea for faith from the White popufation which brought a long

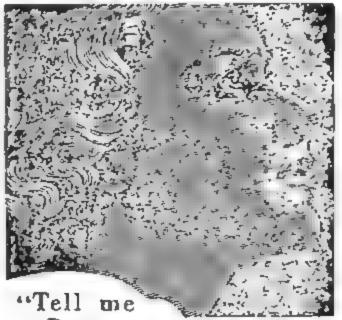
evation from delegates.

"Feer of being swamped redicates something free mostally wrose in our relation. ship between Black and White The White man does not free or," he suid.

"What we need to fullb. The White roop sake us to how faith, but he is not prepared to been faith in tit. There on be so enproliation between (we graupe who do not be ope souther.

The African National Cal. gress have not looked for a Gold Coast, where the White man would be forced in page and to.

The Semand of the Nation to-day was for a parterning between White and son-White



Doctor . . What to you mean by a safe antisoptic?"

To be called eafe an antiseptic must be safe in several ways. It must be callable, it must be gentle, it must be not a polispuous. It must help, not hinder, the natural processes of hooling and repair. 'Denot' the modern untiscpile, is a highly efficient destroyet of germe, but it works on the germs, not yet-, It is non-poisonous, pleasant, safe to have around.

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A tween the South African Institute of Race Relations and the South African Bureau of Race Relations (Sebre,) as en ferrar gaveleres er que luctorage trations in South Africa, was made at the annual meeting of the Institute to Cape Town by the Ray H P. Joned.

Successive speakers-kmong them Mr. D. M. Buchanno, Mr. H. R. Gadle, of East London Chief A. J. Tatbull, of Natel, Mr. D. G. S. Mtjenbules Prafuspor B. Z. Remoirt and Dr. E. G. Mulberbe-malied for an smaredists round-table conference of gcaple of all wiews,

"New in the time to call such a conference's soul Mr. Juned "The first, and abso utaly extential one it with We must do some malain.

CALL for a conference be- thing to stop this schizaphrenie ection over the African and there two hodies must come together.

> "It is no use any longer to diem nations soo bradmod pemphiete.

"There is already a great change of beart," he added. The fact that the Dutch Reformed Object is convening a conference of all churches on the question is a night of the times."

Supporting the suggestion, De. B. G. Malberba mid ibnt such a round-table conference should be spousored either by the Institute of Mace Relations, Sabra, or one of the garvernice. This was the psychological moment at which it should be

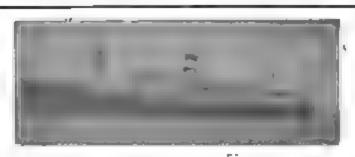
Mr. D. G. S. M'timkulu, of Durban said that the nitituda

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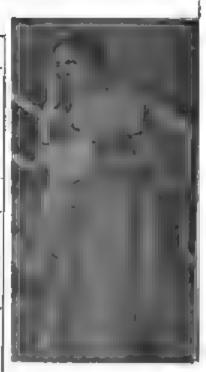
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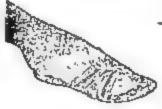
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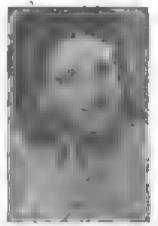
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### DUAL STANDARDS IN SOUTH AFRICA found things to say about

By O. CALDECOTT in 'Peace News'

SOUTH AFRICA'S apologists are apt to point out to defeore of the Union, or in miligation of her recial excerter, that there are many other countries where the Rights of Man are not fully achieved and where the decial of democratic tights is a feature of government.

And they add that, in this I ght of Soviet tyransy, the Southern States of the U.S.A and Kenya, South Africa has a few record of social welfare work, of selflers encouragement to Native aspirations and of educational apportunities for the people of calcur.

This argument not only pertunder South Africans that, along they are not on had us some, they have no cause to beed "unfriendly" structures, but it also induces in liberal critics overstas a feeling that the world is being unnecessarily beauty to South Africa. It is soccessary to clear this matter

Those social orders which in the past have, so the words of Professor Lasks, failed "to secognise the clasms of personality" have either collapsed or survived only by the exercise of the grossest oppression.

There have been and there are many such, and each and everyone of them has forfested us claim to moral authority and the allegionees of its citizens—the accient regime in France, the Transit regime, Chinage katha Transit regime, Chinage katha Transit regime, Chinage katha British rule in India.

In condemning South Africa's fathers to accord just and equal rights—or at least the possibility of such rights in the forestable future—we in no way occuse or condone present or past application on eather aids of the fron Curtain.

There may have been other accretics in which poverty, had become, racial reparation and alliberalism have prevailed but they all succumbed when their members recognised that the claim of men to equality of atoms as button beings had been of heing recognised. It is because the one-European has realised this to be true of Social African receiving that he is now groping, his way towards the formulation of a revolutionary

And It is no good at all arguing that collectively and individually white South Africa gives much to the non-European through welfers bedien and that

the non-European should be grateful, respectful and approciative because the White master has been kind to him.

To argue this and to expect this is to eccept the dual standacts underlying white South African thinking—which loses aight of the fact that it is in lerior status, the decial of digasty, the implication of a different unture, needs and rights which golf and burt the non-European and powers the Black-White relationship.

No matter how kind the individuale wilb White Align. on matter how 'understanding," the inclure of White South Africa, even at its best, to con cede that non-Europeans are entified to claim the same ngbis as Europeaus—the vote, sacial security, freedom to move and settle and own propertythis lacture is at the root of the matter and se the over-riding indecency of the colour bar society, whether it he to South, East, Central Africa or the Southern States of America.

Organised charity and individual hindness can at best patlists in a basically unjust society.

Although I have not seen a copy of it, 'Do Kleur Krisis en die Weste' ('The Colour Crisis and the West') by Dr. Ben Marais has, apparently, made a considerable impact in South Africa where it is rate to find a Minister of the Dutch Reference Church expanding critical views on segregation policies

Dr. Mirais, whilst firmly urging the coluiton of total separation and the creation of apparate states, has some pro-

found things to say about present policies, which, of course, ore for less moral even then such total apartheid would be.

"We Whites," he writer, "are a small island in a great see. Our danger does not consist only in intermixture but also in the fact that, to maintain ourselves we may try in an sowarthy, selfest and un-Christian manner to hold the non-European under and, in our own interest, make permanent this inferior position by depriving him or withholding from him rights to which he is entitled. In the long run this cannot be sustained. A people that does this digs its own grave."

### WORLD QUIZ IN APARTHEID

IN preparing the book on apartbrid, Dr. Marsin sai an international colour onts.

A questionnaire was sent to 20 emisent charokers and theologicas from all over the world, asking them their opinions on the problem of spartheld and the church,

Dr. Marsis abose, especially, "strongly-Reformed" of nooh-men. "These groups stand years on they say other section of Protestant Christandom," he said.

Among them were members of the Gersformerds Kork of Bolland, the Bervarmde Kerk, and the Obristian Reformed Obsseh of the United States,

And they voted rolldly against sparsheld.

This was a spearmen quest on, with its answers

Q: Do you believe that the Bible gives justification or leaves soons for a pollar of suferced rucial segregation within the Obrin on Chorob?

Dr. G. Bellienborg Worth (Netherlands): Naver more)

Professor Rari Barth (Basto):

Professor Emil Branner (Zn-

Professor Dr. Franz J. Leenbordt (Genove): No.

Dr. J. H. Bavinok (Amelerdam): No. I don't bullave that Dr. B. Derkhof (Driehorgen). No. Tant is a sig. Oct 5: 28.

Professor Wilbelm Visober (Montpellier): No.

Professor Dorkalbook v.d. Sprankol (Utrenki); The Bible Sives a clear Judgment springs rugin) argregation.

Professor N. Dabl (Oslo): No. Professor Samuel Sweeper (Princeton), No.

Dr. Kurl Hertenslein (Germany): My nonwor is a clear co-

Professor Bartli, the most famous theologies in Europe, someoned authorizationly "Not" to every question about sparified. In one suggestion to replied "Not Nati-theology!"

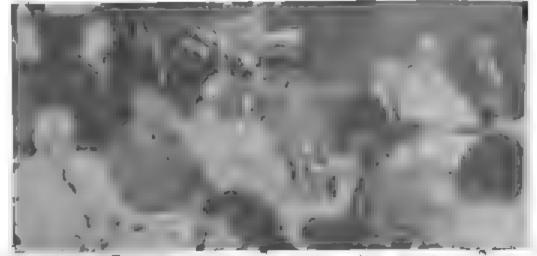
Professor Brunner said in our pleas; "All the attempts of some charakes to give corletoral foundation for a factual most discrimination are show bypossizy. They know quite well that it is a more camouflage of quite other motives and resease."—"The Star."

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### GOLDEN WEDDING CELEBRATION



The picture taken at the Golden Wedding celebration on Saturday, January 17, of Mr. and I rs. B. Furmasir of Durban, shows some of the large number of guests invited

### BRITISH COMMENTS ON PROFESSOR HAARHOFF'S SPEECH

COURDING to Pasce News last year's Borge Metoorial Leature (intended "to promote a botter fand wider understanding of the international obligations of Christian peoples") was dreadful potent." The guest lesturer was Professor T. J. Basrbod, hoad of the Classics Department of the University of the W.twstorerand. This is what Perco News,' the profilet workly. mys of its

It was porbupe a pity that a Professor of Classics should have been selected for the purpose, for while Professor Bearboff's addebut was generously studded dollars) Arosaseblation with . (oven the Honorick on the years) lady of Riga was presented to Latio) this was no very estimafring substitute for the illuminetion we might have boood for on rugisi impes-

We do not think it anjest to any that Professor Buschoff vergarda the rapial laure as belween the Africans speaking and the English-spasking sections of the Bouth African commently as of primary importance, in any case be gave this matter the first place to ble lecture.

He gave no indication that there was any realisation among White Bouth Airloans of the obaracter of the apparge towards the sense of homes equality manifestian limit throughout the Airlose continent that would make for true perinerable in the mixed communities instead of the pseudo-partnership we so often hear vaguely expended, and which is so obviously a apphamism for katolog things se nearly as possible so they are at oresent.

His slogle mention of the mayement of non-violent resistance against the resented lews of reals! discrimination, that had so far resulted in 7,500 pourt seatonees for bingk quople. THE E reference to a comment of the Prosident-General of the Ronta National Congress who had said that "the Benta oblete of Matel, more than 200, had warned their people against the passive regulation movement on the around that the Indiana ware using the Beata people sea political paws." The Profpaper Jid not my whether in his view the gassive resistance -loyle erom on and fremewood Scapes than this, sud surely in a lectore woder this title this has come imperiance.

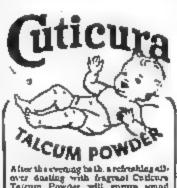
The immediate pratical propossis he had to offer were that

there should be a limited numbors of Parliament working in occionation with the European members who now sent them, one Indian memher working with a sympatholio European, and one or two "potqueed" members.

We have devoted some space to the character of this lecture. because we take it for erapted that the Professor Hamboll, who to situated to the Witwelersrand University, represents the best of white South Africa opinion; and that being so one our only regard with the profoundest persimism the prospects to South Africa during the next decade.

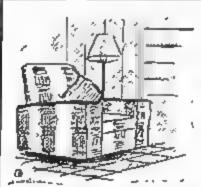
### Death Of Mr. Hases Amood Jeews

The death occorred on Wedperday the syst feet, at Bombay, of Hujes Ebrahim Amod Jeaws. proprietor of the Uasco Printing Works, Durham, at the ego of 58, through a sudden attach of apoplexy (pressure of blood to the brase.) The late Mr. Jeewa was the Proprietor-Editor of the journal 'Indian Views' from 1919 to 1934. He proceeded to lode during the year 1941 for the exclusive purpose of educating his children and grandchildren. Bis 3 sons are all studying for the W D.B.S. degree and his daughter is preparing for the M.A.S.T. emm, in Bombay and another daughter is to the and year of \$4.8.8.8, at the Calculta Medical College, The late Mr. Jeews leaves a widow, a brothers, 7 sons, 3 daughters and a large family and a circle of friends to mourn their irreparable loss.



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"By these own souls low learn to live learn to live And if mea thwart thee take no heed And if men hate thee have no eare Sing thou thy song and do thy deed, Hope thou thy hope and pray thy prayer."

"Master of human destines am It Fame, love and fortune on my footsteps wont Cities and fields I smalk, I pencirate Deserts and seas remote, and passing by, Hovel and mart and palace—soon or late I knock unbidden, once at every gate! If steeping, wake—if

feasing, rise before

I turn away, It is the hour of fate.

And they who follow me reach every state Mortals desire, and conquer every for Save death, but those who doubt or hesitate,

Condemned to fathere, penny and woe, Seek me in van and mad usclessly implore—

I answer not, and father no more —

I answer not, and father no more —

Ingalls.

# IO FEB 1953

# OPINION

Founded by Mahalma Gandhi in 1903

### IRON CURTAINS

Larth's multandes are sundered.

Each half is afraid of the other and of the lethal steel that may shatter a double curtain. One that separates peoples, and another that holds off atomic annih sation.

On one side, from brewing vals of potent dogma, butter fumes arise and swirl in provocative same's while from the other come eyel adoles of fierce apprehension and wrath.

In vain we seek the mosulfied air of a fraternity where minds can speak without fear, distorted asspicion and propagated county

What can raise or demolish the curtain?

What can open pathways of peace, signposted with respect and goodwill?

What can remove the infectious poison?

Maybe we need first to appreciate how every iron currain comes from an ancient foundry that fashions many intimidating protections

Was not "Apartheid" made therein and all its variations, impacted with colour-bars, and wrought by dwarfs obsessed with gross prejudice—foolish little emfismen who worship a god clad only in pink and never tawn;

Was not also made therein all racial arrogance and national enmity?
—the fevered blindness that saw no affinity of mood between \*Rule Britannia and \*Deutschland über Alles" and operated the cynical paradox of seeking to rearm disarmed appressors!

Were not therein made the arrogant devices that have sheltered wealth and class-privilege?

Ah, but therein also are manufactured the weapons and armour of all vanity and pride, the harsh instruments of intolerance of creative thought and the missiles of human hatred.

Surely no demolition of vast currented blasphemy can succeed unless we become more apt in the grafts needing a richer courage, a more perceptive eye, winged devotion, a (authful stability of spirit and a more sensitive appraisal of the whole Man,

Surely we pursue our massive task effectually only if, dissolving the fear that mental divergence must issue in hostile severance, we remove the mental screen between your heart and mine.

How can we bring Earth's kindred into fellowship unless knowledge be endued with elements drawn from a precious liberated personal communion that can penetrate beyond implacable wills?

-R. W. Sprensen.

### INDIAN OPINION

FRIDAY 6TH FEBRUARY, 1953

### Catastrophe To Be, Preferred?

Compatible entrent issue of the 'Forum' contains an article by an advocate of apartheid which deserves to be pondered over by every South African. Mr. P | C.die, an editor of 'Die Burger,' the Capetown Afrikaans organi of the Government, starts by saving that " . . . our colour problem is in reality mainly a problem of nationality, in essence quite analogous to that of countries like India, Palestine and Ireland , ..., Ever since Union they (most White people) have increasingly felt that White South Africa. constitutes or should constitute a separate and distincuve nation . . . To maintain that, economic forces having made nonsense of previous attempts at the of terfitorial separation races, we must now accept the inevitable by including the Brack majority in our blueprint for the future South African nation, seems to be an example of the failacy of regarding economic facis as somehow more important and powerful than the forces of nationality. The dynamic of nationality will not be denied; and if a greater measure, of territorial aparthoid should prove to be impossible by orderly and planned processes," nationality will probably in the end resort to the catastrophic methods it employed in those partitioned countries (Palestine and India) referred to above."

Two things will immedi-

Mr. Cillie's case: His dogmatic approach to the myth of nanogality and his thirdly disguised hostility to reason as the final arbiter in the relations between Black and White in this country,

The chief value of this statement of Malante in tentions, however, is that it makes clearer the true aims of Afrikaner Nationalism and reflects in clearer light the evis against which the men of colour, in common with White democrats, have to fight

"The "dynamic of nationality" is a myth defied by the Nazis. Those who accept it regard themselves as being threatened by those among whom they live. Although they are very laud in professing allegiance to the Christian Inith, they pever realise that as soon as the "dynamic of nationality" becomes the 'Be-All and-End-All" in life, Truth, Justice and Christian Love go by the board. In their place remain crude selfinterest and an uncompremising rejection of the Golden Rule.

Mr. Cillie rejects with scorn the idea of a nation made up of Black and White people. The fact that the Blacks are in the majoraty is only an incidental fear. Nationality is the deciding factor. And because it is. those who belong to, a different nationality group cannot be reasoned with: ate not people with whom to share a common citizenship.

if this connot be done by orderly and planned processes, civil war communal murders, the forceful removal of people from their homes (for these things happened where the "dynamic of nationality" Won) are prospects which ale. Cillie invites us to look to with equanimuy.

In all this, of course, what he really succeeds in doing is to state, in effect, that the bridge between those Whitemen who think as he does and the non Whites is ultimately unbridgeable. In the end efforts to bridge It might produce catastrophic results. This explains why the Government has come along with the Public Safety Bill. If the non-Europeans can, by penceful organisa tion and orderly demonstrations, create situations where they can place themselves in the position of negotiating on terms of equality with the Whiteman, the votaries of the "nationality dynamic" will not hesitate to resort to extreme measures to silence ail demands for reform

We know Mr. Citie does not speak for the majority of the White people when postulates that the bridge between them and the non-Whites is ultimately unbridgeable. Very many of them might not be lib-That we concede. flux very many of them want a stable societysomething they would not get if the "dynamic of nationality" held its way all along the line.

But the greatest danger in Mr. Cillie's catastrophetalk is that it hardens non-European opinion and creates a black dynamic of nationality. When dynamics of nationality clash, they usually leave behind them a trail of destruction which They are people at best can only be a monuately strike the reader is always to be kept apart, ment to human stupidity,

### Rheinailt lones

EN of goodwill in all the radial camps received with grief the news of the death, after a long illness, of Mr. J. D. Rhemalk lones.

For many years he was very closely associated with the South African Institute of Race Relations, which he founded and whose president he was when he died. He could be called a champron of the rights of the man of colour. But in being that, he was a champion of the old school. He recognised the evils in our social system. Throughout his long public life he beheved that the group he led -a few Africans, Europeans, Indians and a handful of Coloureds - could. through discussion. search, bulletins, deputat one and memoranda, build an effective bridge between the White and the non-White races.

As a means for building closer personal friendships between the select few, his methods probably worked. But tried against the pational canvas, they brought the word "liberal" into disrepute.

Liberalism's failure to be an effective bridge brought into being African Nationalism; a new force now trying to bring the African to the position where he can negotrate with the Whiteman on terms of equality. As things stand to-day, the liberalism for which Rheinalls Jones stood is definitely on the way out. But the greatest thing is that from the roins of the old, a new liberalism is arising which holds within itself the promise of building a true and durable bridge between White and non-White men of goodwill, This in itself, is a magnificent tribute to the vision of Rheinally Jones. when the history of the times comes to be written. men will say of him that he held the torch-albeit falteringly-aglow and kept alive the faith. Therein lay the man's greatness.

### NOTES

Tragedy in Britain, Belgium
And Holland

DEATH and destruction come to Britain 200 Europe during the week and when gales lashed the North Sea into a fury which engulied people and property in one of the worst natural deserers of the past 100 years. Men, women, children and animals were drawned or battered to death. Hundreds are believed to be dead and thousands readered bomeless. The sympathy of the world will go out to Britain, the Netherlands and Beigium in this genevous disaster. To those who art suffering and to those who are mourning the loss of their pear and dear ones, go prayers and bearticle companion of every man and woman of goodwill.

### Malan's Government Dislikes Christian Action Activities

A fund to assist the fam les and dependents of civil dis abedience resisters in South Africa, who have been imprisoned for resisting the apartheid laws, was launched publicly at a meeting in Central Hall, Westminiter, London receasily. . Over a week ago Canob L. J. Collies, Chancellor of St. Paul's Cathedral and Chairman of Christian Action, and that £1,400 had bren collected for the Fund, principally an the result of a private appeal through the post to members of Christian Action. Mr. James Graffirbs, the former Calcard Secretary, and the Rev. Mithael Scan were among those who space in support of the fund. The serious view which the Union Government is taking of Mr. Griffitht' amoriation with the work of Christian section to fairing funds for the dependents of the upper law resulters in South Africa, in reflected in lettern which the Union High Compassioner, Dr. Geyer, has written to Mr. Attlee in this poanection.

### Den't Exaggerate Differences -- Steyn

The question of relationships between Europeans and non-Europeans had changed more to the last 10 years than in the previous century—not only in South Africa, but throughout the world—and the arw conditions which had been created had to be draft with in a new way, said Dr. Colin Steyn, M.P., at a United Party entering in Capetown recently. With our small White population in the nouthern tip of this continent,

we must act with wisdom and understanding if we are to sorvive." De. Scayn and. "We must look for points of cumaet. We must not enaggerate our differences and prejudices. "Having a heterogeneous population, at its only by co-operation, among all sections that we will have any success. The Africa and the South Africa of yesterday will never return—we must deal with the new conditions to a pair way."

### Institute Calls For Racial Conferences

The findings Committee of the South African Institute of Race Relations recently made the following recommendations on the Union's racial tensions—to the 23rd annual meeting of the Institutes Council—1. That Council approves the Statement of the fundamental beliefs and aristudes of the Justitute of Race Relations as contained in the pampblet"—20 forward to faith."

- That it is urgently necessary to re-establish contact between all the population groups in our country.
- 3. That, therefore, a Conferences of responsible individuals drawn from the various population groups should be organised with as little delay as possible.
- 4. That Council instruct the incoming Executive Committee of the Institute to arrange for such Conferences, and to decide both on the time and place for these Conferences, and on the programmes of discussion
- 5. Council recommends to the incoming Executive Committee that arrangements be made for the publication of Mr. Quinting Whyte's assessment of the saluation which fed to the publication of " go forward in faith."

### Death Of Rheinallt Jones

Mr. J. D. Rheinelle Jones, president of the South African Institute of Race Relations and adviser on Native affairs to the Apple-American Corporation of South Africa, died in Johannes burg. He was 62. For hire years-from, 1937 to 1942-Mr. Rheinallt Jones sat in the Senate as elected representative of the Natives for the Transvall and Orange Fren State, Soon after be entired from the Senate, be became Director of the South African Insulute of Race Rela tions. Throughout his public life be was nerively engaged in

social and welfare work, both among the Native and the European communities and was a recognised authority on race relations, juvenile employment, education and technical training. As a speaker and writer he made considerable contributions to all these spheres. He was born in North Wales in 1884, and

came to South Africa in 1905
Mr. Rheinallt Jones had been acrously ill since the middle of December from a suspected tropical infection. He wasted Portuguese and British rectionies in East Africa, the Sudan, Europe and the United Kingdom and Central Africa rowards the end of last year.

### PATRICK DUNCAN, MANILAL GANDHI AND OTHER RESISTERS SENTENCED

THE triat of eight participants in the defiance campaign in Germiston on December 8, concluded on Wednesday morning. February 4, when all were convicted of a charge of behaving to a majoner calculated to muse Natives to regist and contravent a law, or to prevail upon them to reass and contravent a law, or to prevail upon them to obstruct the administration of any law by leading a procession or group of Natives into the Germanon location.

Me. Pairick Duncan, son of the first Governor-General of South Africa, was fined £100 or 100 days' impranounces with compulsory labour, and Mr. Manilal Gandhi; son of Mahama Gandhi and ed for of 'Indian Opinion was fiord £50 or 50 days.

On Yeat, Troup, Stamelmann and Cobes were each fined £50 of \$0 days, half suspended for three years on condition that they do not commit a similar offence during the period of suspension.

Holi and Shall were each fined £20 or 20 days, similarly suspeoded for three years.

Bail was fixed pending an appeal

In finding the accused gorlly, the Magistrate and that it was abrous Mr. Dunton was a very well educated and very intelligent type of person, and one who held a responsible portuon. It was also obvious that the others were well educated and latel igent types.

Mr. Dunean had left the Colomial Service to take part in the political aphere, and he came to Johannesburg on December 4 to participate in the definers sampargo.

Mr. Duncan had told the Court that he intended to noter the location in defiance of the permit regulations and that he had no permit to do to

The accustd must have known that their action of spieriog the location would must a crowd of Natives to collect whether out of

currently or otherwise, and that as anon as they entered the location the crowd would follow them.

They behaved to a mounter and did acts calculated to cause Natives to resist and contravene the law.

### CHANGE OF NAME

In response to our request to our readers for proposits to change the nome of 'Indian Opinion,' we have now received the following names: 'Liberal Opinion,' 'The Statesman,' 'New Outlook,' 'African Dawo,' 'Times Of Africa,' 'Equality' 'Candid Opinion' and 'Justinian,' Readers are requested to hindly send further suggestions.

Manager Ond an Opinion."

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### LIBERAL PERSPECTIVE

### SMUTS BY HIS SON

By C W. M. GELL

1

MR SMUTS' life of his father (Cassell, 25f-) doct not pretend to be the official biography It is a personal sulugy. It tells wil a good deal about General Smeta\* personakty and the amprestion he created among those nearest and dearest to lum. It also quotes excensively from some of his speeches which will not be readily available elsewhere for porce years. As General Smult was by any standard a great man whose vision and abilities left their mark on our country, aur Commonwealth and our world, this route be a valuable book.

It is nevertheless a had book. This is nevertheless a had book this is necessarily of its necessarily adulation not because of the comparisons between General Small and same of his contemporaries which (notably in the case of Holmeyr on p 384) seem to transgress the bounds of good traits. These all relate in the subject of the book and may be subject of the book and may be a book so soon after his father's death.

It is a bad book principally because of what Mr. Smots has ediled to it on his own account Perhaps it is unfair to be so eritical of one who disclaims any qual ficultures as a concension, histonze or politician. But Scurb Africans notoronally tack a critical ingreneal prespective and all too easily therefore accept tratements served up to them in black and white. And water this book about so focal a figure abounds in longe and inaccurate hornical auden by the nuther, there is a real deager that is will belo to perpetuate some of the mythe which feed the vanity and convenience of a White population preponderauthy apathene about its political and social responsibilities.

Where Mr. Smuts comments on world affairs, his views are ofern aboundly naive up definitely misuken. No one except a South African-possibly no one except on Afrikaner-seriously believes that the reportusions of the Angle Boer War "still reverberate around the world." (p.27) The complicity of Joseph Chamberlain W-the Ismeson Raid has clone been a vened question. But who has ever before and on what evolunce envolved the British Prime Minuter, Lord Roseberg? (p.35) To suggest (p.90) that the dutory against the amportation of Chiecte labout for the Reaf gold mount decoded the British election of 1905 Is to love all sense of prepartion. And surely the Londen Land Bank Loon of 65 million to the Transvoal Gov.

econtent (p.103) was not the result of the gift of the Cultural diamend to the King?

There is no point in protonging the list of improvisible or in accurate historical references. No one is likely to seem Mr. Smuts' book as a schahle guide to world affarm. His opinions on such matters are, therefore, currous but unimportant, though one is surprised that the publishers have not corrected a few of

The case is rather different, however, with respect to South African history and the chances of people being misled on issues which are still alice today are much greater. I stook it is important, therefore, that the unediability of Mr. Smuts' opinions on his own country's firstory spould be widely known. I shall hope in a later article to have the opportunity of commenting on a number of ather topics from this book. In the arricle I will canfine myself to Mr. Smuts' re mael a about Indiana and Aria, in order to exhaul the him atmost of his luster cal merhed

The Indians had priese on p. #1 with Natal importing "6,000 low-casis Madras Indians." This is only a minur inaccuracy, as about 10 per cent, of these early immigrants were Brahmins or Raputs. In come of the later batches as many as 21 per cent were Brahmuis, it per cent Kabateiyas or Vairyas, and only some 35 per cent. Sudges or ourcauce. Certainly over the whole necided of immigration the bouser cases considerably auroumbered the higher, as they do in the population of India or indeed (speaking of classes) of any other Country at all

The pert mitrepresentation is far mote serious. 31 Smuts writen "The lodates bred prolifically and at the turn of the century presented a formidable The people of Natal assess of raising a clamour to get the enable, repaireded, merely ecosted their arms in remenation. (p.94) On p. 105 he writes; 1 The Indian prople were breeding I be rabbits and the enuntry was I be becoming swamped by them. And on p. 106; "The 6,000 In diant originally imperied had by 1950 multiplied to 250 000."

Any unsuspecting trades weight antely support from these grains means that the teral immigration was 6,000 and that natural increase was 1000 and that natural increase was 1000 and that natural increase was 1000 and that increase was 1000 and 100

commissions from 1660 re 19 1 and constituted by far the preater part of the expansion of the Nasal Indian population, which rose from 6,000 in 1875 to 21,000 in 1880, to 11,000 in 1891, to (01 000 se 1001 and to 133,000 in 1911. No natural increase could produce these results expecially since, if the Indians were breeding like rabbus," they were also (particularly (licit infants) dying like thes. There was also a high adverse massu mity care throughout the period, 166 Indian males to every 100 females in 1891, 169 in 1984 and 156 in 1911 The corol indentified immigration for the period 1860 to 911 was something over 142,000 Indians. Free Indian immigeation was about \$0,000.

Seconday, and even more serious than Mr. Smuts' mistakes fertility inferences, the picture of the patient, long-suffering Europeans of Naral is quite similar to the facts. By an everyhelming majority they and their govern ment coted for Indian coolies to order to provide themselves with reliable labour for their montareast. Driton and Beer, from the tropical cours and roc sighlands inland, they had put there names doctry for Indian labouters for agricultural and densistic purposes. Noe was it ever open to them to ente an effective clamour for recarriation, because the Indan Government only street-aned indentured em gration from India on terms (embadred in Natal Law [ ] of 1650, section 6, 9 and 28] which permitted the cooling to become free men on the expery of their five years convent and offered them a grant of Crostn fand in ben al their free passage bonie, if they preferred. That is to say, the Europeans of Natal feesly chose to impact Indians on terms which encouraged them eventually to settle at free men and, despite a growing values of project from some quarters which e errorly deer not read like conjugate of the series of the meatian a many a of Narshops to their o're very considerable grafit communed in favour the important of Indians on these terms would

On p.101 Mr. Smota makes become persist which demand attention. He says that the dotranchizement of the Natal Indians in 1596 was a measure of self-protection to ensure the country should term in White. Whether the then repulation of 10,000 Europeans of foliations and 400,000 Africo communication While to dr -douglful master, not impreved by the connewed amperentian of Indiana. Buc be dien or'e 10.0 0 Indians were free and could theoretically qualify fee ric vote, and the nettal veter' sell contained the

was (with brief intertuptions), names of 0,300 Europeans and commissions from 1600 to 10.1. 151 Indians.

Secondly, the (3 poll tax which Mr. Smits thacks was imposed to "deter Indians from coming to South Africa," was in fact intended to deter Indians who had completed their teem of indenture from scribing here as free men. The original proposal was for a (25 rax which was pumilive by the standards of those days. But the Indian Government, which could have cut off the supply of indentified immigrants, had this reduced to [3. The whole history of Natal and the Indian snowseration is at a struggle between the profits to be obtained from the use of cheap indentured labour and the anxieties caused by the growing freed Indian community. Profits won every time. No doubt the colonists would have liked to import coolies, subject to their immediate repairmation on the expery of their contracts. But it was the Indian Government which had down the terrus which Natal had to accept or go without cooker. Having chosen to accept both the terms and the confice, it could not "clamour for repatriation in chous absorbs on its his torrest obligations which are still landing today. And disfranchisement was then, as it is roday, an attempt to priperuate White pallical menopoly while continuing to ecap the profits of main racial eganumy. I do not think that any unenetmeted reader of Mr. Snines' comark: "In 1911 farther immigration of Tedores tore the country was prohibited (p 106) would guess either from his words or their context that this was a accesses of the Government of India because of the unsatisfaecore recatment of Indrang in the Union and that it was energelieally but unsuccessfully opposed by Natal and the Union Government. Thur, is was ladia auf South Africa which brought confee immigration to a close,

Both General Smulk and Gandhijt were too big to consider whether it ring their political contest of 1907-13 one "got the ber er of the other, (p.106) The historical conclusion must be that Smule mide un concession un major materers, though he did hope that closing Indian immigration entirely would free Euro. neans from the fear which inspired their illiberal policies. That hope was disappointed. The concessions which Gandh j.'s first esm paign of salyagraha won were worth more to gentitive feelings derstem or acid, shirt leiser bee value, except for the repeal of the £3 test

Mr. Smuta regards the Durbae stots of 1949 at "no reflection on the White man-e--(but) at indication of the manure of the manufaction by more application of the manufaction of the manufactio

(p.519) Eckers of this line of remonling appeared earlier on op-94 and 106. Now, since the bulk of African shopping in Natal (and Durban in particular) is done with Indian stores and since merchants of all races laclude some avalicable persons, no prodent person would deny that rame Africaes may have had legitimate grievances against some Indiang. But some, at least, of this retrainent should have been directed rather against the general rise of prices than the presonal avarice of individual merchania. And Europeans bear a share of the responsibility for what happened, for (a) the anti-Indian speeches made during the 1948 election campaign, (b) their free quently declared antipathy to Indians (there were some deprayed Europeans who actually cheered the African rioters on) which encouraged the Africans to think the Indians could be attacked with impunity, and (c) the agarby of the electorate (vircually all Puropeaul in the face of non-European Trustration, squa or, home exocate, if hearth, lack of education ste,-to say dothing af the offenive against non-European righte Which has intennified in the last four years but origin.

ated much earlier. It is an inevitable corollary of confiring political power to one race group that that race group is then reaponable for almost everything that becomes

that happens.

By that strange inversion which even General Smull for all his breadth of worm could never quite overcome in regard to conoured peoples (c.g. his comments on the redependence of India and Indonesia), Mr. Smute goonders that our situation in South Africa is "often complicated by the fact that the problems of India and Empire are aften projected onto our domestic anes." (p 104) There is some truth in this but much more in the proposition that the Union's racial policies are an abiding source of eigbarrausment to the rest of the Composewalth.

Mr. Smul's book tentains so much that is valuable that I do urge him to consider whether for future elditons he should not man carefully revise all his own historical comments. The few here entitied above a serious defect in his book which is constantly expecting itself throughout his pages and which could be eleminated without in any way detracting from his main purpose,

### RHEINALLT JONES

By JULIUS LEWIN

BY the death of Mr. J. D. Rheinallt Jones, the theory and practice/of code relations have lost their oldest planeer. In the South African Institute of Race Relations, Rheinallt Jones knives a monument to homself that may prove more lasting than broade. In the hearts of countest man and worsen of all races who knew him, he leaves a memory of high purpose actived by great knowledge and directed by strong fatch in humanity.

When he esone to Johannesburg from the Cape in 1918, "R. J. was already concerned with social welfare. He soon realized that there could be no social progress to the Union unless the condition of the non-White people was first studied and then action raken es a retult of study. In this realization he was far in advance of his times. It was years before his view was accepted by public opinion in general. To gain its acceptance, he founded the fostitues of Race Relations in 1929, ariginally with the support of the inter-racial Joint Councils that he had numed solo life in various

If it is evaluated today that good rate relations necessarily involve personal contact and friendship between Whites and non-Whites, no one did more than R. J. to establish that also in the minds of White people. Not only in their offices but also in their home at Florida, R. J. and his first wife set their fellow cirizens a sprendid example.

Through fair weather and foul, R. J. ratained his quiet confidence in the capacity of mos European people to improve their own position. He likewise maintained his own steady, jurnistent pressure, through a dozen different channels, for alteration of the laws that hampered non Europeans and held them back.

Under bis direction, the lastilute grew and entarged its benebeent serivities. R. J. made bie best contribution less by oratory and writing, though he was at ease to hoth, than by the unobstrusive power of a capsivating personality. It consisted parily in an unusual resourcefu neue en hading methods by which vague bearvolence could be converted into constituence action, partly to he Welch genlus for descrivering common ground where men of differing views could meet and. most of all, in an effortless ability to inspire confidence which heguiled people foto believing in

the crumdes he preached to there when in reality they believed only in him.

A J was to the thick of every conceptety over Mainte policy in the last 25 years. Always hearied to prevent racial discrimination and, when he failed, to-modify its evil effects. To his, great ered to he long recognised the erucial importance of the African National Congress, expectedly endeavoured to encourage its growth, and, to the very and of his life, held that its

successful organisation would be a vital factor in briogong about political change

It is bard to recall noy Europeny who has been more asslows in the pursuit of social junter and of satial freedom and in whom there glowed a more equable fire.

We who must face the future, inharit from this pioneet a legacy of good works inspired by from faith. We shall becough his memory best by building well on the solid foundations be laid.

### ALAN PATON ON DEFIANCE

A solber of "Ory the Brlaved Constry," In the 'Church of England Newspaper' (October 17, 52) described the attitude of come White doub Alrimos to the Definess Campulgo. "While White Liberals and Obriniage, below of their time and place. and it imperible to support sotionly the compalgo, they and it equally impossible to opodema it. In their hearta they hope it will succeed to bringing about opportunities for a richer and fuller life for all people, but they would aboose to see such opportunities given honomostly rather than under durese . The British Obristions see the larger very classly and olyarly. They know that Bouth Atries is in position A. where so it ought to be in position . Br therefore it must move from A to B at pass. as e matter of simple morality, Now the White South African Obrietlan will no doubt agree that South Africa onght to be in position B, but it he wishes to go there immediately, he knows that he will have to go there by bimself. That is pressesty what Michael Scott dint.

Now an ordinary. While Boath African Okcistion does not like going places by bimself: If he does, he may have to moreflee career, posterious, security, family, in fact the whole order of his life. He bestates marsover to make common cause with neg-White people; against White people; nothing is his life and education has propured him for such a step.

"Many White Christians will speak boldly, but emanut go so far as to identify themesives with the Black wone mass, It is because White South African Christians are more cowardly or more hypogritical? It is because they are more cowardly then, my, the Germee martyre under Hiller? I do not think so, I-think it le becomes they are not yet in the come position as the German martyrs. It is no use for unybody to tell us, or for us to talt correlyes, that we soon will be. The trutk is that our Government is of its own high Christian. and no question has yet bean posed to us in any such fata(a) and doul way...

"I do not magest that British" Christians about wet mittings us; let them do what they think to right. But if they do critishe and rebuke, let them first here, proped for us.

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### DANGERS AHEAD FOR CONGRESS

By JORDAN K, NGUBANE

THE African National Congeres might soon find stell entengind very badly if it does not exercise a little more discretion in its choice of affice.

As the leader of the resistance merement and the senior partnet, whatever happens to the African National Coogress will perforce product important results on the resistance movemeal. The leaders of the Congress seed to remember that they do not lend only their awa people; they lead all who have chara to join the reaks of the cantiers. Thus, what would perhaps attume on particular riginferance if the resisters were the Africans only, might produce very far-reaching reperleaders of the African National Congress laws, by their success. to date, brought on their shouldem additional responsibilities,

It is because of this that now, more than at any other tope, the Congress should be more than careful about the things it does.

At the moment two dangers threaten the African National Congress—non-from the side of the Government and the other from the underground telisis.

As everybody known, the Government it determined to de one or both of two thiner to bie Congress or exploit its existence and identify the r summer morrosed with the Kenya Mau Musi, The first rneve will have been a blow at a hody which has proved class y that it is a political force which alone can successfully challenge and defeat apartheid. The Government, however, might decide not la rush any lbing by way of bacoing Concers at this stage. It might decide to allow the Contress to cunt out its existence to the hope that egeotr-provocateurs will prowate from Congress a response which might be differred and then give subilance to the Gereroment's Man Man charge.

Against this brickground, the leaders of the resistance converment are acting very wisely if they follows a cautious course at the moment. Our leaders often get too little credit and anwaysants likely for the window they display in leading us. But at the woment the situation is extremely fluid. Even the Garcament has been forced to not a fifth more than warries. This is about the best tribute to the fact and wisdom of the men to

whom we have calrusted our destinier

Dut too much caution might lead to paralysis and a betrayal of the struggle. If Congress has to be cautious at this stace and, for that matter, send as lew men and women to juil us possible the casons behind this should be made known to the public—if to counter mulicious propaganda surgesting that the resistance feaders have been frightened by the crack of Verwaerd's whip, into saft pedalling on the action from

The dangers from the Government side we all know. It is the dangers from the underground communists which do not appear to be more widely known, even among some of the people who should know better in Congress.

When Malan falked of the Suppression of Communism Act the communists at the time were sented pale. They could not imagioe themselves jailed, personated or own hanged for loyalty to their political faith. They would not light aparthaid openly, come what might They ruthed into their functions underground and there waited to see what would happen. The Congress took up the Melanite challenge and fought back with exemplacy courage: that is, it fought back to a manner which shamed the communists. this, of course, it was joined by the Indian Congress,

These two bodes know what late awaits them. Their leaders have made colosial sacrifices to date. But this has not deterred them. They both fight on and are determined to go down fighting than try and play safe and activitie the resistance more men!

This stand of theirs has enabled them to send 6 not one
and women to juil from allwalts of 1 fe, representing allraces. It has won for them
world wide respect and admiration. This has convinced the
underground communists that
they made a blunder by running
away from the struggle in the
way 'hey did. They have been
quick to mend their ways and
are now making determined
bids to stage a come-back at
any price.

Their faction are simple. They do not return to the strongele as underground community, nor do they expanse clearly community community causes. They are, Graily, pling come of their frested

men in non-European political. trade union and social organistarioos. One point where the communists beat all their oppopents, barrier the Malanites, is their obsolute devotion to their cause, If they are instructed to join a movement to influence its decisions, they will work harder then noybody, very often for no ma arial gain whatsoever, to being its objects genrer realisation. In that way they quickly rise to the top in very many organisations. Secondly, they are well-grounded identogically. They know precisely what courses will best advance communist again from day to day,

A movement might all along think that it is still on its rails when, in fact, it has long absedoned them and it clearly on its way in Morcow.

Where planting is not effective, they bring into being now organisations with perfectly plausible nims and objects. These organisations are used as "frants" which underground communism employs as piniforms or sounding boards. They might enter into alleancer with other bodies or work with them, not so much to echieve the goals of the latter as either to desiroy them or encourage them to keep closer to the Moscow line.

Thirdly they skilfully play-up or play-down leaders whom they dislike. At the moment distinguished African leaders lika Dr. James L. Z. Njongwe. president of the Cape Congress. do not cet the publicity they deserva from the lefting. Dr. Niongwe is cited been because hir is a typical case of a man who is being played down because be is dangerous to the underground leftists. He has built up hit own Cape Congress endenesdently of the communicks and shows that he has a firm bold on his following. Nobody can touch Dr. Niupgwe in the Cape. Well, if they caneat correct or undermine him. the next best thing is to botile tim up in the Cape and prevent tions from being universally recognised as the entional here that be is.

There are very many Dr. Njongwes to all the four provinces whom the underground leftists are subtly trying to destroy to pave the way aither for making Congress one of their "fronts" or for atrengthening the men they have planted or seek to plant on it.

As soon as the contents of the dracount bills in Minister Swar, a briefcate are more widely known, we might And a number of organisations under underground communications.

nation coming forward with suggestions of a bigger alliance embodying all the number of apartheid, regardless of colour. There would have, of course, to be a - supreme co-ordinating body to dictate to all the national bodies constituting such an organisation. And in this co-ordinating agency, the underground communists will sent things out in such a way that they dominate without anybody suspecting them.

The African Mational Congress is, of course, target Number One of the underground community. By showing that it enjoys the confidence of the African people it has won for itself regard as a good bost to the lattest political parasites.

Strenuous efforts aught be made to force Loogress to take and follow courses which might bring about its early chousetion. As things slend premute might be exerted on Congress to pupare now for a malional strike. Such a etrike might well prove disastrons. I do not suggest that Congress is afered al disaster. But Congress would be extremely nowise to invite disaster its way when it Irgows very well that it will not cope with it. Thus, for Congress to call a national strike in a burry and without making the necessary preparations would suit the upderground communists very well because it would autagapite the Africant neutral Coogress and justify Missater Swart in coushing the Congress.

Congress would find it next to impossible in re-group underground except on terms distalted by underground communism which has a longer and more espect tradition in this respect.

One of the advantages layour ing underground communism is the feet that all they need to do is to pull strings only along the Reel and they have the African Salison! Congress at their beck and call. The underground leftists do not conceal the fact' that the election of Mr. Lothuli as President General es a major calamety for them for two reasons. Mr. Luthule is hist and foremort a matinophica -the furthert he can go is towards the centre, from the right. Becondly, the residence of the chief executive officer of Congress in Natal, miles away from Jobsonttburg, threatens to desentralise the control of Congress and in that way weaken the central hub which or worker their easy truck-

Johnnesburg's tole her of ways been unfortunate because in the morifices and organization, the Transvant, and Johnnesburg in particular, have not made the contributions which qualify them for being reparted at the national headquarters of the African National Congress. But this is not the point in: The much scottakention of Congress control in Johannethurg deprives the other provinces of an effective say on how their affairs shall be too pad, secondly, holds Congress bound and out secondly to its underground enteres of formarrow.

The fact that such a distinguished lighter for African freedom like Dr. James L. Z. Njongwa should not have an effective any in the foost counells of Congress or the resistance movement in very significant, and, I might add, dengerous.

What Congress needs at to make every province have so equal voice to the administration of our political affairseven if this meson the transference of the headquarters, se was the case in the past, to where the President General it. A refusal to do this today might tomorrow create dengerous feumone seeide Congress stielf. apart from belping the underground communists. The call le therefore for a statesmentike atlemnt to give all the provinces an equal say in the inner comcele of Congress and the resistance movement, if to en trench in them the leeling that three bodies are their own and do not have to be dictated to by the Reof.

Given goodwill, these adjustments can be made smoothly without trouble and the African people and their true alties will stend to gain tremendously.

### NON-EUROPEAN LEADERS ARRESTED

THE President of the African National Congress, or Chief A J Lethell the President of the Majet Indian Congress, Dr. M. Nalokor, and Mr. J. M. Bingh a vice President of the Natel Indian Congress and Mr. O. I. Amer an Exposite westbar of the Natel Indian Congress and Mr. Denton Mquedt a member of the ANC. were arrested at the Nicel Square, Darben last week.

The NIC, had salled a managed property of protest against the saute sherings of subcot secondards. The for son-European children in Natal. It is estimated that we know thou are without school, and there are thousands upon those and African children who have no schools to so to.

The meeting was opened by Ohief Lucali who held that it was con-poilt call to the second that the people had come to held for chroater for their children. Indian schools had circular paheois had circular paheois had circular paheois had been refused at abition. In the case of Articipal, inclinion said for at meat 40% of the children of school going age.

The N.I.O. had not been given permission but it was felt that on account of the organop of the matter the meeting bank to go ac

3(r. J. W Singh said that he are go reason why the Durhan Oily Council has teen 6t to refuse permission to hold the meeting. They had made it a policy to refuse permission for all meetings soiled by the M I.D.

Mr. Stagh had only spoken for shout fea minutes whom an Police Officer and two picturistian policemen eterpted on the platform. The Officer inter-

rapted Mr. Alagh's speech and mid "Have you parmission to held this meeting?" The plainelethes policeman than mid "Dr. Naiches—I am errenting you, and you Letholl."

Mr. Singh esked the Officer if he could say something to the sethering of several thousands who ware at a loss to understand the police intervention. The Officer related. And, he himself name to the microphone and aid. I am warning you that this meeting to litegal. I am warning you to dispute, Otherwise you lay yourself open to criminal action."

Then he got two African policemen to translate his words tota Zord and Scentu and sa Indian policemen to Tamil.

The people however released to leave, but the leaders from the platform becokened to them to go away people'lly. The people should "Afrika" and stated singing "May! Saye Afrika" and singereed.

When the police officer same on the pletform a high sorder of of armed policemen quickly formed round the pletform and the square. They parried gone and belone and looked theretoningly upon the people-

Earlier in the attention the police had threatmed the ewner of the laudroeaker equipment that he would be charged if he bleed his equipment for the meeting, but notwithstanding this threat, the implepeaker was installed.

At the meeting hundreds of people eigend a netition to the Administrator of Natal unling for more schools.

Shortly after his realises Chief Lutha), said;—"The authorities era appearably very much frightened becomes they do not

allow us to speak ever about a non-political aubicat. I regret very much the stiltude of the Darben Olly Council which is en couch out of touch with English traditions of freedom of specab. The Eaglish speaklog propie talk so much about the lotelitarian Nationalist government, but what me be more totalliaries then the ban placed on our meeting. We shall coulons to speak to our people-That is our duty. We gray as leaders that God may make se troly responsible and not make we fall in our daty ".

### Treated Like Criminals

The five non-Envoyeen fredery appeared in the Durbon Magistrate's Court last week obarged with holding an newtherland meeting in Nicol Equars, Durbon, one of the defence atterney, Mr. R. L. Arenately, exiding that the second had been trusted like occurrent their dispersprints but been taken for an alleged soutswention of a hy-law,

Mr. A. S. Eucu, one of the counsel for the defence, said that it would be necessary to call the Mayor of Durban, Mr. Percy Geborn, to prove that no germination was required to hold

the meeting. The defence, he call, would also lake the point that the br-law was ultra wires.

Mr. Know mid that, while agreeing to the adjournment of the case to February 17, he wished to protest at the meaner in which the authorities handled the second

The galice and monicipal anthorities had been advised that the meeting would be held with the intention of inviling a test man, but in spile of that the five men, who were responsible people, had been avvected and taken away in a police was in antenty.

That this was unnecessary was shown by the fact that the man were released on their own econgnisances after girling their purticulars at the shares office.

Since the promotenion of the by-law permission to hold meetings have been persistly, arbiturily and unreasonably released, said Mr. Know,

Mr. A. Obcoders, who appeared for Dr. Nelcher and Mr. Mugadi said that when he visited the oburge office to amountain the ancare of the obserges he was told in well not side uptil the obarges had been made out.

The magistrale, Mr. O. 2. Bussel, said he would go into the matter.—Sage.

### INDIA REPUBLIC DAY CELEBRATIONS

In Cape Yown Celebrations were observed at the Palace Thratte, Sait River by about 2000 people of a cosmopolited nature.

Mr J. L. Malbunten, assuming secretary to the High Communicates for Judia and, the propin of India wished to make their contribution towards the peace and the stability of the world and the ideals incorporated in the Charter of the United Nations.

The meeting pessed a resolution extending greatures and good wishes for the future progress of lades as an independent country and praying that the people be given guidance to conduct their future progress with wisdom and peace.

The resolution expressed gratistude to India for the moral support she had given to the apprenad peoples in different parts of the world, and particularly in South Africa, in their struggle for democratic rights.

hir. B. D. Chevde, chairman of the Republic Day calebration committee, paid tribute to the part Mahatma Goodhi and the other leaders had played to the struggle to obtain freedom.

The existration coded with a programme of Indian national scope and music by the Chauban Brathers, children of the Gandhi Memorial School and the Habibis lostitute.

Miss Champs Chamel, presented the Arabian and Indian Clause dances.

In Durban, a joint exceing was held by the Kathiawad Hoodu Sava Samej and the Sarat Hipdon American.

to Nysaland, the Indian community celebrated the third anniversary of the Indian Republic, at the Blantyre Indian School, Mr. D. M. Patel presided. Mr. E. T. Patel, princepal of the school paid a tribute to those who have died for the cooping and in those who are today carrying on the fine work.

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### INDIA LETTER

From Our Own Correspondent

Dembey, Japancy 20.

M. JAWAHARLAI, MEHRU, and Mohararbtra are aquabbling over Wang need, Gujarat, and Inquiran over Ahn, Andhrus and Inquiran over Mang need, Gujarat, and Inquiran over Mang need, Gujarat, and Inquiran over Mangan over Madran and Brogan over mosted the folks footh received on State Bare and Brogan over mosted the bath people on State Bare and Brogan over the bath inquiry at Hyderathad. Blue and Brogan over the bath inquirant and state in band, people and their leaders' morely would be described towards that question, policy

The Congress reiterated stands, miretion and appreciation of the Setyograha movement in South Africa accurate stead deteriorination, to which the averabelousy majority of the people of South Africa are subjected by the Corerament of the Union,

The Congress in the resolution fumber raid that the Covernment of South Africa continues to flout world public opinion aten as embodied in the moderate productions of UNO, which on y calls upon the Umes Barerament to enger into negatiations and allow the acce of racial discrimination to be comlack. The Government of South A'not but thm given fnether evidence that it does not respect the principles of human rights to which the civilized world has given neapproved and also that she dare not a law the light of reason or of Lepth to be directed to the officaces against the awa of homining and the condect of ciril sed animon.

Protegoraru of linguistic prowinece provided some Sychocks at the otherwise there existen, but nitrostely they also boxed down to Pandit Nehru's will and the reorganization of provinces on lingoldie broce, for which the clamper had reached a new height after the decision to form regarata Andhra previous, was postponed for all feart four or five years. Led by Kaka Oadgel, interer Minutes of Public Warte at the Centra and Shri Ni, linguppo, president of Kuraneak Prideth Congress Committee, the forms demanding immediate forms tion of tinguis to pravinces best a harty retreat when they found that Pandit Nebra and the Courrets Righ Command held very strong opinion in this mailer. And Rake Sabeh homself presented the revolution deciding to postpoor the serie till "Andhra Stain was etabilised."

Main reasons for this pospone torst were that if reorganisation of previous was taken in band at this practure, it enoid create bitteroese bordering on busility between the proplet speaking differ the imaging of a taking their claims on each other's territories. Alcendy histed contractes as going on between curious Sences. Capacit

oter Wang sees, Gujarat and Rejusted over Abo, Andless and Tame a over bladens und enme achee talohie, Bibar and Brugut over northin Designle apeal, og arces of Bibne. So if immediate reorganita tion was taken in band, people's and their leaders' energy would be directed towards this question, generating nonecellary best and animency. Such nituation will be the biggest impediment to the implementation of the Pire-Year Plan, on the anccess of which the fate of the Congress at the next proceed elections depends. The Congress in ataking its all on the success of this place and wants to employ all the energy and researces to its confirmentation. Surely the people who have never had lin-Courte bloateres pepale 678 aut? for a few coore years,

The centry created provinces will upter the existing administration which will have to devote its energy to stabilize the namely created provinces, with its namerous problems. Further they will be financially deficit provinces during the latter period requiring sub-tractual and from the Centra, thus depleting the aready about funds for the Pina.

Begarding the temperation that pretailed its the Congress Committee elect elections the Congress presed a resolution authorities the Working Committee to draft amendments to the Congress can altiphologic be and care that exit.

Mr. elehin - deprecated the Angle Americas plan to include Pakutau la the proposed Madele East Defeate Organization (MEDO). Indones of Cakings in MEDO or regarded by New Delti as a bast to book in the upwitter Amb nations in the proposed Organication. Creation of such alliance will. traillib radto avede bee fare ties, bring cold war pearer India's border, by the establishment of Angle American butta in Pakutan against Rome. It is felt by the vapolitical circles here that the last resolution by Auglo-American block regarding hashmir pamed by the Security Council was the result of a secret dent between Pale stan and the Angle-American countries by which in retain for joining MEDO, Politician was promitted belo to obtaining Koebmir,

We have seen polestonen laths, thorogong and arresting people, but Madras city witnessed a race scene of polestone be ng lathi-charged and arrested as a mast scale.

Policeorpie Association had put forward certain demunds regarding pay, leave etc. These demands were, according to the Chief Minister of Madess, Mr. Rajgopale schert, just, but the Covernment was not in a position to musty them. On the contrary Opveroment streeted two office bearers of the Arequistion, l'olicemes numbering shape 4000 refused to draw their entery as a praincit. The Government regarded this as an antal todited. prine and acted exiftly. All the Piress bas barrait over demonited 125 policemen including 60 members of the executive committee were arrested. Now the nituation is socmal.

Jostee Wanchen, appointed by the Coverencent of India to examine and ecommonal on the formation of Andhra province has started his work Prof. Range, leader of the kristick Lok Party, presented a decised to include certain telektas of Tamiland in the proposed Andhra State. Wrang's over Ma. drag city continues applied

In Saucochies autheoles tax agreeated continues. The strike and ratyagraha started as 1st December 19.2 has not been abundaned, despite the generous concretions given by the Chief Micirian Shri Onebar. All the prisoners centenered for breaking the last trees released and the Sales Tax Act was toned down to a great extent. While group these concernions, Sher Dhebur said that the Government and gone as far an at could and on more concessions would be granted. After bis aunongcement gegotjations were started by Mrs. Spekets "

Kripalani, the leader of the Praya-Socialies Party, for respiratelyment. But Preja Purished wasted to make political espitel and of the agreesed and so placed appearable demands which could not be accepted by the Government. So the negotiations hacke down and after two days' pages suggested was respect,

In Projek 13000 District Board school leachers went on utrice, tricek ended ofter the intervention of Mautana Acad, Education Manuter, Government of India,

The Copies) Committee of the World Council of Churches which met at Lucknow practical y refused to take effective action against record descriptionation, which necording to ith awa restlation was beginnet Ged a will It power a mt paint re-ulucion offering support and encouragement to all peoples and peoples labouring for a solution of the moist problem is South Africa. The Committee, alterning 414 capviction that all political, social and connected descriptionation based on groups or cace, wherever it existed. were contrary to God's will, recognised the fact that the existing raoral ducerminations were increating tention and bitterness in different party of the world, It. arged member ekurches to engage in the Christian reconclustion minutery and do all in their parter to cod meh duernameben.

The majority of the delegates felt that the Council absold not mainly confine its proposed reforms to the churches slope, but call far an autright demonstration of recipil discrimination successes and for whatever form it existed.



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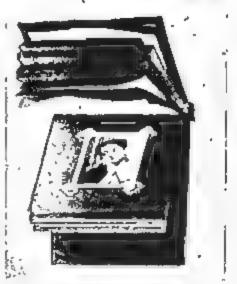
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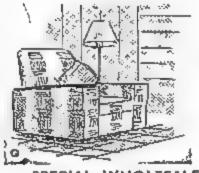
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### "INDIAN OPINION."

P. Bag. Phoenix, Natal.

### TERMS OF ANTI-RESISTANCE BILL

THE Criminal Law Amendment Bill, more popularly thown so the Anti-Resistance 3d makes it an offence for a terroo la "advise, encourage, acite, more and, aid or procure my other person or persons in result to commit so offence w way of protest against a law e in support of any campaign quint a lew

It also seeks to outlaw the der or acceptance of francial w other assistance for organized existence against the laws of he Union and provides for pecial measures for the recovery. I beer imposed in terms of the

It provides for deportment for tota convicted who are not outh Africant by birth or escent and for the restriction I movement of persons within se Union.

. The measure includes a secon entitling the Postmastermeral to intercept mail sucacted of containing money for Canted resistance movements,

### Soutences

, Any person who commits such a obtace will be hable on conection in the possities preinbed for incitement to break to Union's laws.

For affences committed by my of project or to support of 27 tampaign against the lower the Union, or in support of 'ty campaign for the rapeal or edification of any law or the mission or huntation of the phonica or administration any law, a court may, on executor, impose the follow-# 440 Paster -

- (4) A fine not exceeding £300;
- (b) Imprisonment for not fore then three years; or
- (c) A whapping not exceeding . estroken or
- (d) Both for and imprishm-3 101. pr
- (a) Both five and a whipping;
- (t) Both impricoment and a Topp of

For Incit reset to commit secon is capport of a rasistex campiling, the court may spots the full-trang possition.

(4) A Sr as not exceeding £ 500;

- .b) Im princuracut for a period et unit eding five years; or
- c) A whipping nut exceeding auto hee or
- 4) Soth flee and imprison-
- e) Both for en a Whepping.

C (f) Both imprisonment and a whipping,

### [pcitement

The proulties for incitement apply to any person who, in any menner whatsonver, advises, encourages, commands, ande or procures any other person, or persons in general, to commit an offence by way of protest against a law or to support at a campaign of resistance against the laws of the Union, or to any person who uses any language or does any act or thing calculated to cause any person or persons to commit such offsetse.

The Bill makes it an offence for any person to collect, accept or receive from any person or body of persons, whether within or outside the Union, or who offers to give to any parson or body of persons may money or other article in support of a resistante enmparen.

Offences under this section will be posishable by the penaltiet pravided for incitement.

In addition to imposing these pensities, the sourt thay, on conviction of any person, confiscate to the State any money or article in powersion or under the contrel of the person convicted.

Provision is made for the inial trial of persons alleged to have committed timilar offraces at the same time and place.

Where a person convicted to terms of the Bill falls to pay the fire impased on him within all bours, the court may impe an order to recover the money by ettechment and sale of mevable property.

A magastrate's court will have jurisdiction to impose any of the sentences provided to the Bill except that no magnitrate's court will have jurisdiction to ampose a sentence of a fine exceeding £300 or imprisonment for a period exceeding three YELD.

### Departation

The Bill provides for the depertisg of any person who to met a South African citizen be birth or descent, and who has been committed in terms of the Bill, if he is desmed by the Governor-General, or in the case of an ichabitsat of South-West Africa, by the Administrator, to be an nodenrable jobnbitant

Such a perion may be removed from the Union or from the territory and, pending removal, way be detained in custody in the same way as probabited immigranto, - Sapa,

### NEW BILLS OPEN DOORS TO POLICE STATE

THE Working Committee of the African National Congress and the South African Indina Congress in a Prais Matement says it views with 'grave alarm the introduction by the Minutes of Justice, Mr. C. R. Swart, to Parliament of the Public Safety Bill and the Crimical Law Amendment Bill. The so called Public Safety Ball Is the more serious challenge to the civil liberties of the people and will pave the way for a new system of governor the country by proclamations and Martial Law.

The power to declare a state of emergency in the Union of South Africa under which the existing laws of the country may be suppended and the powers of the state be exercited by the Governor-General or the Minister of Justice himself will leave the entire fate of the country in the hands of Mr. C. R. Swart, Such wide and sweeping powers will be used to render the course toeffective, to destroy was only the Congrus but also all the anti-Nationalist groups, to reved up leadeer and throw them Join cou-Contration Carapt, to trust the eights of the citizens to express their legitimate apposition to the appressive policies of the Covernment

It abould be realised that if the Bills were allowed to become law. the describes measures contained thereig will make the constro tandergo all the barrars of the police state. Na person, no home, and no organization will be safe from the witch hunt it will let toose. It will be a mustake to amums that there measures are its retended merely as an electioneering bunt, to make the electorate. believe that the Government is only dealing with the Defance movement. Such an attitude itfraught with trages pontequences. for the propir.

The person Covernment is apterious for its abuse of power. The luriory of the last five years is full of such examples which need not be enumerated here The Congresses, therefore, call upon all the democratic forces within the country to raise their vertes and pressure a Union-wide.

protest to these Bills and to do all that is humanly possible to prevent a grave catastrophe befalling South Africa. The Congreates call upon the Whites and non-Whites to join hands in this country-wide comparen

The Congresses warm the Government that six stiempt to resort to fascial tyrangy will have far-reacting consequences not only in the Union but also beyoud its borders and will contitule a severe threat to world

The Congresses considering it as their sacred duty to stop Malan tyranay, to stop Swart's Bills, to defend all democratic negatifations and the civil liberties of the people, bave undertaken a country-mide campaign of protest which will culminate IN MARS PROVIDERAL CONFERENCES OR Sunday, 15th February, at which the people of South Africa will demonstrate their opposition to this new onslaught. To there conferences delegates will be invited from all political arganustions, churches, respons and sporting bodies, trade unions, youth and student organisations, vigdence committees, advisory boards, women's organizations as well at teachers' organizations. Chieft have also been invited.

As a preliminary to these conferencet Sunday, Fabruary &, has been set mide for halding of public meetings in as many centres or possible throughout the Union.



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OPINION

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More helpful than all suisdom or counsel is one draught of simple human filly that will not forsake us

-George Ellist,

he knows not his own strength who has not met necessity

- Ben Janson

You can oppose Commountain only with truth in your heart. For which truth you must be prepared to die. That must be the truth of God

-Archbishop of York.

Faith it the strength by which a shattered world shall emerge into the light —Helen Keller.

hlost men revel in other people's suffering more than in their own happiness.

—Socrates.

-Lin Yotange

### GOD IS LAW

Believe in God in such a time as this—
When tyrants rule the earth with brutal sway,
When death and hell hold gruesome holiday,
When wrong prevails and justice is remiss?
Believe in Christ who walked in Galilee
And talked of light, of hope, of life, of love,
Of sparrows in the care of God above,
Of certainty of truth that sets men free?
I do! Ten thousand times, I do! I know
That God is law, as well as love: that man,
In full accord with God's eternal plan,
Will reap at last in kind as he did sow,
Tis but the harvest now, and from the sod
Leap up ten thousand arguments for God.

John Calvin Slemp.

### INDIAN OPINION

FRIDAY, 13TH FEBRUARY, 1953

### Deeds Required-Not Words

CITS HE anti Jefiziire Billa. introduced in United ment by the Minister of Justice, Mr. Swart, have caused a sur throughout the country. The powers sought under the Bills are worse ever known even Hules during war time. alone is known to have assumed such nowers and the world known what he ' did and the face eventually he himself met with. Malan Government seems to be going the same way. Hitler's threet were the lews. Dr. Mulan's target are the non-Whites. The Intershould know what is in store for them. They have so far done well in lighting non-violently against the ills suffered by them, . It is a long and ardious battle. entailing a tremendous amount of sufferrings and sacrifices, even of being annihilated. But it is becter to be annihilated fighting courageously than to live a life of ignoming. It requires some strength, and courage to romain unbendmg and to die without taking a single life of our opponents or causing the slightest injury to them. That is the Godly way the non-Whites have wisely chosen. To swerve from that noble path which has attracted the sympathy and support of all thinking people of the world would be swedal. To stick to it at all costs will make the world hyable for humanity—a noble cause ea not garril dirow booker well as dying for. If we

thave an unshakable faith in floid there is nothing whatsoever to fear. If we lack that faith and give way to cowardice we are done for Let us therefore be awake and alort and not be alarmed even under the direst circumstances

The eight thousand men and women who have al ready undergone the rigours of prison life have won the approbation of the civilized world at home and abroad Let us not become drunk and lose our senses. This is only the first atep. We have yet a long way to go and to pass through blood-curdling experiences. We must prepare ourselves (or it

The Government in its madness believes that the repressive measures already adopted by it has crippled the deffance movement and that what it is about to adopt will crush a That impression is shared by a section of the South African Press and the people. The present bull has to some extent justified that impression.

Last Sunday there was a meeting held at the Trades. Hall, Johannesburg, under the joint auspices of the African National and the South African Indian Congredses. Speeches were made strongly condemning the action of the Government It was also announced that conferences of all the non-White organi sations will be held in all the Provinces where derisions will be taken on the future steeps to combat the

situation. It will be wellto remember that the time now is not for etaquent anceches but for firm and The. determined action. correct thing would be to anticipate this worst steps from the Government and to be fully prepared to rounternet them with double the vigous. Nothing more is demanded of the non-Whites than sacrifices of the purest type to emelicate the cell without bearing illwill in the slightest degree towards the evil doors. It was very rightly said by

one of the speakers at last Sunday's meeting referred to above that we have launched on a Holy War. That demands absolute pursty in thought, word and deed. It cortainly does not allow of giving way to fear, anger, hatred or malice. it demands quiet but firm determination to die with the name of God on our lips and an undying faith in Him in our hearts, ' May God grant us the wisdom and courage to give a fitting reply to Mr. Swart by our deeds and not words

### LAW PROFESSOR ON SAFETY BILL

PROFESSOR B BEINART.

professor of Roman Law at
the University of Cape Town,
said in a Press statement last
work on behalf of the Civil Rights
League that every member of the
public would stand aghast at the
scope of the Public Safety Bill

The safeguards to the Minuter's powers under the Bill were illusory.

Professor Beieger is chairman of the League

His attrement continued. The Government, having brought the the country to a state of nerves, now withes to claim that South Africa is to what an English weter has described as a state of "perpensal emergency."

The Bill recks powers for the Minister of Justice to declare an emergency of and when he, it his arbitrary distribute, deems fit. The measure prescribes and limit to or definition of a "state of emergency."

It is bardly necessary to stall that the existing law abould be adequate to meet any unlowed situation, for a government can always take the necessary measures to ensure peace and order, over calling out the military, but with the constant safeguard that it must be prepared to answer for the necessary of its acts to the courts or to Parliament, which may then pass an indemnity Act

When an emergency has been declared then, in terms of the Bill, the Minister (cote, not Parliament) may make whatever laws he thinks are necessary for public safety and may impose penalties, confiscate property, asspend laws including Acts of Parliament and even override them.

He may make such regulations retrospective for five days.

The safeguards to his powers are illusory. Although these regulations have to be submitted to Parliament, this expost be done if Parliament is not stering, which is for at least half of the year.

But the Bill gors further. It starts off by imposing a limit of one year to the validity of the proclamation but in the same breath allows the Manner to issue another proclamation continuing the starts of emergency.

Got wonders what the need for this Bill can be when the Government is also introducing the Criminal Law Awardment Bill authorising heavier penalties for trusts committed under extain circumstances and problem ing support of organized breaking of the law, which action is no doubt directed at the defiance compares

One can only conclude that the Public Safety Bill is an attempt to carry on what has been termed "ordinary government by extraordinary means."

### CHANGE OF NAME

In response to our request to our readers for proposals to change the name of 'lodian Opinion,' we have now received the following names: 'Liberal Opinion,' 'The Sintennam,' 'New Outlook,' 'African Dawn,' 'Times Of Africa,' 'Equality'. 'Candid Opinion' 'Justinian' and 'Troth.' Readers are requested to kindly and further suggestions.

Hanager "Indian Opinion,"

### CANDID THOUGHTS ON NON-VIOLENCE

WE publish below extracts from an article by the Rev. Author W Blazall that appeared to the American weekly, "The New Republis":—

I am myself convenced that say andividual whose countrepet for wolts against extrain legislation at entitled in expense his conviction by refusing to obey the law if he is prepared to suffer the consequences. I am, sberefore assisted in my own mind that there is apple ground in South Africa for peoples of all races to dely various laws on the Seatote Book As I say, it is a mattee for the sodividual conscience, but when such a meatal attitude is deliberately gultivared and testifical It is notical that those who love peace above all throgs, and leathe violence in any form should carefully examine the organiza non before they give support enter merally or peacheally. I have, therefore, had to use myself a number of questions which I of abendeaune in courseous liefe fallows

Can this provident in South Africa he called a springal more. ment, or is it morely an attempt In accure political indvancage? Tout again is a difficult question. Twice I discounted it in the first our mantles of this year with Manifal Gandhi, who should be in a position to judge this cause. I gained the impression that at the begonning of this year he was very doubtful, but of late, from paranagondence and articles m "Indon Opinion," I gather be is impressed with the movement platengh mill empiral. It is not without interest that from the beginning the organizate have encouraged the people to observe days of prayer, and sithough it may be possible to consense that it must be admitted that it indicates reme measure of againments. It but been sord agree and again that the engennign has broken out because the con-Europeans are desperate and have no other way of engreenee the fact that they ere frustrated beyond endurance To this must be replied that fretterten bat either spiraual tallyeace, or an atterfy demoratizwho one. If it is specifial influence It produces character which can go to great lengths as the world Prove from the life of Makatma Crudbe nad arbers in other places To me indications are not become that this emposign in South Africa is a nomitted development hist fam seill waiting to see it consolidate mas a steady mave went educating the muses to

disciplined character develop-

As it seems to me the movement has grawn by the spiritual furce of the upo-viplence which has been maintained. Many who were accountal at the beginning have stopped to think. And to many cases thought has led to personal action. It is the type of strength which grows by real-231100 of itself; power of this nature will not be intigridated by threats of severer punishment There is very little of accepted Community technique in this to it does not look to me as if the few "named" persons exertist nor softwares out of proportion In their numbers . . .

The serious charge is that there is little leadership among the Africans and that they are eminely hed by Indians. Thus is a accious thing for anyone to the without evidence which I personally do not think exists. I hone some itading Africasa have refused to take part in the movement, but on the other hand many of those who are risking a good deal fire spen and women of high standing, and quite definitely not the type who would be influenced by anyone. It is a very serious thing in South Africa when people in teroposible postions try to insunuate excist sentoutres and annipathing which do not exitt, or if they do, are due to other factors which can be dealt with an their own upbere Few things are mare disbolical than a whispered campaign, a practice which has become all too commen in South Africa

Has the exmosign so for much fied itself? From several aidea J have heard that even if it should be decided to close the comparen as such and distribut the organization, waving individuals to de or they may decode, the sufferings of those who have been in [ail and besten ore fully fustified by the fact that the non-Euraneau people have realized the power they makess even without resort to any sort of violence. That worldwide inverest has bren anpresent has also greatly encouraged them, although the more intelligene lendurt feel genbarrarament when some well intended friends overfall express themselves rather crudely, and are in-Rornerd by superficial acomisting of life in South Atrica. However, there can be no question that non European penpit in South Africa know that the moral support of fixedom foving proplet is behind them in their kironger in

derena

### NATIONALISTS' NIGHTMARE

THE following letter by Mr. C. W. Mr. Gell appeared in the 'Rand Daily Mail' dated February 3. Sir — Mr. W. A. Marce the Nausualist member for Newcools is reported to have told the House of Assembly on January 28 that "Natal is located in the area in which India hopeate official the surplus millions of its population."

Can Mr./ Maree paswer the following questions?

- (1) Is it not true that ammigration of indestured Indians rate the Union was finally stopped by the Government of India in 1911, despite energetic pentetts by Natal and the Union Government?
- (2) Dol not the form grants Regulation Act of 1913, which was pass of the Smuts-Gandal agreement, finally close all other locate immergration into the Union?
- (3) Apart from the trickle of wives and misse children allowed into the Union by the first. Cape

Town (Malan Sastei) Agreement of 1927, when has the re-opening of Indian immigration ever been made an usua, enter by the Indian Government or by our resident Indian community?

(4) As against this elect avidence of India's lack of interest in emegration of her actionals to South Africa for these fast 40 years, has Mr. Marke pay better basis for his attenuent than his own impreed guess work and the supposed interests of his parry?

The unsupported statements of Dr. Malan and Dr. Dooges that India rotends to use Africa as "a dumping ground for her surplus population" will consider no one but the farthful filke Mr. Mateel that, against all the heturetal audence, locks has any such designs against any part of the Union —Yours etc, C. W. M. Gull.



### Doctor . . when there an accident

in it sufe to put an oversprit straight on the round?" In an emergency you need an assisteptic that one he used quickly, without healtstion, and without danger or made discomfor. One which retains high germicital afficiency in the presence of blood. You need a reliable killer of germs, but non-palsonous, gentle on human tissue, and valuable in promoting clean and maid bealing. You need the modern anticeptic, 'Dettal.'

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### LIBERAL PERSPECTIVE

### SMUTS BY HIS SON

By C W. M. GELL

ш

(N my last article about Me. Smuts' life of his father I was eriocal of the author's historical method because its inaccuracy obtrudes in a pather large number of passages. In this article I want to deal with General Smuts himbook

First, I man discuss two stagular empirious relating to racial and libeur problems-two of what may have been Smuth' blind roots, though the author is respeciable for some of their neglect in these pages. Mr. Alan Paron has already drawn appearing in the January 'Forum' to the extenaces transment of Afrikaner-British relations and the almost complete evasion of all other racial problems. Not only is the Native Legislation of 1936, dealing with the Capt franchise, the Nauve Representative Council sed the Native Trust, never mentioned: meither ir the 1913 Native Land Act, the Native Affaur Act of 1920, the Native (Urban Areas) Act of 1945. Yet all these important measures were passed by a Government of which Smutt was either Premier or vice-Permier fin fret, if not in name). The Amatic Representaties and Land Traure Act of 1966 is brefly and insdequately ducured. Nothing in the book suggests that Smutz had a cuberent, synoptic values of ragral problems, such as characterized her soomack to all other subjects. It is hard to say whether Smuce was deliberately blind for rather, ecocent) on ratiol officers, restaining these Importance (if not, perhaps, their negenty) and hoping that the lagic of events would evenhally convince a neteriously abore-riebted electorate. Certainly ruch a view accords with his attitude to some other matters. where patience premed to him the better part of political wisdom, But there is no doubt that, if this was his real intention he rao the mak of fraving his party stranded an a racial crisis without (if his awa deep perception of realities had been lost to it) any guiding promples on which to have the policies. Thu is the harvest we her theping today. In all farcussa we chould perhaps allow that, if the importance of this subject elected never have been in aloubt. its sirgency has only become apparent in the five years since

On pp. 303 7 Mr. Smuts prefaces his father's Rhodes Memorid heteres at Oxford in 1929 with a solitoquy on Rative Affairs

Gestern! Smuta lost office.

which is apparently his own-After not unlastly summer stog the ambivalent attitude of the or great Whites-the Bible and the irea hand-he doubes that the master-servant relationship will long be trouble now us face of a "mathoost madests of surging unrest." He puts forward, on y to reject, a very inadequate presentation of the liberal approach and a curious, half-baked "screetific" approach. He sates in to come down tentatively in favour of "the tactical approach" by which the Whites rake military and economic precoupous against "a day of reckonion." Bur, as Mr. Paton very perincently acks, what follows next? Another day of recknower? And aporber? And Systiana

Mr. Smuts tells at that he faiber looked with disfavour on "ever-liberal views and was caufident that the White man's "intellegical and adminuscrative superiority would enable him to live lodehously in a state of semiaverlordship over the bizcks." I cannet say that this is an instrue condensation of his father's opinions, but I wooder (f Mr. Smuts has really defined them correctly. The extracts from Gentral Smuta' lectures on the next five pages certainly auggest a broad, tolerant patemaliem towards the rural Africaes. But on p. 312 he puts his finger with his usual matering student for the cour of a matter on the question of the detribulcted, urban Africas population, which he recognised to be (depending how it is handled) the creative or detiructive tlement in the evolution of a mixed security. To this problem the quoted extracts of his lectures offer no sampling. Smuth being scemingly divided in his mind between the evanomic (nefficiency of migrant -senon finance and but succeed queoces of integration

This lecture was given 24 years to and much has happened since. I think General Smut's must dirtimetive quality was that his overing turns was bever closed upon any subject. He doubt he inhersted some of the prejudices of his propie and he had to bow to others with which he did not wholly agree to order to early an the bustness of government. But even as he pegged Indian residence riebts in 1946, he affered some sort of parlumentary representation as well. I am not suggesting that it was a fair exchange or that the Judian's could do other than refuse it. I merely

romance it as an exercise of his raind reaching forward despite its legistations and the returnance of his supporters to some new situstion. His mind was always advancing, while those of most of hat completened were stated or infull retreat. I recalifier in 1917 he and that our non-Eurapean policy must be based on "the gradite bedrock of the Christian rootal code," which for him was libreal-burgaeut not Calvinistpredestinarian, and I like to think that, larger the nort of situation we have brought on austrives today, he would have applied the following ductring to all then (24 Rolmeyr taught him) in the same ennough that he applied it to the defeated nations of Europe

"When you are up against a position as terrible in its position is terrible in its position into the position only do one thing, even if you fail uttarly. And that is the right thing, the thing you can justify to your conscience and in that of all terronable and fair-minded people."

Smurs' other bland appl was the bread-and butter issues which mean to rough to fortustrial labour. He was sevolved in labour troubles in 1913, 1914, 1919, 1922 3 and again in 1947. On no occasion, so far as this book shows, was be really concurred with the bane causes of the uncest, and his tactics of Cabawdowns" and "teaching lersons" (the phrases are are bis son's) were both clumsy and inhumans. They helped to lose him two elections. In this respect there to a ceerast narable) with his great contemporary and friend, Winston Churchill. Smuts' views on the Mibus and Works Act Amandment Act of 1925, which intraduced the statutury industrial colour har, is never thisturned in the book par is the Act men-

It is planted to two from these weaknesseess the great aspects of this poquestionably grant manone of the greatest of our lifetime. I need not dwell on his nervices to the Union, the Commonwealth. the League of Namons and the United Nations, since these have been frequently and deservedly preised. Perhape Smute was at h abgilleant best in 1919, Though he foiled to influence the Versailles Peace sufflement decisively, he correctly prophesical where is would fail and why. Nor next we hoper on the many delightful scenes of him with hat family and his granden idren, which have been widely quoted by reviewer:

Rather let me class these two articles by extracting something of the basic philosophy which guided the life of this tare combination of thinker and man of action. For himself was a great mislicensal in the best sense of the word, the only considerable

philosoptier South Africa has yet produced whose decade receither meaning and imperior from his mean of life. Perhaps this is most beautifully expressed in his Rectional Address at Sr. Andrews in 1934 when, after some sentences of splendid world and Air-affirmation and acknowledgement of the betate in the human sprift, be analyses the heart of the modern or ablem.

"The disappearance of the stundy, independent-minded, feecdom-loving individual, and his replacement by a service mass mentality in the greatest mease of our time. In apire of our terentific expansion, our essential human rights are contracting... The denial of free human rights must in the long run lead to a caraclysm,"

Later be wan to not

"The New Order can only acuse under the sign of the Cross in the spirit of service and self-sacrifice," which has carried main from his brotal, bestial past to the height of his spiritual vision. Not in mastery but in service, not in dictatationing, but in freedom, lies the secret of man's dealing."

On another occasion he quesriesed the adequacy of the ouerly materialist Marstan worldview: "A bouse swept clean and gazmaked but empty of the spirit. still remains a place which seven devaluancy cuter and occupy." He believed in the greatness of the world and the goodness of man of whom Jexus was the great erthetype and forerunner. Over it all broaded, he believed, not God in the image of man, some great Spiritual Principle or Divine Law. Though he set ecesi store by the become statute of man, be sought this quality to his moral potential, not in his physical or intelectual vicility. He accented science as "perhaps the clearest revelation of God to our age," but he fully recognized our urgent aced to bring it under spiritual and ethical ducipline before our own joventions destroy us, Superficulty science teaches us that "our origin is sa socident, our position exceptional, and our fate is scaled wich the mevitable running down of the solar system.... According to astronomy, life it sudeed a lonely and pathetic thing to this physical um verte-a transfest and enbareated phantom in an alien, if ant huntile, labiverse

But his holistic union, working more profoundly, saw the essential unity of mind and matter, the human soul meeting with spiritual hospitality and response throughout a friendly universe of material organities evolving in the fulless of une towards beauty and hole ease, even in the human soul is

This was no small man who childed his countyrage for "despiting only larger hopes" and

who warned them that "it paralyses a people to live in the paw." A great fationalist, a great liberal and a great dreamer of dreams. I am sorry that his age has not found room for his father's plea to South Africans to "foliow the larger verion" racial affairs, for his public acknowledgement fate in public hife that expregation was dead as a practical polity and for his tribute in Colmeyr as "the consenance of South Africa " But 1 thank him, indeed, for the glimpse of his tather stopping a friend from picking a rare flower on Table Mountain to

"Wership-and pass on." His failts were great hur never ungenerous, and we who sometimes said that he sacrificed our loterests in those of the Empire or the cohancement of his own renown will clowly learn how very wrong we were. His ideals matched the grandgur of the African veld, aven as his per sonalny did. With a few reservations, which seemed to be relaxing as his life draw towards its close, he stand for the wholesers and mutuality of human relation ships. Against the pattern of all our present pellineer, how truly great he seems.

### THE WIDER WORLD

By JOHN GILD

"A WHITE POLICY"

RE United Party has pubdyba teldquiaq a budea cating immigration on a large scale. To favour of this "white policy," there are put forward a warrely of arguments, all of them muddled or muckievous, The pemphist points out that there is a deager that woo-Europeans are som replacing European workers who leads their jobs on the railways and to other fields of employment \$1 this tendency continues, "it will make it virtually impormble to maintain the colour bay, The Europeans in this country, will become a surraking white potch in his ever larger black sen . Of necessity this must result in the employment of nan Europeans in opherer normally reserved for I are-

Seldom bave I read a political pamietlet more desbourst and decentful in all its appolications. Everyone knows that there are only two reasons why the United Party really would to personne immigrants from abroad The first is that such Seconds will water for the party. not for the Nationalists, . The second is that industrialists want more skilled arrivant, of whom three is a shortage in this coun try | The obvious solution to the latter problem is to relax the industrial colour bar and to train Africage and Indiana as artisans. Business men would be reclined to support this salution, but the United party is alraid to face the semmediate political coorequences. It profers to play 106 "claver" game of accepting the Nationalists' Bus don tueds tuentquista con or and trying to best them by jugging with words and figures Bir the fi uren them. privet are notculout. Co heing 50,000 (mangrent) to South Africa every year would mean that an average of 1,000 a week must epler. That is jura mennt a fleet of abips carrying noly immigrants and no other passcogers. Where are all these people to find houses to live in? Or schools for their children? To crowd the absurd eleument. il to sold that immigrants will create a bigger market. Have the gunders of the United party not yet noticed the ten milion not-Europeans who would also like to consume goods-if they could do skilled work and se earn larger focumes to speed?

### Academic Apartheid

Congress to Notal Std watered devote one of its excellent newsletters to apartheid in the Oat versitiet. There ie on unplening ! achount of deception is this sphere. The sorry record of the University of Matal is properly exposed Bat the ather Englishspeaklag univerrilien nee nat an fair at they pre'end to be. Capatowa drelines to allow Africant to study medicine, I am inld, It bus some bind of private agreement with the Witwatersrand University. whereby the betrer tower Africcans and Capalawa taxes Colourads. This apartheid within a theoretical equality is absurd. Per une practical objection is that it grantly increases the bigh cost of higher education when a student is forced to travel 1,000 miles from his home. At the Witwaterprand Un versity and whites cannot study any form of engineering, or even a subject like Fine Act. where the obstacle is ulfeged difficulties in securing drawing madels, who would have to be and Europeau, Although a Chicone was admitted to the men's residence a couple of years ago, the women's residence still refases to admit a Chiunta girl,

The white students in Johanmentury and Capetown are precraily against these forms of ergregation; indeed, they have often displayed more liberalism than the stall which teaches them. Incidentally, it is sord that the white student resisters to Duncan's band at Germiston are likely to get into trouble with the University, if they are convicted by the court,

### Self-government For The Sudanese

A new criefs has blown up to the Sudan, one of the most advanced areas in Africa. Britavo is very rejuctant to reliaquish coultol, but Egypt 19 forcing her to do so by demanding certain rights there bertell, Rather than let the Sudan fall under Egyptien influence, Britain has accelerated the Soden a progress towards complete selfgoveroment, which has been promitted in three years' time, Britain's lotting Office hoped to delay motters by claiming the mehl to continue to protect the promitive Sudanete tribes in ibe south against the advanced Northern Morleass. But now. to averyone's surprise, General Narwib has produced evidence, to the force of signed documents, that the tribes are willing to dispense with British protection and are not afeard of Egypti The name is, of course, compliensed by the British occupation of the Sura Cinel Sone, which is deeply restated by all par les in Egypt as a continued and unnecessary legislation as their country's rodependence. If Mr. Churchill and Mr. Eden bre wise, they will see to it that Brittere leaves both Sues and the Sudun voluntneity, while some gondwill' lowards ber commiss. I emp't help noting that international factors can play a decisive part in emeted pattug non western people from Europeen domination. It was so when Britain nuickly made Jo dan an independent state in 1946 (to embarente the Jewa in Pulestine li nod it looks like being so in the Sudan this year OF BERT.

### Fact And Fiction About

One of the most important things today is that mos-white pipple should have in their minds class, about race, In our country more subtists is written and spoirse on this subject than an any other. UNESCO is doing a aptended job of week in publishing change hooklets and perophics that tell the trush about recent styles. That is the more reacted why countries like our own are so bestile to UNESCO and decline to assist

ate work, UNESGO's latest booklat, "What in Race?" cet tainly descrives a water welcome. le feie thee too pages and libertrated with excellent diagrams, this booklet explains the latts about tacial inheritance sed, isodestally, exposes colour prejudice for the foolule thingetis, A texas of worldfamous scientists, drawn from a dazen different states, reached & set of granimous conclusions. "There are," they say, "no acceptible grounds whatever for the recialist position regarding parity of race and the bientroby of spotrior and inferior rates to which this leads ... No avidence etistr of differences in inboru mental ability Differences betwees people within the same 'rectal' group ore at least or great so differences between people of various racial or ethaic groups."

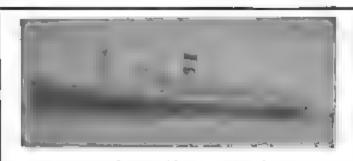
These scientists say that they were fortounte for having as members of their team some who had mude special studies of the results of inter-marriage between members of different races. This meant that the conclusion that rece mixture in general did not lead to diradvantugeous respits was based on actual experience as well as upon sindy of the scientific literature. In passing, I was lastinated to read of a special school in New York for son gifted children. When these were finally selected, it was found that to per cent. were Negroci, who form just about that percentage of the total population.

For 5t, (plan 5d, postage) you can get this booklet from any bookseller or from the agents for UNESCO publications, was 5choik's B ok Store, P.O. Baz 724, Fretons.

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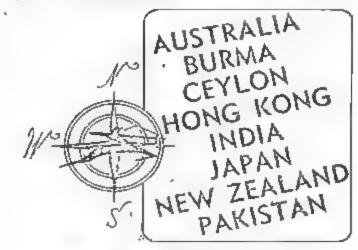
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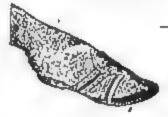
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### AFRICAN VIEWPOINT

# "NUREMBURG" DECREES AND DUTCH REFORMED CHURCH

BY JORDAN K. NGUBANE

THE Datch Reformed Church co of Bonth Africa are committed to the doctrine of apartheld and the appartices purpelrated by the present Gavernment in the leams of that Idealogy are things off which the Dutch Reformed Churches exapet sanpersonally week their hunds. This to particularly the esse of the manual when the Coverament have gone to the extreme of presenting before Perliament Bille-the Public Safety Bill and the Original Law Amendment Bill-the purpose of which is copaledly to crash this festatones movement, but which, in feel, pare the way for the sendest and must payon debosoment of the hames personality

The Christian Church in Garmany during Bitler's rise laboreted his parveres maisl laws. It refused to see in them a direct attempt to debare the leaven personality in the end. As a body, the Church did protest now and again, but old next to nothing to take a firm, manly and pecompromising stand against what was alearly to be a seenplate repudation of averything presions and valuable in the Christian trad tion. Even when the Narembarg Laws were possed, the Church's attitude was one of megalvity.

Now, this statement requires to be explained and qualified The Church in Germony did not as much secret Nonless - It Itels up the attitude that it were it not Interfers in State malines. This meent that although it abbured Nacion it would not solively pavies fin membern to withbold respect from the Nazi Party. The enectment of the Noremburn Laws, which completed the bamiltation of the Jews and gaved the way for Buchenwald ned Dochan and Belten was tiated largely as a prouint affair. somethion which ibr Church could not fight tooth and onit, even at the expense of haring to be mad and its leaders inprisoned or shot- In short, the Buramburg Laws were not ruregarded on orde with which there rould be no compression.

A complicating their wee that they were directly largely spained a theological event of the Christian Church Judacem. The Jowe were not Christians and very many of the Christians who looked on white the Naromburg Lime are shed the Java could see the tight completes by caying that in any sees the Java respectived Direct.

Only a few motable Christian man and women ricked every danger to depended Nextons for the swift twee. The averwhelming majority of these were thrown leader concentration acomps—name died there. It is to the giory of Outlineadous that these few did mand forth continuously against artis which Christ would move have best-tated to descript against agis opposer.

But the malarity in German's took up on stilleds which has etriking parallele in the attitude of the Dutch Reformed Obnyabes In this country, an Afrikasus gaster Who would descute aperibuid telibout mineing words would entainly invite being estracted. I have followed with breen Interest Dutch Reformed attempts to build bridges between the races. Fundamentally, these altempts have been no more then efforts to get more nelvertal. seceptanes of the erest of apartheid. They have not been real bridges. It is true that the Churchen have tried to show no where Melaulte sporthers falls abort. But when Dr. Malon told the Oburebee bluntly that they were talking neasenso with their Brutusken" opertheid, it is very a guifacet that they promptly soft-pedatied on this longs.

In the mesaline men and women of all rates who do not want anybody to descinate anybody have been slowly making their influence felt. They have does this in their own different warn nows of them corocalnuted. First, there have been the African, Indian and European resistere. When the history of our times somes to be written - that ie, if South Africa will survive the dark night into which it to being led by the Mainette Goverament men will note with gratifieds the shed taken he these people. To be a resistor is to invite persecution and rule these days. But frum resistors will go through everything to cave their country from the incbarlem lieto which it le being throws by the Malautter to the name of Christ and Western C +tileation

On quite a different plans the Catholic and English-speaking Churches have taken a could against operabile which, which it does not an fer doough, commonds respent

There moves, coupled with albert I meed not mention, have thrown the surritarilers on the defension. Because they send for an arii phonosphy they have

refused in newer argument with argument and fact with fact. Because they know that the Irath shall always proceds ever followed and good ever avil, they new some forth with their "Musamburg" discress in arost the soul out of the African accepta-

For, make an mistake about these Bills. They are designed to sruck the Adrican people and reduce them in slavery. The Datch Reformed Churches might ear that these laws are motive for the State. But close the Government required in puwer largery because of their support the avil things it does in their same pust also be laid at their fact of well.

It as happens that is this saturity, as in Garmany, the "Naromberg" laws are directed against a statisly different people. The average White church-gaser is the Dutch Referenced Chatches are seethe bis own conscience and any that ofter oil Muster Bwart's "Marombers' lowe are directed against a moisily different usuals.

A complicating factor here for the Datah Referenced Churches in the fact that the African is a follow Christian. Although resultly be belowed to a hotel group, he awas allegiance to the same God and Christ whom the Datah Referenced Churches wership. If they seempt the brotherhand of Man through the fatherhood of God, they cannot purcessfully seeths their sensetones with too much harping on the restal difference.

In these straums, ander a situation will soon price when the African people will feel that there is absolutely no place for them in the Datch Reformed Churches, Alcendy, a trend in this direction is unticeshin. In marked controll, Rossen Cathu-Leibm, which does not direct minore against a man because his Ond prested him with a partl cutur bless colour, le wlession to tic fold thousands of Africanes It to blooding for the African people and Bouth Africa that there are denominations, like the Catholio Obarah, which had on to the ideal of the brotherboad of Man aven in the face of Gov eramont fary and personalism

As things stand blinders hearts Nacemburg. Depress will become the laws of the land. The blades to heartline a volcetest poster. If it were not men and women like Patrick Deneal and Freda Trong, I would be asying that the "Naramburg." Decreas mark the final purities of the ways between hid and women like Pottlek Duneau and Freda Trong have rices above the rotal miss and shows the rotal miss and shows the rotal miss and shows the rotal miss and shows

that the fight between my people and the Malauitee is not a recial ight. By going le prison and sufficing every bemiliation by any eide they have shown that they realies with no that the light is for opicitud values. We, who replot, lenly love all aur sountrymon, regardiess of race or colour. We wenid eather injury estructure then been them. Even when the Malanites whip on with paorpions, we know they are our own constrptions; every with South Africane like us. If they stand for tyranny and vacial beired; we are fearequire for government by consect and for the bratkerhood of Man, . It they make laws which make one rose hate the other, we stand unesmurantisingly for contol tolarance. If, in their desporation, they rely an beate force alone to keep themselves in power, we, in our strength. yely on truth and persussion. Decause they defend a bestmily immoral order, for them force, whippings, persecution, rule are the things they hope to use to frighten un inte enhancelee. But because Good and Bumpulty are so our plate, we shall not debase the personality of Manand yield to tyranny; nor shall we hale those who plan say destruction. But we shall hate sell tyrency with a determination which me newer on earth. sen beard.

We hallow that our awa stand senfronts the Dutch Reformed Churches with a challenge from which they dore not yea sway. The things for which we cland are part and percent of the democratic and Obristian tradition. The things behind the history toware tetalitation and non-foreign to Christian stelleration. I here that there are things are done habited the Iron Cartain at the moment and not in democratic, Christian countries of the West.

Fortundiny, although the animates fly empidic most, it is not no yet too into for the Daich Reformed Charakes to escure the African people, salong whom they have inhoused and not up impressive subsole and misclose, that they are not leading no, as the Government is doing, tain the derivates of the night.

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# Things In General

### Protest Against Safety

About 200 people-most of them Nanver-attended a mass meeting on the Grand Parade, Cape Town, lost week to protest aguinst the public Salety Bill. Organized by the Cape Western Advisory Boards and Vigiliance Associations, the meeting possed a upanimous resolution deploring the attempt of the Nationalist Covernment to pass the Bill and thus remove the few remaining democratic rights of the non-European community. Mr. Albe Sachs, 200 of E. S. Sachs, who sailed for Europe on Priday. told the meeting that his father had not run away but had gone to so important job in Europe, where he would bring the state of affine in Africa to the notice of radions. The speakers, who numbered 11, all emphasized the beltef the South Africa was undemocratic and urged mut the Government should not interfete to these election of Mr. Bunting as their member of Parliament "We elected him beesure he was the best man we could get," one apeaker, soid,

### Moral Re-Armament

"I want to build bridges betweep South Africa and Jadia," Mrs. Marie van Seins of Natal ecceptly sold a mast meeting of lodiant in the Rajaji Hall, Madras, resung place of some of Mahaima (Gaodhi's aibeil, Mrs. yao Selm, who is touring India with the cast of the industrial play "The Forgatten Factor," his given her whole inheritance to forther the work of Moral Re-Armament in Mines. She apologized to the Asian peoples for her superior attitude to ather races. "Moral Re armament is a comzaon platform on which all races can meet It is bring og new relationships to the gold minus of Johannesburg. Fareners are giving better housing and payment to their workers" said Mrs. van Selm. The meeting was presided over by Mr. Peter Howard. author and journalist, who said: "The greatest emperialistic power to the world today is the power of materialism. This power octupies the bearts and minds of the ordinary person and the stateseng. It makes us accept lower standards than we should, both personally and pationally. we judge ourselves by our ideas and our neighbour by their acbons. These are the hall-marks of materialism. We need a new attitude of String that thies above materialsin."

### East African Students In India

With the help of a Natrobi busigessman, Mr. B. R. Capila, a party of 33 students have gone to Jedia from East Africa, The party consists of 4 garls and 27 boys The trip has been organand by Mr. and Mrs. Gautaro, both of whom are teachers. Mrs. Nirmala Gautam, an are teacher is the Government Asian Girls School, Mombasa, praised Indian art and architecture. She said "your art gallengs and museums are thrilling to watch. The different wooden and stone caryices, the idols and temple towers have made us realise what our ancient culture was." The party were special guests at the Repubhe Day parade. They have visited Bombay, Bangalore, Mysore, Madras, Puri, Calculta, Tatamagar, Patos, Benaras, Lucknow and Simila.

"Mr. M. A. Rahman, Frist Secretary to the Commissioner for Government of India to Beirish East and Central Africa and his assistant Mr Mahendar Singh atrived in Blantyre from Sansbury on 28th January He was on his official vuit to select four African esodidates, two for the Government of India Custoral Scholarships and the other two for the Scholarships awared by local donors, one by D. M. Patel and arcond jointly by Messes J. S. Kanaber and Gobindaram. During his short arey of two days be waited local schools and met leading personalities of Lodiso and African communities at the residence of the Hoa. Mr P Dayaram

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## INDIA LETTER

From Our Own Correspondent

Dombay, February .4

#### INDIAN REPUBLIC CELEBRATION

BE third anniversary of the Indian Republic was celebrated on Jacouary 35 with embdued emortage due to the witchest economic conditions of the masses, although there was the usual pump and pegcantry at the official functions. High prices, bussness depression and sucreating unemplayment are Counce concern and bardibips to the masses. From President down to the lowest leader exbosted the public to take a pledge to make the Five Year Plan a success, as the economic future of the country depends on it.

The Prendest, Dr. Rajendeapressed, in his message to the nation 'declared that "India will continue her efforts for world peace, but may not "appreciate" may move that may bring danger of war near her. Obviously he was referring to Fakistag's joining the Middle East Defence Organization in an the last sentence.

He revealed that the food position was improving and the examination of the claims of relogues from West Pakissan was maxing completion and the valuation of evacues property was also going on apace.

The people paid their homage to the Father of the Nation-Mahatma Gandhi on 30th Jacoury, the fifth 'auniversary of his death. Tributes were paid in glowing terms to the erchitect of our freedom. Thousands of men, women and children weat to Rojgbat is the saily morolog to pay tespect to Bapuji, Rajghat, where Bapuji was cremated, bar become a centre of pilgramage not only for Indiant, but even fore go celebrities who with Delhi do not miss the opportually to visit Raighat and lay m wreath and pay respect to the Apostio of Peace. Prayers, mus planing and constructive work were the main features of the day's programme.

Correspondence has been going on between the Prime Ministers of India and Pahistan Although the contents of the correspondence are not revealed officially, at it learned from reliable tonous that Pandit Mehru again offered to solve all the disputes by direct negatiations and make a "co-war" declaration. Mr. Masanudia, the Prime Minister

of Pakistan, rejected the proposal to make a "no-war" declaration by both the countries tal, the Kashmir question was solved and suggested that all the disputes, if not solved by direct negotiations, about he referred to arbitration. But Mr. Nehiu, it is tearn, was not prepared to submit any matter involving basic principles to arbitration. Correspondence is still going on but is not expected to hear fruit.

Being unable to sell cotion and jute to foreign countries, Pakisten is thinking of negotiating a five years' trade agreement with lodin. India and Pakisten have come to so understanding with regard to making travel conditions easy between the two countries.

In the mesowhile, Mr. G. S. Bajpai, Governor of Bombay, who will lead the Indian delegation to Geneva for laiks on Kathmir wilb high powered Pakistani delegation under United Nations mediator Mr. Graham, has left for Geneva. See Mangaldas Pakvasa has been appointed as the acting Governor of Bombay.

Justice Wenchoo, appointed by the Government of India to require into all separate aspecta of Andhra Province, has completed his enquiry and he will submit his report in a few days. Andhra Congresa Comunitos has presented a claum of Re, 50 Ciores se compensation for Andhra from the residuery Madras State, Mr. Bhakhtavatralam, Minister of Madras, bus described this claim as fantastic and has apposed it. It is believed that the new Andhra Stale may come into existence by sext June. Meanwhile separate budgets prepared, by Madras. State show that Andhra Prowince will have so someth deficit of Rs. 5 crores.

The Supreme Court has dismissed the appeal preferred by Syad Karim Razvi against the judgment of the Special Tribuosi sentencing him to seven yours rigorous imprisonment to Bibiougus Dacolty case.

Agitation continues against Suice Tay in Saurashire, Batyagraha, which was suspended for a few days was resumed on Saturday last, Hartel has broken down and almost all the shops are now onco. The merchant community seems to be tured of this fruitless agitation and thor interest in the struggle 'is waspice. There was again a clash between the agitators and the police, in which about forty people were tojured. The Govespment released thren leaders of the agitation from the jail. They are refusing to take the leadembip of Satyageabs now,

Relief works are boing started to famine-stricked districts of Maharashtra and Gujarat.

There has been a spale of litigation challenging the validaty of one at the other Act on constitutional grounds, since the new constitution came into force, Jamindari Abolition Acts of various States were obelleaged in various courts without success. Now Orissa High Court has held Orisis Estates Abolition Act walld and dismissed the potition of eight Jamindars of Oanjage district.

President loaugurated the foding Academy of Dance, Drama and Music at Delhi Two other Academias, Academy of Art and Academy of Letters will be opened in the pair future.

#### RHODESIA NEWS

(From Our Livingstana Correspondent)

MR FENNER BROCEWAY.
Labour Member of Brilleh
Parliament, who recently visited
Kenya, is reported by Renter
to have said that British mothode
against Man Man Hearst society
in Tenya might destroy the
organization but would intensify
its spirit. The new amorganoy
regulations empowering the
the anthorities to configure proparty would increases hittorness
that caused violence

Mr. Fanner Brookway mys "unless semathing immediate and imaginative in done to win confidence of the Stricen people there is a danger of recial conflot from Capatown to Nairobi."

"The Labour Government" says Mr. Bronkway, "had converted emploions of inilions of Asiena in India, Pakietan, Coylon and Borme to an attitude of goodwill. Something of that-kind could be done to Africa. It had already been rehieved in Gold Coast where self-government had largely been introduced."

Proceeding further, Mr. Brockway observes, "conditions very
in different colonies but in each
of the colonies Britain should
fix in commitation with representatives of African organizations, a target data for selfgovernment. Britain had only
to do that to win at once nooperation of African people.
Such a play would enable Africa

to become a continent of recial

#### Central African Federation

Central African federation continuous test ended het wask in London. The seport was signed by Sir Godfrey Baggins Lord Swinton, Mr. Oliver Lyttel ion. Sir Gelbert Reunia and dir Geoffrey Colby.

Sir Godfray Huggins the Southern Rhodesian Prime Minleter said at a Press conference; If Southern Rhodesia cannot link politically and communically with Northern Rhodesia and Myssaland, she will find herealf isolated between two extrame policies—one in West Africe and the other in the South

Mr. Roy Welensky, leader of the Europeans said. We have now recohed a stage when the decision to federate has got to be taken. If this apportunity is missed, I doubt if it will ever come again."

The new Federation will group together meetly seven suittion people — 6,500,000 Africans, 200,000 Europeans and 15,000 Agiatics.

Mr. C. W. Guilleband, arbitrator in the pay disputs between the Africase Michaelerkers Uplop and the mining companies awarded pay increases of from 1/2 for African miners groups and 1/8 a shift in the higher groups.

#### Bharat Wine The Castle Shield

The Coal Page	Jungton Played	positios Was setoght	Loui	Won on Jul faning	Bhind, are Low on the lower		Potals
Dhatet	- 6	4		-		1	79
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Alpha Buth	6		3	1	1	4	13
Victoria Falls	- 4					à	1)

#### NYASA CHIEFS OPPOSE FEDERATION

Chife's MWASE presided of Nyasaloud African Chiefs held of Lilangwa last year and at which the following resolutions were passed.

- t. This Conference of Christs re-affirms the decision that African people of Nyasaland reject fadoration in principle and condemn the propaganda haing carried on by the so-called Round Table talks, presided over by responsible Government officers directed at persuading Alricant to accept federation.
- 2. This Cap'sisons deployed the fact that the Secretary for South African Adams, Provincial Communications, Administrative Officers and officers of various Government departments have engaged themselves on propaganda work to persuade Africans to accept federation despite the Africans' solid opposition.
- 3: This Conference of Ohiele regrets to boow that the Govbox gargaruscos is tesmoje making use of people of doubted bodesty to preach a new way in trying to get the Objels and their people to agree to federation against their free content, and in the less of their strong and solid opposition to the whole federation scheme, As a result of this action on the part of Government, the Chiefa and their peoble have lost confidence in the Government of Nyasaland.
- A....Forthermore, this conference of Chiefs relates the altegations made that Nyasa-lood African Congress influenced and is still influencing the Chief in rejecting federation in principle, as the Chiefs themselves clearly understand the implications which federation would bring into their country.
- 5. This Confessore of Chiefe wither to testify that to the best of their knowledge, the Nyasaland African Congress has nover coraged firelf in introduction as hos often been alleged by supposters of federation to order to stop Africans to accept Indemittoe, and wishes to carrily wholeheartedly that the Congress has all along been working in the best inferests of Africans and peace and order of the country in general. That the Congress bus not at any time indicated to interfere with the existence of Chiefs or their hereditary duties,
- 6. That this Ouniercoce of Chiefs views with concern the section taken by Government officials influidating African civil careants with either discussed of forced transfer.

7. That this Conference rereference their patural claim that
Nyssaland is a country belonging to the indigenous people,
protected by treaty with H M.G.,
that no law could be concred
by any Government to estitle
may other races to become lawful tobabitants of this Godgiven land without the express
consent of the Africans themtelves.

8. That this Conference domands the following constitutional changes to enable the African people of this country to have full share in the Govcrament of Nyasaland:

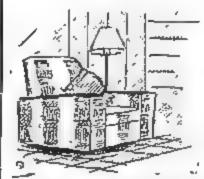
- (a) African members of District Councils to be elected or selected by the Africans themselves, and that the charman has no African,
- (b) African members of Provincial Councils be elected or selected by Africans and that the chairman be an African.
- (c) African members of Profectorate Council be elected or selected by Africana and that the chairman be me African.
- (d) African members of the Legislative Council be increased in 18, and that there members be elected or spiceted by Africans themselves.
- (c) Africant be elected or soldered by members of Protectorate Council to be members of Executive Council."

The Conference cont the following telegram to the Colonial Secretary: "Chiefe and African people of Nyasaland send their stocete und undivided levalty to Ber Majesty the Queen and the British Throng. Strongly adbite to the treaties made between Her Graciona Majesty Queec Victoria with the Chiefs and African people of Nyasaland. Strongly reaffirm their unanimous apposition to feder. alies in principle,, Stoutly reject further discussions on federation proposals. Sanding delegation."

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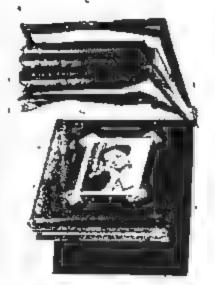
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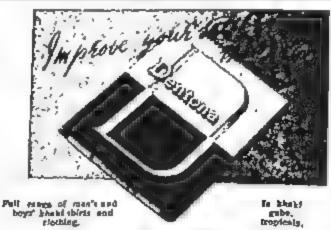
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# INDTAN OPINION

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. These are times that try men's Souls. The Summer Soldier and the Sunshine patriet will, in this crism, shrink from the Service of of their Country but he that stands it now, deserves the love and thanks of man and woman. Tyranny, like hell, is not easily conquerrds yet we have this consolution with us that the harder the confiset, the more glorious the triumph, What we obtain too cheap, we esteem too lightly; it is dearness only that gives anything its value. Heaven knows how to put a proper price upon its goods, and it would be strange undeed sf so relectial an article as Freedom should not be highly rated.

-Paine.

He that sannot forgive others, breaks the hendge over which he must pass himself, for every man has need to be forgiven.

-Lord Herbert.



#### CLASS WAR AND COMMUNISM

(Mahatma Gondhi)

OCIALISM and communism of the West are based on certain conceptions which are fundamentally different from ours. One such conception is their belief in the essential selfishness of human nature. I do not subscribe to it, for I know that the essential difference between man and the brute is that the former can respond to the call of the spirit in him, can rise superior to the passions that he owns in common with the brute and, therefore, superior to selfishness and violence, which belong to the brute nature and not to the immortal spirit of man That is the fundamental conception of Handuism, which has years of penance and nusterity at the back of discovery of this truth. That is why, whilst we have had saints who have worn out their bodies and laid down their lives in order to explore the secrets of the soal, we have had none, as in the West, who laid down their lives in exploring the remotest or the highest regions of the earth. Our socialism or communism should, therefore, be based on non-violence and on harmonious cooperation of labour and capital, landlord and tenant.

Ryots themselves have no greater ambition than to live in peace and freedom and they will never grudge your possession of property provided you use it for them.

All exploitation is based on co-operation, willing or forced, of the exploited. However much we may detest admitting it, the fact remains that there would be no exploitation if people refuse to obey the exploiter. But self-comes in and we bug the chains that bind us. This must cease. What is needed is not the extinction of landfords and capitalists, but a transformation of the existing relationship between them and the masses into something healthier and purer.

Let us not be obsessed with catchwords and seductive slogans imported from the West. Have we not our distinct Eastern tradition? Are we not capable of finding our own solution to the question of capital and labour? What is the system of carnothroma but a mesias of harmonizing the difference between high and low, as well as between capital and labour? All that comes from the West on this subject is tarred with the brush of violence. I object to it because I have seen the wreckage that lies at the end of this road. The more thinking set even in the West to day stand aghast at the abyss for which their system is heading. And I owe whatever influence I have in the West to my ceaseless endeavour to find a solution which promises an escape from the victous circle of violence and exploitation. I have been a sympathetic student of the Western social order and I have discovered that underlying the fever that fills the soul of the West there is a restless search for truth. I value that spirit. Let us study our Eastern institutions in that spirit of scient he enquiry and we shall evolve a truer socialism and a truer communism than the world has yet dreamed of. It is surely wrong to presume that Western socialism or communism is the last word on the question of mass poverty.

### INDIAN OPINION

FRIDAY, 20TH FEBRUARY, 1953

#### Another Immoral Act

11 community resident in the Union is greatly perturbed over the appouncement made in Partiament by the Minister of the Interior, Dr. T. E. Donges, that the Covernment had decided to deprive Indian women married to South African Ind any and their mmor children of the right to cater the Union, which' they have been enjoying under the Immeration Act of 1913 and which was vouchtafed to them, under the Indian Relief Act of 1914, which forced part of the Sengte Gandhi Agreement and again under the Capetown Agreement of 1927. The Minnter is reported to bave said

"There had been some artification at the time for the Separa-Countle Agreement allowing the entry of letters women and children because if the discrepancy between the numbers of laden, men and women in South Africa.

With the passage of time and the entry in the Union of Judian course and all down, they discrepancy had been removed.

"Force the Agreement is local of 4,950 Indian women and children had record South Africa.

Witness has been some officially to administering this logistation, large y to connection with the identification of Indiana.

Pitch Government had therefore decided to mathetica this enorganica and to apply the normal faut of the growtey to the entry of Indiana.

"This decision would require legislation, which would be introduced after the general after the general

The Monister said the proposed Segulation would be made retrospective to today

\*\*There had been a nertain monord of Diograf lumigration of Indions into the Union, but it may impossible in the Union, but it may impossible in the the monitor of they allowed him that the number was not in large no it was approved to but.

"He good only be nurvelled of three was effective national registration, and mich this might in their fractions. But then given to bis department that motional explaination. In server, ad Indiana should be spended by."

If the proposed legislation to effect this were passed, and it would certainly be possed if the Nationalist Government were to

SECTION of the Indian decide that it should be passed, community resident in the sis greatly persurbed over mountenment made in Partice by the Minister of the or, Dr. T. E. Donges, that overgreent had decided to made rescuspective to the day he made the announcement.

If such a piece of legislation

were passed it would be yet appointer attochous act on the part of the Union Government. What would happen to all the Indian women who have already been married and their minor children who were at present out of the Union? Must their marriages be made hull and you and what about their misoe children without the protection of their fathers? It is true that a large percentage of Indiana resident in the Union are now able to get their children married in this comery but all cannot do so away to their teligrous and social mustoms. For instance there would be no inter-marriages between Higgins and Mustims or between persons belonging to the Madras or Bengal Province and Bembay Province. So the scope for Indiana getting married to their womenfolk within the Union is not as big as Dr. Denges imagines. And of course it should not be forgotten that Indiana could not marry Afrikager or English women even if they would, so that would be a critainal offency under the Union Statute.

Or. Donges has established no case to justify such a harsh step on the part of the Government, According to his own statement 4929 Indian women and children had entered the Union in the last thirty-nine years which is by an means a counterable number. The difficulty in administering the legislation referred to by Dr. Donges stemm ambiguous. The reference is, if we may be permitted to say so, in boodwink the fluropeom public.

Or. Donger refers to a bardearned "right" as a "concession.".

It is not a concession but an existing statutory right which the Government contemplates depriving the Indust of, which will amount to the breaking of a soleme pirdge.

Or, Danger referred to "a certain amount of illegal immigration of Indiana into the Union" but we thank him for being good enough to admit that "the number was not so large in it was sometimes supposed to be." It is surely not the rule of law to penalize a whole community for the fault of a few individuals.

Apart from the practical difficulties and hardsblps such an act on the part of the Government would gause it is morally indefeauble moce it would be an attack un individual freedom and liberty-a flagrant breach of the basic principles of democracy. Dr Dooges has thus sounded a sets of warning to those lodians who are still begitant to loss the present compares sesiont unjust and immoral laws to do so furthwith. For if they have to die in any case why not die like men rather than worms?

#### Port Elizabeth Riots In News

TORE Minister of Justice mont have drawn from a particularly rich repertoire of experiences to paint the grocsome picture he drew in his speech justifying his 'Nuremburg" deerees in Parliament. He dwelt at length on the brutal murder of the Catholic nates at Post Elicabeth and on unconfirmed reports that some Africans had cut pleces off her dead body and exten them. He showed how he had had darcusions with the White clergymen of the Catholic church destroyed during the Port Blizabeth riots and then significally history that there is a lot mure in his bosom which he does not feel constrained to make public but which pesifies has it isking Parliament to invest him with the nowers of a distator.

This speech must be seen against two important factors. Firstly, in another six weeks South Africa—that is, the Wheten who have the vote—will go to the polls in an election about whom outcome the Malanatts see not too size. Secondly, the Malan Government is desperately in need of material by which to justify its brutal and pages treatment of the non-Whites before the type of the world.

Piett, for the elections. It is a deeply entreached political tradifrom smong a large section of the Whites here that the voters' Seah should be tende to creep with hideous pictures, real or imaginary and very often imaginary, of the African people's alleged intentions towards the Whitemen as a group Quite a number of elections have been wen, particularly by Afrikasm-speaking members of astionalistic persuasion, this way. The Minuter knew full well that by telling the neremoning and gullible Whate voter in thes counmy the blood-cording things abour the White Catholic Seree's death, every Whiteman, barring a few intelligent and independentminded, would swallow his mory holus-boks and see in every African a campibal in Western ciothes. That would pay handvome ballot-box dividends. He was not incorrected in the horm this would do both so the African and the White community. He was interested in preparing for the electrons and creating a wave of racial hysteria which would sweep him and his party back to

For this reason, it is absolutely imperative that the true facts of the actuation about the more widely harms. Firstly, a few locurs after the riots Dr. J. L. Z. Njongwe, President of the Cope branch of the African National Congress, called forth for a judicial inquiry to ascertain the real cames of the riots. There was information at his disposal which he wanted to place on record before such a tribunal.

Speaking, weeks later, at Odeadualerus, Dr. Malan rejected Dr. Njungwe's demand on the score that a judicial inquiry would be used to put all the bisme on the Policel This was a very shocking administration from the Prime Minister. It was shocking also been it was an unfair after on the fudiciary itself. The Prime Mininter apparently did not trust a single judge in the Union of South Africa to sife fact from propaganda and arrive at a fair and impartial assessment of the real causes of the riots. After refusing to ascertain the facts publicly, the Minister of Justice course forward with his horne stories. does he thealt he will fool with there, except the bland whom he and the Prime Minister lead?

But in demanding a judicial laquiry Dr. Njongert and through him the African National Congram, wanted to be given the opportunity to cross-examine nome of the Covernment's agents'provocateurs who acted at Port
Elizabeth to nor up trouble and
furnish the Malan Government
with exactly the type of "evidence" which Mr. Swart now
bandies about as though it were
proven fact! If he was in aure
to be tells the country he in that
all these things were true, why
was he afend of appositing a
judicial commission to give his
facts and evidence the judicance
they so visibly lack to-day?

A very againment possage in the Minuser's entalogue of African "viges" in his reference to the descusion be says be had with the Whote Catholic Fashers outside their runed church. According to ree Minister, they told him that their ghurch had been burned down because it was the only out with White priests. But have significant, the facts gootradict the Minister's allegations. The church was had publicly amounced that they had the situation well in hand.

II, after they had pertored neder, the church was burns down the obvious inference in that on encoad thoughts the agents-penvocateurs decided, to burn the church down to make it possible for the Malanter to my the rior was an anti White demonstration.

lt is also very significant ibat the Minister was at passes to high the Catholic Church in this light with the riots. The Dutch Reformed Church, which supports the Malan Government, is at the mamont and was before the viole. on a spirited campaign to discredit the Catholic Church. The Minpage must have relighed the idea of hearing Catholic priests con fewing to him that atrocities had been committed prayett their church because they were White, If they did say that, the Montree must have looked on them with feelings of mingled bity and contempt for the Catholic Church is guck a determined opposent of enwitherd and an advocate of racial equality that it recently appointed a Barutoland African Barbon of Leribe while simultaneously elewater as Indian to the postson of a Proce of the Church!

For many who have done these things to come to one of the high-prints of spartbold and tell him they had cough treatment because of their skin was only to invite him to say, "IDr. Malan and I have always told you so?"

Finally, if Dr. Malan was quote sure that no agent province our

had been at large in Port Elevabeth during the riots, why was he so keen in which the Police, even at the expense of suppressing the truth? The rechnique is too much in line with the burning-down of the Beichstag in pave the way for Namon's bruist laws. And the present Government rately deviates from the political and racial philosophies it institled from its Nazi mentors.

to this light the blood curding stories about the Africana having cut pieces off the corpse of a White woman have to be taken exactly for what they are—slanderous reports whose authenticity the Priese Minister refused to establish because he did not believe them himself on the evidence placed at his disposal by Minister Swart impordiately after the roots. How dark Minister Swart come forward with such

information and handy it about if though it were established fact?

Of course, all this shows up the despecial plight of the Malauites. They are so wrong in their advocacy of wicked political ideas that anything, no matter how unfounded, is good though, if only it will point their apponents black. There is absolutely no truth an these stories. The Government itself known there is no truth in them and it was for the teason it refused to investigate thems through a judicial commission of inquiry.

The tragedy in South Africa is that there are White people who will innore all these facts and believe the Minaster almply because he says something evil against a community which they hate. But thoughtful persons in the White samp will not have forgotten the behaviour of the Government during the riots.

#### FEROCIOUS POWERS

"The Cape Times" duted For bettery 3 writes the inflowing feeding millely on his Swart's much discussed hills

WE wonder why it is that the Nationalist Party con freed tirelf unable to undertake the basiners of running the concley wethout conferring on to Minuters the most our testagent personal powers. Most of the Western world has been able to deal with sommerplem in terms of the preligary law, floordinary pollon and his ordinary apparates of constitutional exfeguerde for the sighte of the ludividual. Mr. Swart needs on hull-Communist Acl to exclude the course and to give him personally the paret ontrageous powers to outlaw individuals, to dealure them. communists, or, if "communists to not sofficiently aweeping to hie application, to dealers them statutory communists," t ku ealy adequate definition of which is a person where political optivities are displessing to Mr. For generations the Swart. United Party and other governments have been able to maketala law and order without more than constoned difficulty. Mr Ewart produces bie Publie flafety B(l), a ferecious measure which elother the Minister with for more power than is saked for by a country at war, with more nower than any sountry sulpide Ritler Germany and the Iron Curiain has ever needed to deal with the most trying of domestic situations, As the Communist Bill eliminates the courts, so the Public Safety Bill climinstee Parliament. Mr. Swart ma declare bie states of of emergency as the spirit moves him. His regulations ero not really emblent in parliamentary approval and the nurpleyment of the powers which Mr. Swart will force Paclimentate give him could give an accompanion polices polices polices occurred of this contrary in much the some measure as was enter enjoyed by Mesers. Hitter and Himmiser. And now comes the Criminal Liw Amendment Hit.

We have studied this misty stample of inadequate parlie mentary dramatementally with cor almost conceniration but we girll here are to seeces the offert with any confidence. On the credit side to the feet that, nothing its extremely wide forme. the constants at all left to deter mine such facts as are measured sud to impose sentences. Even in this elementary regularment of modern government there are reservations. After a second offence the quart, whether it agence or not, in fereed to impose a sentence of imprisonment or whipping: magistrates are given a jurisdiction of three years in goal or a Rus of £300 although the wiedost of gaperations has bitherto limited this Inriedletfen be bin menthe er £50; and Mr. Swaet taken the familiar right, at his own absolute dispretion, to impess on a convicted person the most arbiteary restrictions on personal movement. On the more posttive eravisiens of this enactment we are less confident. Two or more persons favouring the repeal or medification of any law seem to broome a "protest" or a "export" or a "exemplica."

O.1 a hearly-indicated offense being committed, these two or more persons lay thousalves open to the most envers penalties. We are upon to socreption by Mr. Sweet but it seems to be that the following could be a hypothelical exemple of the application of his law; The United Party (which consists of two or more servece) holds a meeting at Krageradrop to protest against the High Court of Nationalist Petrinment Act. boodlume break up the meeting. One or two mambers of the audience appear between the magistrate and are Road £2 or ten days for a brench of the peace. If the Cape Times, without any referrence to the goluge-on at Eragaratory, were to describe the High Court Ast es a political fraud, we should have committed an effence under Me. Swart's now Bill. If our reference to Dr. Donges's Contract was sentenced appropried on a "protest" we would be liable to a fine of £300, a tenetrake whipping and three years in seal or to combinations and ments. If our words were construck as an instruction. 40.0 esold get for the original erious a flos of £500, a 15 stroke whipping and five years in goal,

It is, of course, easy to andercteed what Mr. Swart in gettion at, so it is easy to sympathize him in his attempts to of the stellarmood die fast keep the press. What gives cause for anxiety in the classes ness soil incompelence with which believelet politicians can face po problem except in terms of giving patravagent giving Patravagent powers to its Ministers. Open an locompetent region is act on the road of keeping in office with beger and bigues doses of persocial sower there is little that can be done to save it from the fals which awaited Hiller. Wa would however, appeal to Hwart and his triends to look for a moment of the wider plotters, We have a handful of Whites in this country asserting political pupremney ever a community of 10,000,000 Biacks in a modificant 150,000,000 Bincks. Natives Representative Council has gone and the only organized channel for the expression of Black grieveners to threstened with extinction with the supoltion of the Natives' expresents. tives from l'aritament, Natives have been told by the Nationalists that any expresstop of grievances to sommonlem, and then came the Communist Act. The Public Hafely Di I and now this Bill of Mr. Swart s clamp down the lid ever more With great strength and firmly. great stupidity a lid can be clamped down on a boiling keltie for quite a long time, But when A scantually blows off there is a considerable explosionthe Nationalists not the wit to realise that they are not being strong to these estays in police. state erndities, that they are merely being incompetent?



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#### AFRICANS AND INDIANS

By C W. M. GELL

THE discussion of nome sore livelihood in other ways-and this points in the excential solidarof the Indian and African communities in South Africa was recently so admirably handled in these columns by Mr. Ngubane and the editor, that I only wish to deal with two points where the persibility of misunderstanding remains and which it may be capper for one who is neither an African ner an Indian (though deeply sympathetic towards both) to discuss Dikternite I agree entirely with what was written in the January 23rd mour

My first point is Mr. Ngubane's statement that most Africans congider the Indian merchant to be replical of his community. My quartel here is not we'b Mr. Neubane who understands very well that this is not the true posttion and was only reporting what hin fellow Africans believed. But I want to try and show how very little factual basis there is for this belief which is shared by many Europeans.

In 1939 Indians held 19,000 because to trade. Only 6,000 were general dealers or freshproduct dealers-the rest bring barekers, pedlars, patent-mediciae pellers etc. whom we can dis Reard Out of these 8,000, about 4,000 were in Natal, about 2,700 in the Transvaal and about 1,300 en the Cape. During the war the number of Indian bernees in preased tomewhat. I do not have the latest figures by me; but we shall not be far wrong in setting of this increase against the mamber of familier which hold two or enors licences, and accepting the shows figures as representing the number of Indian Josepher which today derive their locome from keeping shops, stores ste. (This excludes shop assistants and other palaried employees, both African and Indian We are here com greated andy with families monling

A Natal University turney in 1916 found that Indian families nverage about seven persons. On the have we dray extended that the shop awaing Indian families comprise about 28,000 persons in Naral (i.e. about 9 per cent of the Nual Indian population), about 19,000 persons in the Transvani (se 40 per cent of the Transvasi Infirms) and about \$1,000 in the Cipe (i.e. 50 per cent of the Cape ladians). The total number of Indians dependant on the profits of shapkeeping, therefore, comes te about 56,000 persons or 16 per crut of the Union's Indian population. That leaves rather more thee 300,000 fedians (270,000 of them in Natal) entering their

figure may well be larger in fact, as I have assumed for the surpose of this atticle that off members of a shop owning family derive their ancome from the hus ness. The sort of jobs the shopless have may be seen from pages 12 13 of Professue Bureous' 'Indian Life And Labour In Natal's but his classe Scation in not altogether satis factory as the shop-owner and his accessants are lumped together under Commerce " Public Ser user and Professional succudes doctors, lawyers, cierks and munscipal cleasurs, and "Agenquiture" covers large land owners, perty tenants and wage labouerra

#### As Bad As Africans

The Natal University survey in 1946 found that Indiana in Naral rural towns had an average sonnal successe per head of £39; but that Durbin ladion labourers, who comprise rather over half the Notal Indian population, had only about £21 per bead (i.e. about the same as the Africans in the rural towns). And the fact that between 60 and 80 per cent of the Umon's Indians five in condistant of poverty, undernourishment, disease and lack of housing equivalent to that of the Africans to the urban areas has been very clearly demonstrated in a series of booklets itsued by the Institute of Race Refangus

My concursors from there facts are that (1) the Indian mer chaois are a smale economics y folloosis unreprisents sem nor ry of the lad an population, and (2) that the advertis of interests and provinces to tween the large magnetty of both Africans and Indians in regard to economic condrions and apper unity has inhousing, political and municipal eights etc. in just about 100 per

Neversheiers, I will be the first to agree with Mr. Ngubane that this does not dispose of the matter. If most Africans and Indiana tie componions in merfactung, in the small, more fortunate Indian memority pulling its weight in the common struggle of all son Euro peaks for a larger futues in the land of their birth? And bert. I thick, the konest answer must be an almost unquabled "No". It may be that the they African monutary that has lifted figelf above the suck is equally back. ward in coming forward, though there is some evidence to the contrary. But in any case mething like 15 or even 10 per cent of the African population yet belange to ibit betree off clan . The Ind an mercantile minority, however, in

a arguificant section of the Indian community and it is not participating in its people's fight in proportion either to its numbers or its wealth.

Now, whatever Africant may have against thir self-centred apathy, the less fortunate Indian majnesty has a great deal more legitimate grievance. We are not here concerned with uses greedy readers who cheat their cleans stuce in almost every case the remedy lies in the chentsa hands to trade elsewhere. In any case, rapacity is not the monopoly of any one race group. But we are questioning the relucrance of an upper class, which should be responsible for the leadership of its people, to commit stielf unequivocally in the common course. I do not accessarily mean that every wealthy Indian should join the Defauce Campaign perionally, for that is a decision, that each man must take in his own conscience and no one has the right to taunt another for coming to some aiber decision. But there should be no room for doubt about unity of purpose in pursuit об сошимов віши.

#### No New Phenomenon

This reluciance on the part of some to any where they stand in an new phenomenon. All through their history in South Africa there have been Indians who were prepreed to acquieser in appressive or discriminatory legislation, pervided that their own established interests were safeguarded. . They sperificed their fel ow ladians future opportunities on the alter of their present profits, maread of taking their stand on principle magne that Mr. Ngubane's anniety abouty the Natal Indian Organisation is haved upon his fear that it might be continoplatime some such treachery in return for a few andividual concessions. I cannot say how well founded his fear may be. But clearly the Group Avens Act is the nort of measure which lends itself to such devotus accetiations.

For sevence a few months ugo I had occasion to speak to some of the leading Indian merchants of a small Transvas! town, While streaming that it seemed to me important for fadures not to appear to claim anything for themselves which was not equally applicable to all oon Europeans, I said that I thought they would be purched on organising themselves against the port of Group Areas plans that are circulating an Transvaal, because Indians have much to lose from these and Africana stile or nothing (except en particular areas of the Rand.) I required whether they had given these matters any thought; but they replied that, though squelt worried, they had not

yet got down to any contrate thinking. I menioned the en ample of Lydenburg where, but for their united front, the 146 Indians might by now be consigned to a site two miles out, of the town on a hill adjoining the sewage farm with their trade licences but from seven to our. But in spite of the obvious threat of semilar Group plans in other towns. I have yet to see signs of a united effort to oppose them. Each merchant creim to be 100 fully per-accupied with his business and the possibility of some loophole for himself, to face the comprehensive meance to the whose commercial existence of the Indian community in the Transvaal and the Cape, where searly one half owns shops and most of the other half work in them. That such abort sightedmean will inevitably reap its nown seward is no compensation to the great gon-shap-awaing majority of Indians who, with their Afei can companions, are deprived of tise full measure of leadership and aupport that this wealthier and better educated especially could and should provide.

#### Α. Betraval

Secondly, while the depletable bousing conditions of most of the Transvast and Natal Indiana are primarily due to an increasing population being restricted to the old residential areas and bu dings it is appravated by the unstropulous manner in which some Indian property awater explot the shortage of accommedation to fleece their Indian and African tenants, The Transvaal Indian Congress rightly opposes the Lenz housing scheme on principle; but it cannot get the full support of its own community et le some unforsunate homeless are charged aso brant sums for rent and renduct" by some of the awarer of the madequate accummodation available for Axiatic occupation. Profiteering front shortages is not peculiar to ludious-it is a world-wide malpractice. But its the present conditions of this country it is a belrayal of the mon-European cruse and air open invitation to the "divide and rufe" mentakty of white politicians.

If for no better reason than their own true unif onterest. It is time for the wealthier Indians to realise that they have more to to e than anyone cise by the application of Nationalist policies, that no one can bely them unless they are determined to help themseives and their poorer fellows, and that no one will werk to help them unless they put their own affates in urder on a basis which eares them the affection and not (as sometimes today) the houtdity of these less fortunate brethren, Indiag and

African. The downfall of that minority of the commercial minority which profiteers out of others' poverty and homelessness, will be mourned by no on in any race group—and it cannot be long postposed by any private pacts or temporary concessions.

I will make my second point much more shortly. Mr. Neubane and the editorial of January 23rd shared a common arror with the editor of the "Hindustan Times.' They talked in group or part stareotypes -of the Indian or the African. The argument is not really whether Africant are "mercurial" or not; but whether we should allow purselves to think of large bodies of people, who are composed of good, bad lie es eleubivibat teenfiber ben proples are, as possessing group arteibutes. To make generalitätions about voluntary allegiances -such as Romen Catholicism, liberalium etc .-- le in ardet, for # man may senounce what he no longer believes; but no one can renounce his race group. The hmus of ranal generalisations must, therefore, be recognised. If I say "Africans are mercurial," I do not say "all Africans are mercurial" but that many Africa cans are. I have no dnube that the educar of the 'Hindustan Times' in thing the phrase "mercurial Africant" to that context had in mind the past propensity for many Africant (expecially in company) to become exc-jed and vinical under durest. This led him and many other sympat wite observers to wonder. of Africans could achieve the restrains and rell'discipline required by a campaign of civil disabedience. The non-violent success of the Defiance Campaign m a standing reproof not metely to these doubts, but to those who extended an' madequate knowledge of some Africans into peneralisations about the conduct of all of them.

One further point arises out of this-that, as a people advances Anwards its full human status, it must also learn not to be overgeneuve about criticism. If in this instance Mr. Ngubane has possibly made rather much of a trivial remark, he is in the good company of Dr. Malan, Pandal Nehru, and many individual South Africans of all tares and colours-and of other proples the world over, not excluding Britons and Americans. I think the first rule for all pentible men of goodwill it to ascertain whither the apparently derogatory stemark was an fact intended as such, or whether the speaker has merely chosen his words badly to exprem an unobjectionable sentiment. Secondly, after giving bem the beacht of any doubt to this regard, to see whether the cemark contains a truth, however

unpalatable, which we abouild do well to ponder and correct in ourselves. Thirdly, to refute what is unjust or uncartified without anger and with moderation and digotty-sometimes with laughter and good-humoured trony, Anger, vetuperation and scarn belong to the childhood of our racial history, for mone is above reprouch and honest men admit it. Balanced judement and responed refutation come with the maturity Into which our African and Indian peoples are capidly growing.

Since the above was in pract we received the following from Mr. Gell:—

Sir,—The latest available figures of trade licences (1948.9) are tabulated below as the totals of General Dealers and Fresh Produce Dealers' licences held by Indunes—

Natal Transvaal Caps	G.D. 2,601 4,027 1,072	P.P.D. 1,491 798 524	Tetal 4,092 4,825 1,596
	7,700	2,613	10,513

Only in the Transvari, therefore, were my figures actionally
inaccurate, But the addition of
perhaps another 14,000 persons
to my estimate of 56,000 locians
dependent on owning, shops
hardly affects my argument that
only a very small amounty of the
indian community is composed
of merchapu and their families.

Instead of 16 per cent, the figure about 19 per cent for the whole Union and the provincial proportions: Natal 9 per cent, Transvant 70 per cent. (I think a number of families bere hold more than one licence) and Cape 56 per cent.—Yours etc., C. W. M. Gull.

#### THE WIDER WORLD

By JOHN GILD

"OALITION between the United Porty and the Nationalista sumaine a distinct posoblilly in the near fatore. It has already been montlooed to the London press, but our dally newspenses prefer not to disease it openly. The pressure for contition comes from some of the big mining companies. They want to altraot capital from overorce for new and further ventures and they flui investors reloctant to risk their money so long as the future in South Africa to dark with magerialate

Above all, business men are supred of Mr. Strydom. He could become Prime Minister at any time now. . Dr. Majan is an old man, anxious to retire from polities. Mr. Haveogn is not in good bealth and might leave the political seems at the same moment, or shortly afterwards. That would leave the way wide open for Mr. Strydom, unless the Nationalist Party sould be split into two. On the other side, it is recognized that Mr. dreams obviously lacks the qualities moreoury for landerably. So soultion, if it comes, would coone under a new leader, gither Mr. Plrow, whom the mineowners like, or someone else-Coalition would "solve" the conetitutional erists by providing the Government with a twothirds majority. Mr. Sirrdem and those Nationalisis who support him would form the official Opposition. It is not a pleasant prospect. The world would be led to behave that all was now well to South Atrice, but few, if soy, of the recent laws would

be repealed, or even radically emonded,

#### Are The Russians Reciplus 7

I am sorry that Mr. Gell wrote so he did to this Jenroal shout Russis and the Jews. It seems to me that, like so many others. he has failed to distinguish Bremian heatility to the state of Itrael from auti-flemitiem. Three two attitudes are by pe means the same thing. When the Romisco and the Carobs helped to establish the new Jawish alute in, 1948, they no doubt boord that it would be friendly to them. In fact, however, the dependence of Israel an Ameriean dollars has slove ensured that it would side with the United States in its cold war symbot Russia. Today Russian policy is more interested in cultivation felendebin with the various Acab elates, none of whom here any fonduese for their former masters. France and Britale. Now the Russians allege that some Jews. prominent in political life in Cassho-Siovakia, were secretly sympathetic to Israel and that, encouraged by American Acanis. these men were guil'y of political crimes. The sliegation may be unteres. Some of the avidesee brought to support it looked abourd to those able to movem (to value. It may well be that the Ressian and Carob Communiste are searching for scapegools on whom to blame their internal difficulties. However that may be-and it is very bard at this distances to form an accorate picture of evenis-there are no

propode for seemplog that Reeds le about to emberk on an anti-Jowish eruende. One of the great aphievements of the Soviet Culou has been to abolish-codel discrimination and to strive for rnelet freedam. Darlag the second world war, when Russia was our ally, everyone admitted that fact, locidding the name pagers now so galok to dear it. No doubt popular prejudice, as distinct from legal discrimination, bee persisted to come extent egalast the Jows. That is only is be expected, if our numberstands that lew siche espect abolish registlegs. It would be as if all legal solour hard were suddenly sholished to this constry. Africans and Indians would, for a very long time, continue to encounter White people who had failed to adjust their behaviour and their minds to the new situation. I do not argue that Baviet Russia is a perfeat sumptry. For from it. Its abortcomings are considerable, copecially in the field of civil liberties. But nothing is gained by deluding ourselves late the bellef that the Hessians have suddenly become recipilets. Lat us at least wall and see, I gram that, in a year's time, Mr. Golf. will be able to view the whole affair much more estudy and to write about it in the style we normally expect from his poesselve pen-

#### Trade Unions

Even those with very little money to opace our improve their minde by haying an occasional book. But, on enteriog a bookshop, most men are buwlidered by the variety and range of books (solog them. Now and then I intend to recommend in this column books of moderate price that would really solighten readers. By the way, when a -seeful book costs a pound, more or less, why should not two or three renders olub together and huy it to share between themmalrea?

Trade Unions play such a vital part in political progress that we should all know something about their history and hornose. 2 recommand a recent and volume, "Trade Unlene" ber Allan Flouders (published by Hutchizenn: price 11s. lg Booth Africa.) It talls you about the British labour movement, how it is organised and what it does. It is a clearly written toot.bank. the first of his bind to be published for years. Public libraries tend to avoid this type of bush, which is another respector buylag your own supy.

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By starring emotions we become humourless, rigid stereotyped, by repressing them we became literal, veformatory and holter-than -thou; encouraged, they perfume life; discouraged, they pouton it

-Dr. Jaseph Colins.

Freedom is not worth having if it does not connote freedom to err

\_\_\_\_

-Mahatma Gendhi.

From the point of view of morals left scenes to be divided into two periods. in the first we indulge, in the second use preach

-0-

-WIII DOTAGE

No folly is more costly then the Jolly of sutolerant telegissm.

-Winston Churchill.

# T PAR 953

Founded by Mahalma Gandhi in 1903

### CHURCH CAN NEVER MAINTAIN SILENCE

PARE Christian Church can never undertake to maintain silence in the face of laws which seem to it to infringe Christian principles, says a statement enticising the Public Safety Bill and the Criminal Law Amendment Bill which was issued in Capetown last week by the Archbishop of Capetown, Dr. Geoffrey H. Clayton, in his capacity as president of the Christian Council of South Africa

The Christian Council of bouth Africa represents nearly all. English-speaking thurches in South Africa except the Roman Catholic Church. A copy of the statement has been sent to the Minister of Justice, Mr. C. R. Swart.

The statement says: "On behalf of the Christian Council of South Africa, we desire to record our process against the Public Sufety. Bill and the Criminal Law Amendment Bill

"We have sought an interview with the Prime Minister in which it was our intention to make certain representations about the Bills, but the Prime Almiste was not able to grant us an interview.

"We therefore consider it our duty to make public our objections on these Bills.

"The Public Safety Bill makes possible the suspensions of any Act of Parha ment, with one or two exceptions, for a period of 12 months if the Governor General is of the opinion that a state of emergency exists.

"This is a great and dangerous extension of the principle of government by regulation. Sufficient cause has not been made public for such extension.

"Indeed, we have been informed by members of the Government that, at any rate among tion Europeans, there has been less disorder then under the previous Government.

"We believe that Government by regulation lends itself to apulate and ought only to be resorted to in case of dire necessity. We question whether the necessity for such legislation has arisen.

"The Criminal Law Amendment Bill in Section 28 renders it illegal not only to incite persons to commit an offence by way of protest against a line, but also to use any language or do any act or thing calculated to cause any person to commit

"It seems to us that the language of this section is dangerously vague

"Any public criticism of any existing law might conceivably lead someone to

"We desire to say that the Christian Church can never undertake to maintain silence in the face of laws which seem to it to infringe Christian principles, If we are commanded to do so we can only say, like the Apostles, 'We must obey

But we are not only thinking of ourselves. We would urge the great importance of all chizans being allowed, and indeed encouraged, to criticise existing

(Continued on page 135)

### INDIAN OPINION

FRIDAY, 27TH FEBRUARY, 1953

#### Reflections On N.L.C. Conference

WPRANGLING between the profitable and we might have been Tromkynes and the Stakenies seems to have become a regular feature of the annual conferences of the S.A.I.C. and the N.LC. This was the impression gained from the N.I.C. conference held in Durbao last Sunday. It is a pay that this should be so particularly at a time when in all seriousness we should be ducuising ways and means to efficiently conduct the present campaign against unsurf laws. Must we be such wose neves to dobble in International politica, as if timally done at these conferences, while our awa house is on fire? Indeed nobody expects us to do so because they lave for more experienced and efficient people than ourselves to deal with their own affairs. They would certainly be quite supplied if we just minded our own humans well and were able to set an enample to these by senon than by speech. What, indeed, have we got to do with the Angla American bloc, for instance, when we are confronted with the Maclonalist 'bloc' which is threatenine our very existence in this tought vi & Shird World-War is not potentio be averted by our contraour barking. It can only be averted by our sober and determined at etabbirtaging two bas acords die in our thousands for real peace in our own land and that will surely bring-peace to the whole world. Is there that preparedness in us? That in the question we absold all be asking ourselves to all buintity and we have no doubt twenty hours of would be too short a time to polyz that questing.

#### Wasting Breath

It is deeply regrettable that we should be wasting our breath in condemning, as has been done during the last few weeks and was done at last Sunday's conference, the Swart Bols, which will very abortly become the laws of the land. If a little of it were spent in finding out how we can successfully combat those preanures it would have been more

slife to tender them still-bore. We have now to beware lest we may not be caught knapping. If or lind sufficient faith in the Divine weapon we have much chosen to adopt and would wield il with complete mattery, poweapon on earth would cause us the elightest paintry. We would not be effusing feath at Me. Swart, but we would amile as Mr. Swart and tell him in the enest dignified mannert "Bravo, Mr. Swartl You may do your very worst, we are fully prepared for you, we shall prove to you that our weapon will conder the worst possible weapon you may choose to use against ut importer " And surely it would, if we had sufficient faith in our own weapon. But the question is have we that faith? If we have not Me, Swart will surely win and will deserve to do so.

#### Fear God, Not Man

The wespon that we are worlding reminds of every moment to bave an indomnable fairh in it for n is a godiy weapon. It tells us: We must shed all fear of man and fear God alone, and He will rescue ut. We are lastruments in His hands, let us be faithful to Kim and allow Rim to use up as He wale. Who point or the fire of the machine guns or the bombs should not perturb us, We must quietly march ouward to our goal fearless of all consequences. If we die fa the pracets we shall have won the battle. Mr. Swart will be the total, It as this secongile, courage and wisdom that is at present desired in us and which we must strain our every meeve to cultivate. This is the Divine mentage to all of us from the leader down to the comman mad. It is quiet and daterstined schon (bat is needed, not words. Action such as we had begun the campaign with. There is no time in pause of to beginate.

#### Our Motte

Truth, Lave and Non-violence in thought word and deed should be our make, not "down with this" and "down with that." If

this we shall have done out duty to purselves, to our community, to this country of ours sad to the world. It requires a complete change in the life we, are at present leading. If we think we can achieve the very high goal we have set out for by leading the present worldly life and by being engrossed in materialism the weapon we have chasen will fail us hapelessly. It requiers a code of discipling far greater than that required in malitary worfate. Let us constantly remind ourrefres of that. If last Sundays conference has not brought this bonk to the people, and we doubt very much if it has, we must humbly say that its deliberations have been a failure and we are for from the right path. We have heard quite epough about "democracy," "democratic front" and "democratic rights." They have provid meantoficit throughout the world What we actually want and are hebring for is the sholition of all uspust and memoral laws. We want the prevalence of the up rit of "live and let five;" respect for the dignity of man. If we can make our lives for this we shall have done well. One thing which has anpressed us most is a passage to the presidential oddress, at her Sunday's conference, which we quate here in conclusion.

"While we welcome the support and excouragement we have recerved from nutside the borders of the Upper, we must at all times clearly understand that our mori smor it'm appraignment our own efforts in South Africa. Every oppressed South African goust be educated by his political leaders to have faith in himself and the wasted efforts of the oppressed peoples to free humself. his people and his country. \* Our freedom cannot and will not come from the United Nations. Judia, Pakutan or any other outside source, however welcome and important their support."

#### India's Intentions Towards Africa

THERE it an unfortunate tendency among sections of the White people to tend to think with their bracts on marter involving men of This mappearl week colow. acts is so desply sourceched among these sections that often twitts even the most upright acientific tatellects and forces

we accupy authorized in mastering them to give expression to view which have no resi foundation in fact.

> A case in point in the state. ment atteibured to Dr. 5 M. Shade to the effect that he agree with Dr. Malan that India look. forward to making Africa her colony as which to dump her surplus population. He band bis belief on what he called the "appalling fecundity" of the Indean community. According to these reports he even toppested the fientation of families, persumably to svoid getting the world prerwisined by the Indiana.

But what are the faces here! Parally, we court concede that MP for this time of independence the birth-rate among Indus's post war on the bigh side. But & dompared very favourably with that of similarly placed Sountries in the East. And it was not something which the people of India did with suy designs at world domination. The poor is feder, like the poor among the Whites in Africa strelf, had a best burberate. The poor, in creer part of the world, have a limb buth-eate.

Afrer independence, however, the Government of Indea tacked the two evils of poverty and Obtavity and in a few years that ladia has had complete control of mer abem auf ode erfelbe rad mendable efform to rane the living standards of her people to well as aprend fiterary, These two processes will esturally have a stabiliting effect on the Indusbirth rate.

But there is more to it than for abar. Most critics of Indu't birth rate delight in seeing suly out side of the picture. None of them ever refers to the equally high death-rate among the missi of the pape,

On the other hand it is im portant that in making generalise nees on a whole sauconal group in traditions and outlooks should be taken into account in dated missing whether or and it saight go the way Dr. Shaife and Dr. Malan say it will go.

A curtory study of the people of lader will reveal that they are a prefoundly peace loving rase. This door not arise out of any physical or other weakness in them. India has the committee to be one of the most powerful nations in the world. She has a culture which the Soon mands in the world treat with respect.

Their love for peace has, its route deep in this culture. Poses is the dominant force in the Hindu way of the and it has been so for more than four thousand years. He would be held ladged who would abandon such a hentage in favour of the military aggressiveness which colonalism requires.

Nor do the statements of policy by the leaders of modern ludis in any way justify Dr. Skarle's bekel. War, by which alone Africa can be converted into a colony, has no part in India's plans for the future.

It might be argued so Dr. Skalle's favour that peaceful penessation in ght be used to explure Africa for India. That might be the case: It might not be. Probably it might be argued that nobody can guarantee what will happen in the future. But Dr. Skalle, as we are, is concerned with present tealines and these nowhers give any form of substance to but charges.

What he and Dr. Malan are afraid of are the closer bonds of friendship now being forged between the people of Africa and the people of Judia, not an this coustry slone, but on the continent as a whole. But this friendship is designed to protect the man of colour against the racial tyranoy to which he is subjected to this country and elsewhere. lodes went through centumes of most oppression and knows precisely how it predisports men to war, Because her whole economy is based on s stable and praceful world order, the bas the duty to conure that cobody, no matter how white, aggressively creates—as the Malanus are doing—world conditions which wall throw the world into turmed.

lades's fercudabip for the people of Ainea is designed to streagthen the African and encourage him to grow politically until be is a free citizen able to look after his own affairs. When that time comes, the African dith a fe asvin shoulded for the moment, with in turn advocate peace-having bimself won his independence the practful way, India has every right to reckun that when the West goes for wars and violence. Africa will then stand by ber side for peace in the world. When the western world destroys uself through the use of the slow bamb, ladia wants to be sure that there wal be sane ved boate this oder and Africa who will stand by ber to save the human civilisatium which shall have been betrayed by the atom bomb makers of the West.

This intent on has in it the elements of patriotism and states-manship on the part of the leaders of modern India. And they themselves have consistently denied having any designs on Alrica. If then their lustory, culture, intermine and decisted policies do not canfirm Dr. Skaife's fears, we might feave him to deaw freely on apeculation and the imagination to consiste up any picture he likes of India's intentions.

sion down from the clouds of unapproachable Sinai to a level where it can reasonably be discussed by mere mortals. Exactly how dangerous at as for Nationalists to entancipate themselves from Divine Right can be seen from the recent outburst of Professor H. J. Strauss in the Bloomfongero press.

"You link the feanthist, the valkswal, the representives of the people and the Government together. Thereby you derive the authority of the Government from the electorate, while the truit in that the Government stands to a divine especity and receives its authority from God stellaubividualistic alone... If doctrine of burnon and popular sovereignty is collect, on what grounds do we not give equal voting rights to Natives and biber non Whetes? After all, they too are mea ... Anyone who considers this logical consequence of the popular soversegoty premine will realize at once the inconsistencies to which one lands."

Hut the Professor is 100 late, The damage is already done. The Nationalist theorists are committed, if they wish to salve their consentates, to a solution based in rome sort on what the rest of the world recognists as Christian moraldy. Total partition is a morally tenable ideal,
But I have little doubt that,
when the practical implications
of total partition really dawn on
its sincere advocates, they will
have to accept its impossibility.
Then the real bande will begin
between their consciences, their
fears and their prejudices. They
will then need out sympathy,
understanding and patience while
they atruggle to outgrow their
old emotional heritage.

While admitting the industry that has gone into this book and welcoming this evidence of American interest in our probiems, I find it hard ig see what public Mr. Dvorin has written (or, The technical apparatus of schoursbip-the precitors of quantument and overnumerous footnotes-will not for the well-informed outweigh the drawbacks of a pedestrian style and tack of anguality in the conclusions, aven where these are clear-cut. And the uninformed will find the going too heavy and the price far, fac too high for so small a book. What Mr Dracin has allempted has been eccomplished much more fluently and informatively and at half the price by Bat I Davidson or Lee Marquard.,

C.W.M.G.

#### Book Review

#### AN AMERICAN ON APARTHEID

\*Racial Separation in South Africa,\* by Eugene P. Dvorin (Chicago University Press) \$450,

DESPITE its excessive documentation (202 pages of text, 34 of footomes, 10 of bibliography) this book never overcomes the two fatal defeats of relying only on accomdary sources. unsupported by personal expenence or original research and a style which is turged and indigestible, When Mr. Dvorin writes in his introduction that "rising apposition to the consequences of the (apartheid) program has brought forth extreme encreasorates tom the manix of which no South African of MEN PARE OF ADMIND CAD TORRIGH umfreed"

I am not what he means. But such wardiness usually indicates weeliness in thought and decuion, and that verd of is borne out by the author's upoticitive use of his wide reading.

Most of what he says and quotes is, bowever, more or less accurate without being the full story. In particular he relies Loo much on what others baye said about Atribaner motives and Nationalist policies, instead of quoting their own spokesmen. And both in celation to present policies and the attitude of the Afrikaans churches be seems to have missed the significant extent to which the theorists are being driven by their consciences and their opponents' affuments to take their sund on morality (and beace to sum for "total apartheid.") to the place of religious dogma and biblical fundamentalism. The importance of this is that it brings the whole ques-

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#### ANNUAL CONFERENCE OF N.I.C.

THE two Mortial Law Bills were strongly attached by Mr. Albert J. Joshbur President-General of the African National Congress when he declared 0,000 the amount conference of the Nata Indian Congress in Duban on Saturday, February 21.

After station that the won-European people under the solut leadership of the African and Indian Constants had stend to the venguard of the opposition to these mensures, Ve Luibali added: "I would here like to assure the Minister of Justice that he must expect to willows continued apposition to action to these Bills even if many and justice to Parliament were awallowed by reactionary, mad forcer which stek to plunge our beloved country into the about and atmosphere that characterised the unfortugate Mediacyal Dark Ages, "

his, Luthuli stretted the less processed the growing waity of the mea-white people of the Union and said that ", he affective tion of collabority and affective pear of our absence in an premiute of extravaguet claim,"

On the basis of giving all people in the Union equal opportunities for full tradettered development our non-European political front perka to resolute and calungs the meagre and weak demotrate fortes found in the Union, Mr. Euthorical does in the Union, Mr. Euthorical and in marriage of quavenance has a positical alliance cares on a common, genuine spirit of friendship between our respective commonstration."

The concrete proof of the vitality and efficiely of the growing constateining was the fact that Africana had rejected the plan of experimenton of the ladinary and experiment of Africana against the ladinary by some in the Government Party and its against in an open laviation to Africana to join to the diabolic cry,

The African people believed in a partnership in the governing of South Africa where all could play their full part, "The so-miled democratic jottejutions given or, such as Advisory Boards, Local Councils, the Ranta Authorities, communal representation id Parliament, etc, are a gross insult to and mockery of democracy in that, whilst they were diplomatically petiented or elementary steps to the attainment of democracy, they have proved in practice to be blod alleys serving majoly as a delaying tactic to ensure the prolongation of the period of white domination over blacks."

After station that the history of the likeration of the people from man't jobumenity to man had shown that exerifices were necessary, Ur. Luthulf paid "Let us set our spirit and aitune our consciences with the spend of Divine Discontrot that in within us, and together with freedom laving people elembera serve faithfully the cause of freedom in the world in general, and in South Africa to partirolar, and to belp our beloved South Africa to march hosourably with the rest of the demacratic world to the fical liberation of all markind'

#### Presidential Address

Dr. G. M. Narcker, in the course of his presidential addiess, and: "Since our last conference, much has happened in South Africa and abroad which must openge the attention of the delegates natembled here.

We form an integral part of the liberation front in this country and we have to formulate our policy and act in unity with others to as to advance the cause of freedom in South Africa.

".... la South Africa we are on the eve of a General Electron. an election in which the white people will go to the polls to decide which white political party shall rule South Africa for the succeeding five years It it usual that at election time. there is merented political activity on the part of the Pailiamentary parties. The Nationoliticand the so-malled United Democratic Front are already in the field to won the white voters sceped in colour prejadics. All the Parliamentary parties, even within the United Demperatic Front, are upholders of white domination; all of them except argregation. The nos-white people, therefore, can bave on faith in their policies or programmes.

"The Nationalist Government has since its advent to power gone forward with 14s ruthless apartheid policy and today the Uplow if on the verce of the establishment of a full fledged fascist police state. The and-European proplet have not been unduly surprised of the leable and inellective cland in Farnament by the official Oppotion, as there it po fuede meatel difference between them and the Gavernment on the question of accregation. The United Party, in particular, has repeatedly done everything possible to impress upon the

Eucopean electorate that it, too, believes in keeping the and European people "in their place," There the Matieudisis have found so difficulty in putting through Parliament, measure after measure, attacking anisting rights of the people

"...It is in these critical times, more than over before, that the opported people of South Africa about tenues the historic role they are destined to play in making South Africa a democratic country capable of taking its rightful place in the progressive world, and treeing South Africa from the grip of Fazeira.

While we welcome the support ,and cacoura ement we have received from ownide the barders of the Unico, we must at all times clearly understand that our emarcipation and friedots will come from our own there is Supply Alpes Every oppressed South Afrecan must be educated by his political leacers to have faith in bimielf and in the united effects of the opposited peoples to free himself, his people and but country. Our freedom cannot ned will not come from the United Nations Orcepuntino, ledes, Pakutha or bay other outside source, howthat thelcome and imbottput their support.

"Oacs we realise this cardiand fact, that we have to strave for our freedom in South Africa sizelf, then it is necessary for us to have a clear policy and programme for the achievement of our objective. The present leadership of the Natal Indian Compress, for almost filteco years now, buy consistedly represed on the lodese prople that colour and racial oppication in this country will be ended only with the united strugges on the part of the not - hurage an people supported by those Europeans who requirely belong to the dearc-CIAINC CARRIL

" The Natal Judien Congress has embadied to the cocstrintion the demand for 'the effication to ledinos of the franchise on the common toll free from any special qualifi a. trons.' This object is funds meate) to all national organisations of the people, There can be no compromise on it and it becomes absolutely necessary for all Congress members in all their activities to stress the fact that only when our people have the vote without any restric-(ioason grounds of colour, Will we be able to solve the many burning problems which fare "We goo only call ourselves democrats and progressives when we believe in and fight for equal franchise rights, not only for ourselves, but for all South Africans interpretive of colour or creed

"... Any person who device the right of the won Europeans to have equal franchise and speaks of qualified franchise (or them, by his very stand, places himself untitle the democratic camp whether such person happens to be white or per-white

'Oaco we are clear on the question of franchise than it follows that we totally reject na inferior status for ourselves or for any other section of the South Assican people. Because we mand for full democratic rights for all we cauged under any circumstance take part in any inachinery set up for the oppression of our people, Far that reason the Natal Indian Constast rejected the communal franchise representation und the Board created under the Asiatic Land Tenuts and Indian Representation Act. It is bemore we stend for equal municipal franchise rights that we reject the Advisory Courd rugnested by the Durbon City Conneil

"As equal partners in the common struggle against oppressure, we have a right to tell all our silies that they four should pursue this poster, fully and consistently to the entire of unity and autonal liberation. We asked oppressed scoop must not only oppose new filteria and us, but we must by positical action starts to put an end to our present starts, and unaccoforward to liberation."

#### CHANGE OF NAME

In response to our request to our readers for proposals to chaoge the name of 'Indian Opinion,' we have now received the following names: 'Liberal Opinion,' 'The Statesman,' 'New Outbook,' 'African Dawn,' 'Times Of Africa,' 'Equainy' 'Candid' 'Opinion' 'Justicia' 'Truth' 'Faith,' 'People's Voice,' and 'World Opinion.'

Readers are requested to kindly send further suggestions,

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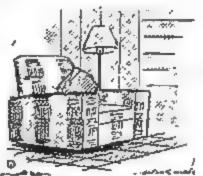
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#### CHURCH CAN NEVER MAINTAIN SILENCE

I Continued from front noce !

It is by such education of public opinion that laws bave in the past been improved and can be improved in the future. It seems to us that such criticism is placed in leopardy by the lenguage of the Bill.

"Thirdly, we desire to represent that the sentences which can be impored under the Bill DIE Eltoreiber ton severe.

"If a mon makes a speech so which be criticate on existing law and if it is held by a magittrate that his criticism of that law was ."colculated" to cause semeons to break it, he can be sent to prison for live years, be aned fison not for receive & whipping of 15 strokes.

"If he does it twice he must be sent to prison or receive a whipping, Even fur a first offence, unless he is a South descept, he can be deposted.

"All there provisions seem to

us to partially of the nature of panie legislation, and libe all such legislation to be not only unjust in themselves but auto unlikely to produce the result inlended.

Lastly, we desire to express our conviction that while it is the duty of the Government to sepress disorder and lawlestness, auch repression, if it stends by itself, is no tomedy for the evils of which such disorder is a symptom: And noce agosq we beg any Government which may be in nower after the General Election to call into consultation representatives of the con-Europeans with a vice to making a real attempt to improve the relations, between Europeans and non-Europeans in this country,

"We beg those who are or shall be in authority in this country to not before it is too late,"-Saps.

white minerity who are not colonials and ere not expecting to leave the country. South Africa's position as a plural society is no doubt unique. What large country does not have voigus problems? But South Africa's uniqueness does out mean that her problems, on to many of her people conclude, are "inroluble," No modern social problem is completely insalable, not even war. Certainly their own togial scientists can tell white South Africans how to solve the problems of a multi-racial society if they want to solve them. But in 1952 say rolulion to be acceptabla to the non-Europeans and to the world must be battd on the highest tenets of democracy and Judec-Christian tredition,

while majority which is a poli-

tical conentity and so small &

While all ethites in Louth Africa admit that widespiend racial violence in a postibility, most do pulbing to prevent fr, however couch they try to put it of notil after their ficon. They are content to live in the present and do no more than worry about the future at their bridge clubs and bars. Indeed a few whiter would welcome a severe racial clush today, a kind of preventive racial war-which like all who lough proventive wais they are confident of win nine-in order "to leach thu bloody keffire a terson for the nest hundred years,"

#### SEETHING SOUTH AFRICA TO-DAY

By HOMER A, JACK

(With The Kind Paratonian Of 'The Christian Contury')

Continued From Last Week

## English Colonials

SOME of the tranble facing beck to the Anglo-Boer war of 1800-1902. The Equità won the eras but lost the peace . South Africa continued to be divided batween the Boers (who allit remember it as the "Euglub wat") and the English (who mill remember it an the "Boer war"). The notion still has two capitals-legislation at Capo Towa and administrative at Pretocus-and two longuages-Envilled and Aleikauns. The descradants of the Boars, now called Afrikaners, deserve the fallest puderstanding and sympathy, in spite of their tackal BITTO PARICE.

Atribapero have zoote in no other land-something like the American Negro in this respect -whereas the English-,pocking whites there aften look to the British Islan, and some do not consider South Africa to much their home as a place to returrect a but of old England and to make a comfortable living. There are a fact "paor whites" to the country today. but not as many as several decades ago when the government deliberately and successfaily undertack to absertate their condition.

#### Rootless Afrikaners And A Preventive Racial War?

Because of the teachings of the Dutch Reinimed Church and of the home and school, the Africance alten finds it genuencly difficult to understand the great more. mente-toientific, nocial, polititul-of the part decade or even the past century. Few Afrikapers, except there in the new trade unions or those who are products of the was. Afriban. er univeraties, have the buchground to resist their leaders' preced pleas for the I win goals of "white supremary" and so "Afrikager republig." While the latter concept, which coreus a break with the British Commonwealth, is northern to the English-speaking people-and to soybody cherishing a multirecial society—most of the latter by no means from on the ractor and the luteat onthe Semilian of the Altikaner. Many of the English spraking people fore the Africans no more than the Africanere do (sad confess shat "the Afrikaner at frast bagwa how to headle the kallir"), and they love the loding even less,

Can capact converse with any white South African about "native affairs" without being told that "South Africa bas a unique problem." Perhaps at is unique, with to large & non-

#### No Crumbling Of Recial Walks

The white South African lo atost & lo angle wal sweds guilt for the drawge be in doing to the non-whites, to himself had in the whole South African society. It is the contribute of his leftowers in countries overtess which pricks bio. If A foreigner dares raise questions about South Africa (as in the United States a notiberact carres questions about the south), the this veneer of cell righteouscess discillation ils some facility Africans wear peels off in bitter criticism, Whether the tritic stays a week, a month or a year, unless he is "constructive" that is, bacically uncertical-he "seally doesn't know the onlive," or has been associated with "koelies, kaffire and koumunists," or to an international hafferbeette (treger laver) liging to spilame an otherwise serend land, no doubt in behalf of for Stelle, Many South Africans speed more time in criticising Time' and 'Life' thing to bitempling to correct the conditions which those magazines are so coursecously sevenling. in their goilt they lack the materito accept walled criticism.

But criticism admittedly in not coough. Most estepisal are solutions imaginatively put by South Africage, empliestaing caloperation, especially solutions andicalong that only together can black and white South Africant solve the many organi problems facing them. that noly together one they build an abundant economy which will belp all at the expense of anne-at the expense of pulbing except bigutey, bale, Civil was and sevolution.

In 1944 Professor K. S. Latournite, in his "Bestory of the Expansion of Christiansty," said that South Africa's "thereignestion and acute chronic interracial tensions" were, "next to the anti Semisism of the Third German Reich, the most serious on the planer." With the Third Reich defented, South Africa bes little compelition, though the recism in other parts of Africa touth of the equator is hardly different in kind. But is South Airica today as had as the Deep South was a generafor a white man to answer that guestion (and the South African Government wal not entity allow American Negroes to see for themselves) but cartainly the energation to South Alice to more pervative and must oppies. sive psychologically. At least in our American touth today one senses that the walls of segregation are crumbling. If the number of white southergers militabily Lammering away is but amptl, there is a large body of ireportant northern opinion plus the protection of a federal Constitution and a Suprema Court, along with increasing personal and organisational cooperation between whites and Negroes in the south, to give ulga boos a le squa soi heuors tion. In South Africa, bowever, while aponous in solidly for segregation, called the "calour but" by some, apprihed by others. There are few enous tutional guarantees to safeguard the rights of non-whites agenost this white opinion, and the vost me jointy of noa-writes have no regresentation in Parliament.

Not only is segregation more complete all over South Africa thes saywhere in our Deep South, but there are few eigns of hope, except the passion to sistance movement. No wager Professor James Lowig, m South African liberal, wisely commented. "Along among the nutions, South Africa chose in the postwar period to corract the rights of non-Europeage at a time when other countries, including the eclaist powers of western Europe, wore concedent more and more mehts to their subjects,"



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#### LIBERAL PERSPECTIVE

#### THE GREAT DEBATE

By C. W. M. GELL

PROFESSOR STRING-FELLOW BARR has written a competour and stamble experure ['Citizens Of The World' Doubleday, New York #3] of the Sig Myth in Western foreign policy (in American preticularly, but we are mone of the (amocent). Thu is the surrow vision which seed Communical mercly at an appressive power system. Mr. Bur admits that, of course, that is one aspect of the Community challenge. But to concentrate paly upon it risks the Great Debate becoming abortly the Great Showdown and deliberately closes our eyes to the most pressung problem of the 20th centurythe question of hunger, It is difficult for the comparatively ealthy Where mesonly of the wered's population to see the problem through the eyes of the 2,000 malion by so inhabitaors of unmaurteinined, pentant econoenter in Aut. Africa and Latin America. Me Barr bas the geft of prescribed as with that unfamiliar view-point vividly and factually. He says, when he has dept

"We Americans are perhaps teo rich and powerful to think. Europe, stunned by her fall from wealth and power is perhape too dated to think well and too d sillumoped. But the colonial preas fuy which he means the economically as well ar pobnically dependent) are poor enough to have to think, weak enough to have to think and have been distillustoord so long that they are used to it " What the entirent of this medern City of the Pear want is bread and the right to earn it by The sweat of their brow. What wet appear to offer them is law. priest and (perhaps) security from Communistie aggressian. That looks to them like locking them un with their present misery, for only a smith mindrity of rich countries think very highly of the etetus que which we are so keen to defend. And we are helped by our press to consider the pourer mations not as apprecations of human personalities living on ne beyond the more n of starvation. prevation and diseases but as potental soldiers ar suppliers of "arranger" materials in the Great Affinece agaiger Communism. New this, at Mr. Barr corently pleads, is playing straight into Communical hands, for Commyourn purports to offer rece kind a method of conquering hunger. That it often faits to deliver the goods and has when dusdrawages, which the me c

comfortably minuted consider fatal, is irrelevant unless we put forward a positive policy of our own. If we are concerned only with power politics, the faquabed majority of the world's citizens will plump for the ideology which seems to them to be concerned with their hunger, poverty and bomelessness; and, whatever its other fallings, Communication justiher everything by the touchstone of raising the level of material well-being. Our excessive preoccupation with the military aspect of Community has, therefore, thrown us on the defentive and lost us the moral instintive. In this way we are responding soly to our (sed ant the most universal) of the contemporary challenges. Mr. Bare asks us to face up to the other as well, for he believes that we gan meet it more efficiently and more symppathetically than the Communists and that in doing so we shall go far to mirigate the military dinger.

I do not think his general argument one be denied. The answer to the challenge of Commuchon is not merely tanks and bombs, though these have their place, but blen tracture, agravian reform, amproved yields, less pro-Atteriog to the distributive cervices. And I to all the way with Mr. Bace in believing that, given a proper assessment of the probtem and the will and imaginative vision to tackle it, the non Communist peoples of the world, rich and poor in partnership, bave the spiritual, political and majerial resources to make the Communist solution scent as out of date as it in often inhumans. Of course, even a democratic solution tovolves a revolution in our political rhought and systems. In marrienter, it is difficult in resist Mr. Bare's contention that no folly sovereign national entities can be expected genuinely to cooperate internationally, since a national government is located to eus particular palifice sconoraic system in whose attesses and strains and to the voteer of whose electorate it in merceasarily especially scornive. This argument is addressed directly to the already developed aution-simus of Europe and the New World. But Mr. Barr has a word for those young, craceging excees who claim the right to follow the tome pattern of unrestricted sovereign indenendence:

"If they my that they are metaly going through the political growing pales that all young nations go through, we can properly reply that growing paint of that type were relevant to an earlier period of history; and that if, as they often and properly urge, it is now too late to history for national like theirs to get on their free by their own molated efforts, it is also too late for them to be get on their feet by an international agency trying to satisfy mateonalist plans of development."

Mr. Barr traces how the centation of Luast-Lend and the withdrawal of American support for UNNRA within two years of the war made it incritable that the U.S.A. would have to "go it slone" to a large extent. The Marshall Plan was a most, generour attempt by a national government to meet an international need, though it was largely confined to portanial melitary alifes who were by the same standard among the least indigent of the "free mations." American aid. provided by a government ob-sensed with "stopping Communiam," has always sod mevitably sudiceed from this beat. As Mr. Barr sava

"In many parts of the world Point Four but become a noor toke. For four weary years our government has made capital out of its Bold New Programme, and for four wraty years to little bes been done in Ana, in Africa and in Latin America. When substantial pffern have been made, the offers have mountly been so ned in with military assurance against Russia that the hungry billions have felt not like neighbours, but like connon fadder. It is understandable that they should come to suspect that the only interest the ordinary American feels in them in the personnel interest of man in caoses fooder."

We are familiar enough with the obverse of this, Russia's consomic and military demination of her tatellites. But there in more than wit in the story of the Frenchruse seaking U.S. eitetenship is order to have a say in the control of his own country, and in Zafeullah Khan's reply to a question about the number of Communitie in Pakaten: "Gentlemen, please do por prest me. If I told you there were many. I would be lying. If I told you how few there are, America would lare inscreas on 161.12 In the last five years, the American electreate, spoon-led by the most voluminous and "pressurered" prets in the world, his increasingly collect the tune. Mr. Batt believes (as, indeed, I do) as the generosity and idealizes of the American public. But be is afraid that it is that the comfortable, 100 ga lible and son insular to understand its many neighbours' real problems. Hie and the free world's fear of well menut, if minguided, dollarlangerialism has since been justified by the apparent intention of Mr. Duties to "get sough" not only with the Communists but with his adies. On the eve of Mr. Eisenbower's fasaigueating, the London "Sunday Times"

"Pragmattum will replace ideology, efficiency and costaccountancy the wellare agpreach. In negotiations with all es, the new Administration will be more exacting about the ceture it gets for its mancy, but tess scottmental on such itsues as "colonistism," After the humanitarianism of its predecessor, it will appear less sympathetic to the problems of others. This will, not be due to lack of friendbooks rowards its allses, but because of the problems it will be famor at home "

How much more organt, therefore, has become Mr. Beer's plea for an interestional development authority on the lines of the Tennessee Valley Authority explicitly pledged to "the war on; Want." Lam not sufficient of so economiet to criticise his specific proposals in detail; but I do believe his suggestion contains a bans for immediate discussion and that the subject is one that cityzens of the free world want to discuss more than saything glye, We just do not dace let that great and go by delaust unbeard-or watch hungry men turn in desperation to save themselves and there children by selling their souls. And I like Mr. Bare's recommendation that our planners thould be "drunk" in thur early deliberations and only "peneficul" in the later stages.

Mr. Barr speake of South Africa as "the only country in noterupe strow a with a worse reputation for race discrimination than we Americans have." He points out that "to be obtained Communities is no guarantee of virtue. The Nazas (and France, Chiang Kar shek and Swart) are conspicuously against Communitor." He emphasizes that almost all insalingent Europeans (the real article, not South African Whites) 'are "fellow-travellers" in the current American sense, in that they know that a large measure of State socialism is commed to tackle property effectively. Roosevest's TVA was, of course, "socialistic." Mr. Barr deplores the identificaterm of liberals and socialists with Community which leads to the present American watch-hunt against all progressives—the old game of "ganging up on the extrema left" which "goes on metri mone but the autreme right survives," His remarks on this subject are very apposite on thes equality. "Few Assertions for Mr. Swart] could pass a grade

ochool enamination in what a Communist in. Our Suppostalian Act defines a Communist as "Suppose who advises, defends etc.

"Suyone who advises, defends etc. sey of the objects of Commun-When I wrote two years ego that Communities has bemonopoly of oil of its objects fr c. the abolition of racial discriming tion), I received a vuit from Mr. Swart's C.I.O. With all other thoughtful people, I do advise red defend some of the objects of Communism. So, at least to principle, do Mr. Steauss and Dr. Malon, did they but know it. Are they against abolishing busines, for instance? If so, the electurate abould take notice.

I hope I have convinced you that, rhough Mr. Bare has westen primarily for Americans, he is speaking to us too. We may have to "contace" Communism, putil we have made it anackromittle by eliminaring the cyils on which it threven, But we must at all coot not seem to be trying to contain the world revolution against slamconditions. And of all the countrice egainst whom that charge might be made, both for its ains of commission and omission, South Africa would stand high on the sist. With our multi racial and genutuely inter-dependent society we have a unique opportunity here to provide a pilot experienced on a national acale of great international achiemes of cooperation which Mr. Barr ad-

votates. Mr. Barr shows up the rither, developed countries of the free world determined to preserve the status que against Communom, but much less concerned to attack the defects of that status eve among the colemned majority of the world's concens. It sat that more or less the position of the privileged White minority so that country pir a nie the coloured majorsty? It is not Communism, but plain decency and their awa test self interest for Europeaus in join with non-Europeans in deon Ruccet sommon a gravit powerty, disease and homelessners, As Mr. Barr mys of the world:

"At present we are busy confirming Karl Marx's prediction that those who est will not help solve the problem of those who do not cat, but will block all change until destroyed by force .. We are too busy (Mr. Swart, please neit) preparing to "stop Communium" and to fight for freedom to talk about peace, which interests our European neighbourt acutely, or about bread, justice and equality which interest our columned brethren-of anything - crue more "

Thus, through one own failure to deal with the real problems, do the Communist promises find a response in the hearts of imaginative or miserable men who

are notable or willing to think out why Communism is a had philosophy, unlikely to produce the easely it offers. A concetted effort rowards a positive solution of the problem could put dur own few Communists out of business for ever.

Please read Mr. Barr before the ponderous machine of Dr. Danges' cereorative gets around to realising that not all his doctrines square with the bankop.



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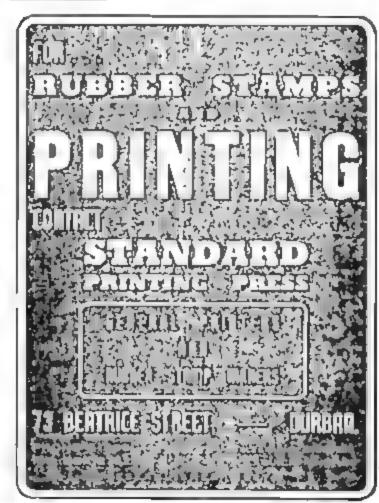
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## INDIA LETTER

From Our Own Correspondent

#### GANDHI'S CONTRIBUTION TO WORLD

No one who has been in India and seen and fell the impact left there by Mahatma Gandhi "can doubt the power of the spirit." Mrs. Elemon Rosserth wrote recently in her hampaper column.

Mrs. Rocarrelt was communting on a recent article by Louis Figsher, which included the following quotation from Mabatms Grachit: "I prophese that if we disches the law of the dual apprenacy of apirit over matter, of liberty and love over brute force, to a few years' time we shall have Helshevium to this land which were once as hely."

Mrs. Rossevelve column said, in part "Of nourse, Gandhi was speaking of Indis, but Piacher points out he might have been talking of the U.S.A. or of any other free country.

"What he said is semeiting for every one of us to ponder. Most of us see constantly concerned about material things, and yet the people whom we like best to have with us and who make the best impression on those with whom they come is contact are the people who ravity give much thought to material things. Their minds absell on the deeper questions of tits.

"Maketon Gradbi aften tyged that we 'invo the secrebilght lawerd." By this, of course, he metal that we must understand out own weskingser, our own facile, before we could conquer them. All there teachings of Gandbi eve applicable to any modern way of life, just as they were in the kind of life he was arging on his people—and it was achieved without war.

I do not know that Gredhi's plans for itsing could be applied to modern life, but there is no doubt in my mind that the more we aimptify our material needs, the more we are free to think of ather things. I still think we antomber our lives with too much, and that, perhaps, is the part of Gaodhi's tenobing that should remain with an in-day."

#### Candbien Way For Solution Of World Problems

Or. Relph Bruche, Director of United Nationa Trustacehip Council, who came to India to elicad the international semiour of Geodhian philosophy and to Bomber us Japuncy 29 that If way was to be avoided "peace

most be built in the minds of peoples of the world."

Dr. Bunche who was speaking at the reception given in his honour by the Mayor of Bombay warned that a third world war would desirey civilization.

He drolered that the Gaudbian way had become prophetic for the Cworld and there was to site on the present orbital situation but to sitept the way of non-violance.

Dr. Banche thought that the principles on which Gandhian philosophy was based—emphasis on truth, disseowal of helrad and acceptance of non-violence—were as clear as day and "will not beffe anythough".

All problems of the world in his opinion were problems of hubban relations which were not localulte. Referring to Gaudhian way in this context he said that it required great trust and great faith in human beings.

Giving his impressions of the Gaudhian seminar has said that it was a naique experience and he was able to understand Gaudhian philosophy haller through some of the close aspeciates of Gaudhii.

#### Northern Indian Convention On Race Relations

To two-day Northern Indian Convention on Ruos Relations which anded in Amriture on Fibruary 15 expressed alarm at the increasing interference with the day-ic-day Rie of Indiana in South Africa by the Covernment of Dr. Majao. The convention miled-upon the people of Asia and Africa to organize a united front against no just racial policies in South Africa.

It said that these policies were a gross violation of the fundamental rights embodied in the Bulled Nations Chalter. The Convention appealed to the United Netions to lake messures to enfeathed and implement its chatter with special reference to Homeo rights. The Convention congratulated the non-Europeans on their passerial Balgagrabe in South Africa. It expressed its conviction that "the complete desipliced and non violent parelys repletance muit result in the end in the triomph of jordes and vindication of full digotty of all oppressed people" It plan aupported sollon tiren by the Government of India through

the United Nations to bring about a percental solution of the reals problem.

Dalivering the presidential address at the Convention, Mr. Cheman I'd B. Parikh observed "If South Airton does one change its policy, it may aproat and desiroy at that human hands have built in the past in that occurry."

Mr. Parikh referring to the chearings tradition pessed egainst Asians and Netities which were cutting at the very roots of civilization.

#### Death Of India's Defence Minuter

Mr. N. Gopalsawami Appangre, India's Defence Minister, died at Madras early on the morning of Pebruary 10. He was 71. He had been taken ill chordly after his return from the Kashmer take in Geneva in September 1952, recouped his bailth non-alderably and went to his home towe Madras to convolesce. He has been aiting for some time and his condition become worse to the beginning of the month

Born in March 1883, Me. Appender completed his releasing with a brillant stoord in Madres and Joined the Packets professor. A part later has entered the Madres and Joined the Packets professor. A part later has entered the Madres Cett Service, After a brief term as a member of the Jodian Legislative Aftermbly has served in various departments of the provincial Gavernment will 1937 when he retired as sector member of the Sant of Revenue. Appreciating his services, the British Coverage;

pamed him twice to the King's Honor List.

Mr. Ayyangar was appointed Prime Minister of Keshmir in 1937. He eccupied that position until 1243, ecclesting himself sities to the Maharaja, the people and the nationalist tenders of the State. His experiences in Kashmir was sected to the Indian Government in desling with the Eachmir faine. He was leader of the Indian Delegation when the Rashmir question was taken to the Scourity Council in 1948.

When the Indian Constituent Assembly was formed in 1946 bewas elected to it from the Madres Assembly. Because of his work both in drafting and flowleing the Constitution, Mr. Aypanger was regarded to one of the principal arrhitects of the Indian Constitution. After bie Glettnguished work in the Counitoont Assembly he solored the Central Onblinet ne u Minister in Replemher 1847 and faler took over the States portfolio. He complesed the integration and consultation of the orthopty States from the point where Sorder Petel had late it. Mr. Ayyonger become Dasfance Menister when the Central Oablast was reconstituted after the gaperal electrons.

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Group photograph taken before the transportation of the Semions on the "Contribution of Gaodhian Option" and Techniques to the Salution of Tensions Within and Between Nations," by the Prime Minister, Shel Javaharla, Nebru, in New Delby, on January 5.

(Sating, L. in R.) Prof. G. Tueco (Italy), Dr. Mahd. Harrein Hahal (Egypt). Lord Byd Orr (U.K.). Shri Jawaharial Nebru, Mrs. Alva Myrdal (UNESCO), Maulina Abul. Kalam Azad, Minister for Education, Government of India, Madame Cecilia Mericles (Brazil), Dr. Mahn Dafer (Iran), Dr. Ralph Bunche (USA), Prof. Massington (Stance), and Mr. Yusufin Taurumi (Japan).

(Standing, L. to R.). Dr. N. S. Junankar (Ministry of Education), Shir, K. G. Shiyidha (Min. of Education), Shir Humayan Kabir (Add monal Secretary, Ministry of Education), Shir L. R. Seibi (Min. of Education), Acharya Narcodea Deva (Indian delegate), Kaba Saheb Kalelkar (Indian delegate), Shir Pyarelal (Indian delegate), and Shir S. Nagappa (Min. of Education).

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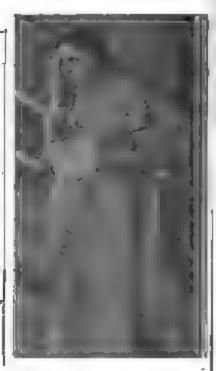
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#### S.A. PEOPLE'S CONGRESS

THE EDITOR INDIAN OFFICER

SIR-I errops blis with Mr
society test White political
around chiming to be friends
of the Africans and of the African
can National Congress should
'plot and subsents to influence
toon of their own channes."
He refers particularly in this
respect to this newly formed
South African Puople of Congress
May 1, as one who participated
in the formation of this organization, raply to some of the
polous ha has releed?

This body came into existence as a result of a meeting called to Johannesburg by the African National Congress and the BA. Judier Congress, in which liberal and domografically totalad Whites of various shades of aploint were insiled. Having miled there White friends of the non-Europeans together, the two Coopresses left them to decide for themselves "what force their organization and activity should take. The A.N.O. and S.A.I.C therefore are not camplified to endersing everything or anything that the new organization may do-

The meeting field divided rather absorpty into two-groups—

me minority who favoured a fragable for poo-Eocopeans, and a majority who advocated complete equality. As a result at this meeting the S.A. Poople's Congress was formed. (The manner was decided upon the absorption of the manner. Some of the think it maintains for various reasons, and it will probably be changed.)

The new organisation has, at I see it, two many functions. Firstly, by sulventing without equivocation equal rights for

all regardless of race or colour, it will show to the non-Ecropours in this country and to the world at large that there are White Bonth Africans who do not support apartheld and race discrimination. Becoulfs, it will work among Whites, trying to who agraphtly for the non-Europeans in Mair anderings bother discriminatory and opportunity laws.

In a pertain sease, then, the new organization is not to tofigures the African National Coppress as well as other Miss ,starbivibni ben esbod Disek and White. It hopes that the Congress will continue with its deplaced policy that it is not hostile to 19bite people as such but only to unjest laws and discriptionation. We wish to see a damperatio Bonth Africa to which all men and women. are free and equal. The poleon of case hatred is being distilled by the present governments (as by other governments before them.) If the replatute have their way it will become more and more distant to bee bridges, uptil finally Black and White are separated by an impsessble gulf That would spell the doors of all in South

Apart from this general at tempt to tofficent op olon, in a way to which Mr. Ryobson could not provide that no other motives, attender at attenties, the convergence has every right to reserve judgment notif the "or generation has shown by dead what its real purpose is." In the meantime I hope he will give us a shape, .— Tongs etc.,

-EDWARD ROUS

#### MINISTERS DISCUSS DEFIANCE

ON Thursday, February 12, nearly 70 Ministers of religion, of all denominations and races, mat in the American Board Church in Deprofession to directe their atditude to the Campaign for the Daffance of wajnet laws.

The discourion was appeared by the R-v. E. E. Mehabane, vicepresident of the Obvision Coundi, who enlarged on the statement larged by that Council during its recent executive meetlos, and which has received wide prace publicity. Mr. Mahabros said that while the gratement might be described as an attention of Obvision statemenable the precion crotlem which confracted Ministers in scilve service is what they are to my to simple Obvisions who come to them for adeles and galdenes concerning participation in the campaign, both personal and by their shildren.

The second speaker was the Ros. N Mokosile who returned a few months ago from a long visit to England where he was a member of a team of preschere draws from many lands who were touring England. Mr. Mokosile raid that he had been postionally saked for information encerning the compaign. He assess, organisation and so on,

and he had shways said that while 6,000 miles away from the econe he could express no opinion. Blood returning to Steemle galbed bas colvin Afrent confronted with just the corl of problem mentioned by Mr. Mahabane, he had thought and preyed dosply on the matter-Por bimself he had some to the conclusion that a Obvietlen must differentiete between morel and solive support for a movement of this pature. Being completely aware of the offect of discrimipatery postome or the spiritual development of the people be felt that he could do nothing but give more! support to suy who fall called to senst work lowe and esstame, leaving the question of solive partialpetion as one of absolutely personal deal

The disconsion lasted until late in the afternoon when it was concluded by a very able statement of spripingal references to freedom, is well order, and personal responsibility, prepared and given by Paster George Mabille, who ested as his own interpreter to Sothe.

Daring the day frequent reference was made to the pasters! value that others should be responsibility of Ministers today. The next will therefore especially in soutrol of young place at the same place yeaple who have been taught the Thursday, Merob 12.

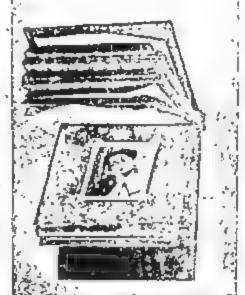
way of aptriton development and freedom by missionaries. and now chafe against restrictions which limit them in the evercise of that which they have been taught. There was much plate speaking, as for example when one Minister said: "We should not selt whether the definore exempling in a Obrietian movement, but whether the laws are Obrietten " On the other hand there were not lacking tade ginisfy him odw. ferever they consider the movement in itself misguided and burmful, while some took a cost of middle source and said that Obviction Ministers have a special work of their awa in personal arangelism. and that they san therefore only take one stritude to such a osmosigo, namely that of reforing to think or talk shout it at all. Those who held the last view were mostly alder Ministers.

The meeting was organised jointly by the Interdenominational Airlean Ministers Association and the Tracerari Missionary Association, and was presided over by the Ray. A. W. Binzell. It was spread that the dispession had been of such write that others should be held. The part will therefore take place at the same place on Thursdey, Merch 12.

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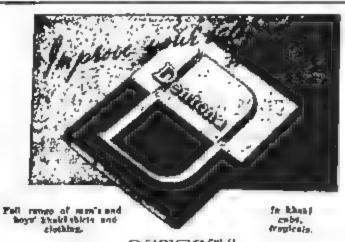
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## LIFE'S PURPOSE

Man does not live for himself alone. He lives for the good of others as well as of himself. Everyone has his duties to perform—the richest as well as the poorest. To some life is pleasure, to others suffering. best do not live for self-enjoyment or even for fame. Their strongest motive power is hopeful, useful work in every good cause. To do our duty in this world towards God and towards man, consistently and steadily, requires the cultivation of all the faculties which God has given And He has given us everything. It is the Higher Will that instructs and guides our will. It is the knowledge of good and evil, the knowledge of what is right and what is wrong, that makes us responsible to man here and to God hereafter. The sphere of duty is infinite. It exists in every station of life. We have it not in our choice to be rich or poor, to be happy or unhappy but it becomes us to do the duty that everywhere surrounds Obedience to duty, at all costs and risks, is the very essence of the highest civilized life. Great deeds must be worked for, hoped for, died for, now as in the past.

-'Smules.

"Pluck this little flower and take it; delay not? I fear lest it droop and drop into the dust

It may not find a place in thy garland, but honour it with a touch of pain from thy hand and plack it I fear lest the day and b fore I am aware, and the time of offering go by

Though its colour be not deep and its smell be foint, use this flower in thy service and plack it while there is time."

-Tagore.



### INDIAN OPINION

FRIDAY 8TH MARCH, 1953

#### Threat To World Peace

world peace.

On the homefront rac at tension, generated largely by Dr. Malan's Government, has resen to heights without caralle) in the history of the Union non-Europeans are steadily fising as one man against the racial tyranny advocated by the aparthoiders. With their growing attength and unity of purpose the weaknesses of apartheid become more visible and increase from day to day. This, in turn, has driven the Malanstes to the extreme of bringing before Parliament two Bills which were allegedly designed to deal with a hypothetical crisis which the Malanites believe will come about if the resistance movement is not stopped. These Bills, however, went to great extremes in concentrating very wide powers In the hands of the Minister of Justice.

For example the Minister alone can say when a state of emergency exists. After that he can suspend some of the laws of the land and take almost any action he likes almost against anybody he dislikes and still be under no real obligation to get immediate parliamencary approval of his deeds. Tyranny could not have bean more firmly entrench-

Dut behind this, there is a montality which even the

TIMBLE White voters of Afrikanas voters who did so the Union go to the much to put this Governpolls on April 15 in an ment in power must pause election which is as crucial to weigh very senously. for South Africa as it is for Most of them believe Mininter Swart when be tells them his tales about the non-Whites conspiring to revolt against constitutional authority. Most of them equally disbelieve charges of totalitarianism levelled against some of the Malan-.ite Cabinet Ministers. But these charges are not just empty talk. The Minuters themselves might or might not be totalitarians at heart. But the political forces which support them and give them political cower have distinct totalitarian characteristics. For ample, a few weeks ago at least one prominent Afrikaner publicly reported that he had been assaulted for having changed his political allegiance.

> This is not in any way an maignificant incident. expresses a quality of mind among sections of the younger generation of Afrikaners behind the Government. Political opposition, among these people, is a emme. Those who rebel against Malanism must be punished or, which is more frequent. pstyacised. other words some of the Malanties have abandoned argument, propaganda and persuasion as the means by which to further their point of view and are tending to regard force as the only effective argument at the r disposal. This is tyronny, pure and simple

which confirms what the overage men who blindly non-Europeana have always sald, however, is that the totalitarianism of the Malan-Ites knows no colour. The things that the Malanuca did freely to the African and Indian yesterday, with largely Afrikaner support, they now do to their own Afrikaans people! For, since when has an Afrikaner been assaulted for changing political allegiance? Since when has he been liable to being kicked and sjamboked to persuade bim to vote for a particular political party? Strange things are happening in this country when an Afrikaner can be beaten up for his political convictions,

It is true that the Minister of Justice has warned against this type of violence. But the warning is almost valueless because day in and day out the Cabinet riself sets glaring examples of tyranny by trampling underfoot the rights of the non-Whites. The Statute should not hesitate to three Book is replete with parlinmentary Acts in which the turn to power a Governman of colour is permanently humiliated. These things stop driving everybody to must in the end have a disaster

What is very striking and brutalising effect on the follow the people at the head of the Nasionale Party And when acts of violence of the type referred to occur, the Cabinet uself must receive its full share of the blame for this.

> The dominant issue before White South African as they prepare for the elections is whether or no South Africa will continue to be ruled by the sjambok

For the outside world the issue is one of the extent to which South Ala ea has committed herself to the policy of being World Trouble-maker Number One. At the moment, the African continent seether with discontent 国党副成功 racial distrim nation. Malasism will fan this into opes conflict between Black and White. This, in ture, will produce dangerous repercussions in many parts of the world.

It all adds up to one thing: White South Afna out the Malanites and rement which will at least

#### NOTES

Citilers Pleads For Coatition

A Ples for continue beimeen the publical Parties in South Africa was made by Professor A. C. Cilliers, of Stellesbosch University, at a meeting of the Lastitute of Citterabip to Cape-"There we only three real problems to be fought in South Africa-the danger of over population, soil trosson and the folty penetration of the races," he said. Industrially the country can carry 100,000,000 people-hut it cannot 'provide food for more than twice the present population. Soil crosios is the reason. "One-Party goverament will only make a mem of these problems. It needs both Parties. To get the wayon out of the fiver we must mapan born teams of oxen at one and each and pulling in appoint ducations." There were for obstactes to coalidos—ambrada endouy, entouty and district Ambition and jealousy could be evercome by expanding the Cabiner to 22 to include agii or 10 members of the Party of in power. "That should maid the page of ambition enfere by certain politicians." As for comity there was no spluties but time. Dutteral, too, wie ! semona obstacle.

Mr. Schooman Attacks

it (about

Mr. B. J. Schoeman (Minute) of Labour and Public Wodel at a meeting at Paul residented porusations against the Anghors Bubops of Nacal, Biografication and Johannenburg made at Mai of the wagon statead of one at , land that they were giving be direct moral support and cocouractment to the defiance eampaign. Mr. Shoeman said the Bishops and depied these allegations to letter to the English Press. He gupted from newspaper cuttings that the opposite was the case, and these custings supported his accusations. The Bubop of Johnantsburg had said, secording to Mr. Schoeman, that the passive resistance campaged was a moral judgment on the discrimination legislation. The Bishop of Maial, the Right Rev. Vergon Toman, bad said that the fairest African policy for South Africa was to com-Mence a continue franchise for the non-huropeans however loaded this franchise might be. This had advocated the normal voters' night for non-Europeans, which was also desired by the participates in the definece ram-DAIED.

#### Dr. Malan To Retire?

Dr. Malan will retree immediately after the election and by succeeded by Mr. Havenga (if the Nationalists wip.) it is rumoured in the highest purified Nationalists circles, says Mr. D. Pirow in his latest Newsletter. "But," says Mr. Pirow, "if Mr. Havenga did succeed him, wild men," of the purified Nationalists would an undermine Mr. Havenga's position that he would have to call another election within 12 months."

## Parliament Proragued To

A Government Gazette Extraerdinary, signed by the Governor-General, Dr. E. G. Jamen,
and the Prime Minister, Dr.
D. F. Malan, aunounces the
prorogation of Parliament until
Priday, June 19, 1953. The
Government intend to convece
the new Parliament for two months
and a few days after the General
Election—if they are returned to
power. If the United Parily
takes office after the election it
will also have to convene Parliament after that time

#### Police Leave Cancelled

All police laws throughout the Union and South-West Africa has been eincelled. Police beadquarters in Pretotia refuse to give any reasons for the cancellation." but it is reliably understood that n is "because of the election." Thus is the Brit time for 25 years that there has been a general enscellation of leave in peace time in the Union. The had peace-took ormaton was, as far as eso be ascertained, during the Fing Bill troubles in 1928. Shortly after the outbreak of war in 1919 all police leave was

atopped when trouble afost over South Africa's declaration of war. The general cancellation of leave IS & drastic step which is resorted to only in times of echergency. The Commissioner of Posice bas full discretion whether or nor he takes the arep. On previous leubividoj zi svesi excituzio divisions has been stopped when a crisis scose in a particular area, but a general stoppage throughout the country in peaceume is considered by men with tutimate police knowledge to be almost unprecedented. Ceresialy there is no recorded instance where leave has been cancelled because of an election. It is understood that the order applied from the base week-end until after election day. It has been modified slightly to allow men et present on leave to complete their bolidays without being unmediately recalled for duty and for those who have already apent money on planned leave to take that leave. The order was, it is understood, Esued suddialy without greliminary warming on Saturday.

#### First Young StA, Barn Parses Doctor

Mr. N. J. Randeria of Durbin bas just received a cable memore from his son, Dara N. Randeria, that he has passed but final year in the study of medicine at the Glasgew University. Dr. W N. Randeria will be the first young South African-hors Parses decroe. Dr. Nanji and Dr. Hira Manrk were the only two Parses doctors we had to South Africa who passed away many years ago.

#### Fine African Gesture

For the fourth time in the last few months a party of Africana will voluntacily give up a whole day to work without pay at Dog Markenzie's TB Settlement at Batha's Hill. Thirty labourers, the largest contingent to far, visired the freillement recent'y and spent the day excavating roads and digging feundations. The Africans will have a collection box, heavy with their contributwos, when they travel-up. Every Friday, which it pay day, the bor has been handed round and pennier, sixpenous and shillings baye been dropped in. They banded the proceeds over to Mr. Markenzie the following day. It is not the first donation they have made from their own pockets. Since they began collection has September they have scraped together about £25. The Africass, who are employed by an international firm of road builders. pay all their transport expenses. when travelling to and from the settlement. The fre lover them a larry and the hat is passed round among them to collect money for petrol and other expresses. This day's labour which they give so feetly us, for them, a way of expressing their appreciation for all that is being done for son-European TB sufferess and their determination to help their own people. On a recent visit to Batha's Hill the Africant were offered tea or coffee at lanch time, "Water is enough," they replied. "We have come here to work, not to ear and drink."

## Thousand Kikuyu Women Fetleian Gueen A peurise from 1,000 Kikuyu

women was sent to the Quren

last week by the women Labour

M.P.s. It asked for a commission of women to be sest from Britain in investigate the "most grave ni getirevarq noitentes tenena bac Kenya." In a letter to the Queen the Parliamentary members, Mes. Barbara Castle, Miss Jennie Les and Mis. Alice Cullen, said "We cannot, of course, take resposmbibley for all of the statements made, and some of them seem to we to be extended the expressed, but we do think there is a case for an loquity by a commo sing of women as suggested in the document." Four grievances were get out by the Kikuyo wamen in their petition. They said that becouse their husbauds had been arrested sthey were lefe unprotected to look after their bomes, children and holdings. They had become so alraid of the pulsee patrolling the Native reserves, that they and these children alept to the bush. They were compelled to work to the police camps where, they said, the police are in the habit of bearing us." Because of collective numubates, their property and stock had been confirmated in meny cases, and "our children ner left in a state of famous without support," The peution said that children were not attending schools, "because the Kenya Gavernment bes elosed our independent schools." "As women. we were very glad when we kered that Your Ma, city was to reign over us and we deeply hoped that out rights at women would be preserved by you as our leader and Queen. "We hand over our traubles and difficulties to Your Majesty and ask you to remember them and to see that justice is done. We loyal Kenya African women wish Your Majesty and the Royal Parody a long and prosperaus his during your reigo as our Queen. We ask your quick belo in alleviance our sorrows.

#### CHANGE OF NAME

In response to our request to our tenders for proposals to change the name of 'Indian Opinion,' we have now received the following names: 'Liberal Opinion,' 'The Statesman,' 'New Opinion,' 'African Dawn,' 'Times Of Africa,' 'Equality' 'Candid' 'Opinion' 'Justician' 'Truth,' 'Faith,' 'People's Voice,' and 'World Opinion.'

Readers are requested to kindly and further suggestions.

Manager Indian Opinion."

#### NEWS OF THE CAMPAIGN

Mil. M. B. YENOVA. Bines Miles of the African National Congress (Nata)) was arrested together with the following Congress members under the Confew Regulations fast wink: Misma Traise Gemede, Elizabeth Balose Dorothy Ngembe, Liha Najole, Mesers. Abraham Dame, Mina Mile, Regers Komalo, Peter Mathaba, Francis Miemba, Sakizendhia, Hisikia Sibira, Naph tai Zoodi, Jaseph Komalo, Jahannes Langu, Peters Nabiose and Richard Komalo.

They were all sentenced to \$4 days imprisentment. Mr. Yengwa in a statement to the 'Plath' said. "These bateful Para Laws are a columnes and I am not preparable to telerate them any longer."

#### Nene Arrested

Mr. Athmou Nees knowe popularly as the Lice of "Two Slicks"—Booth Road was arrested at the Berea Road Sumon for refusing to trave the "Europeace Only" welting room. He said "I am a son of this land why should'nt I sit where I like?"

#### Mike Taken By Police

At a meeting of the A.N.C. Youth Larger and Natal Indian Youth Congress at Lutholl Equare, the police took away the mike set. The meeting continued, however, without a mike



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#### WHAT IS THEIR POLICY?

By C W. H. GELL

IN a speech to the surman rebond of Cape Town. University on February 20 Six de Villiers Graaf didned the U.P. policy towards the Indians. As he is chairman of the U.P. in the Cape, his statement may be regarded as authoritative and it ogreek very well with what Mr. Strauss and at Blockmonths in a November 10.

Sie de Villiera and that, if the U.P. was returned to power, it would consider bolding a conference with India and Pakiston Nto find out how many Indians may wish to return to 15 one countries." This perman righer cumbersons procedure-even of the UP is enquantied to nothing more pregite than "considering" Surrey the quickest and chespest way to find out would be to ask our Indiana directly? Mr. Stenuts. havever, was a hirde more definite. He is reported to have said: "All positive steps will be taken by a U.P government to bring about a round table poeferrece with Ind's and Dakutan with a view to repairuting the Indians from South Africa." And Mr. Dauglas Binchell, the U.P. leader in Natel. asid in Durbin on January 10 that three was an agreement in 1927 between the Uson and Indian Governments "by which the Indiana were to be repatriated Many went and many come back and the acheure fell into abeyonce, We will have to go back and begin negatistions from that point."

There was, indeed, the first Cape Town (ne Malan Sastes) Agreement of 1927 between the Union and Indian Governments he which the Ueion was to proride free passages to India and a \$20 beings to any of its fadious estizent withing to migrate tw lades and the Indian Government assumed responsibility for their settlement there, Since De, Dongen has g ven motier of his Covergment's intention of repudiating the Serves Gondus agreement as for as it relates to the rater of Indian women or children, we may record here that this right was explicitly re affirmed fo the Milan Sastri Agreement, Those other clauses included loon is acknowledgement that the Uning Gavernment was contled in sieb in minblub Western tredards of civilization in this Country and the Union's accorpance of responsibility for the education, housing, welfare of its resident Indian population. This last clause clearly implies recognition that those Indiana, who do not with to repatriate themselves, are permanent residents of this youn-

try; and there is nothing whatever ro the Agreement - a nucl between two virtually sovereign states-to pastify Dr. Malan's outburst at Potchelstroom agiy two months after he had signed the document on behalf of bie Government: "The whole object of the Agreement is to get an many fadians repairmed as possible. ... All other points were subsidiary to this. The Agreement of not an executes in the usual stars of the term. The Union Governwas at Mari hard ton apply to way with regard to future legislation, and can impose any les vlation it likes in the event of the repairment propasal not working artificturily." No one will thier into treature with a Government which adopts this arrivale to contractual agreements; and the Nationalists have only theatselves to blame if their "pledged words" are universally regarded as mortblese.

Under the Cape Town Agreement 3,250 Indians emigrated permanently from the Union in the first years but thereafter the annual numbern felt steadily and the total for five years was not to,732. The second Cape Town Agreement of 1932 admired that repairmoon had failed because by that time over 60 per cent of our Indians were Union born. Teday the figure is probably about 95 per cent, Is it, therefore, likely that any submannial number will wish-men to "return" or "renatriate" themselves for they are Uniog citizens, very few of whom have ever been to India-to emigrate to a strange land, i.e. to engarriare themselver? Arb nor South African British immigrants or Germons, French or Holland ers if they wish "to return home." and you will get very similar ecolies.

But perhaps I am wrong, Disturbed by the great Increase of ducrimizatory measurer or by the payoutt advocated (not for the liest time) by a Transvaal Afri karne newspaper or by any other of the many contraventions of the Union's pledge under the Malan-Sastri Agreement culminating in De Malan's necocious us crance of 1948 that "the Indiana have no right to organd themselves at a sattled part of the population and must be prepared to remain in South Africa under rattrictions. perhaps many Indrang do wish to "return" to India. But aurely India and Patenten would need to be convinced that there was a genuine demand for "reputigation" before they engranced to wadertake the tenually concentrable bunness of negotizing with the Union on such a basis? Has the UP satisfied itself that such a demand exists? Por the party con be quite such, even if Mr. Steydom had not fold it and his own party on at Newcastle on November 26, that neither India was Pakitian will agree to any larm of expateiation under distent.

The second point in the UP. policy, according to Sit de Villers Grast, was that "whole Indiana continue to aky themselves with another nation and regard themselves as a part of lades rather than a part of South Afr.es, political rights should not be given to them." And Mr. Mitchell at the end of October told the Indians that they must stop "their perpetual shouling for bein from overseas." They had to adopt either a South African utitude of an Indian out. Mr. Straugs postificated in a monitar vera about their layalty to It dis appearing greater than their loyalty to South Africa, which, lie thought (with a sigh of relie(?) made the question of their political rights "hypothetical." One reight well question the wording of these phrases. Who, speaking on behalf of whom, has abied houself with whom? Unless we see descending to the level of the Nationalist meascore about our Indians acting as agency of India's surround application to use Notal as a duraping ground for her surplus millions. In what way precisely have our Indians manifested loyalty to India and disloyatty to South Africa (as distinct from dusantifaction with some South African policies)? And who in the context is "South Africa"? White South Africa only?

But supposing that India abstained from exercising her undoubted right to press the Union to fulfil the obligations it volum rapily undertook in 1927 and sugposing that our Indians renounced this "alliance" with a foreign gamer (whose validity within certain femile the Nationalata tackly recognised by accordance with the ladian Government in 1927 and 1932) in order to reliume their on for entirely abscrive, unaided efforts to secure political and municipal rights in the land of their bresh by reading addresses to Europaum politerious tad interviewing such politicisus as igreed to rec live them, what righen is che U.P. nom for ban it aver been) prepared to grant them? What have our Indiana to show for many years' 'regroup in South Africa? And the bollowness of the U.P. replica tion that nely these "foreign als sace" stands in the way of to ercased Ladino eights is completely exposed when, in the next breath, Sur de Villiege Grauff, Mr Straum and Mr. Muchell like a

well-drilled chocus enclaim: "By taking a leading part in the Defiance Campaign Indians are cceating a state of public opioion which will make it extremely difficult for any government to s"ord them political rights." There you have it both ways For, when Indiana form an alleance with follow-South Africana in the only course of positive policical activity open to them. that too is considered a ground for denying them the larger righty and opportunities for which Africans and Ind see are now fighting toenther.

It is hard to resist the conclusion that the U.P. is dissembline The Nationalists do have the edge on consistency. You know where you are when Mr. Steydom anys "The White mon will only sucexed in remaining in South Africa if he retains all power m bis hands." Or when Dr. Otto du Pleases sayes "We Nationalists believe that White supremary most be restationed for all time But if we honestly don't life that policy and its implications, how are we to help its protemed opposents to reach policial and moral maturity (and political sower) if their own utjerances are to confused, obtunt or merely (e.g. the proposed conference to h. India sod Pakiston) pointless?

Sir de Vilhers Grauff ended bie speech by re-affirming the U.P. a. o'edge to consult African opinion and said that the party frage of geitnesenger erabes! aterabom African opinion when it could consult. This might be comforting if one knew who these traders were, whom they represented and if one was given some juking that the U.P. contemplated nembing more countrocrive than a glightly less agertanive application of the escial status que. And if Africana are to be consplied, why not Indises and Coloureds too, so that we can have a real racial getlegether prepared to consider, unt only what the Europeans are willing to concede (if anything), but what the real greevances of each community are and how goth group can accommodete itself to the needs of others, or good up in bours should? Only by same such process and the increasing ascor ation of all race groups in the bottoess of government ess. we make South Africa a co. atry which diservedly earny the devarion and loyalty of all her citi-

#### Mr. Gild And Mr. Gell

her Gild has taken me to tick for "deleding myself that the Russians have suddenly become eastellate." He and I have, however, a large measure of communground, We are agreed that Comrunnism is alterretically against racial discrimination. We both auspect that the motives behind the Prague treats and the allegations against the Moscow Jewish doctors may be connected with Russian designs in the Middle East or with providing acapteout for injernal diffigulties. That we should nevertheless come to widely different conclusion is partly due, as Me. Gild urges, to lack of enticely reliable evidence (which is seldom, if ever, fortbeom og from behind the frog Curtain) and partly to a possible ambiguity in the use of the word "racialism." If Mr. Gild will re-read my article of January 30, he will see that I nied the word in a politica ! sense (though I must add that at maker little difference to the vienms whether the reasons for discriminating against them as a race are publical or something class). I fully concer with Mr.

Gild that Russia but eliminated some espects of racialism. But, by demanding that all its subject peoples shall mareservedly merge their distinctive identifien is \$ monolohic Russian panepalam, it has frequently ecemed to practise & rigorous type of political racialism. To what extent the process that has been applied already to Ukrainians, Georgiant, the Muslim peoples of central Asia etc. is now to be applied to the Jews and in what degree this will fan the flomes of the anti-Semirism which has so long been larent among the peoples of Eastern Europe and Western Russia, only time will fully tell. While we await that verdict, Mr. Gild and I, respecting each other's sincerity, will no doubt continue to differ amirably about the most reasonable apperpretation of eur

#### THE WIDER WORLD

"FQUALITY"

By JOHN GILD

WHEN Mes. Ballinger was speaking in the House of Ascembly the other week, a Nateonalist asked her if she sroud for equality between White and Black, and she reputed no. I find that teply disply disappointing The single word Equility can no doubt be confus ag, but I wender what kind of inequality Mrs. Balling's wants to maintain. When people say that they want equality, it is understood that they mean equal opportunities, Le to education, to earn a livelihood, and to enjoy life. A few months ago Mrs Baltinger signed a public man festo pleading for "equal rights for all civiliard people and equal opportunities for all to attain civilised standards." That is a good slegan. Why sabuld Mes. Ballinger reteen, feom any of his implications to the face of Matienahiti host hig?

Liberals must beware of weakcaing their case any further. Now
that the Communists have been
officially suppressed, "liberal" is
becoming, on the hips of the
Namooalists, a term of abuse only
a shade weaker than "Communist"
used to be. Instead of asking
your appoints, "Are you a Communist?" is seems that the thing
to do now in to demand whether
be believes in "equality"—and
watch time run away.

Men. Ballinger is the fast of the opiginal Native Representatives in whom Africans once had faitly. The way in which she has ee frained from contact, let alone sympathy, with Congress in this time of cross his already dominated for presuge. If, to additional presuge.

tion, she is now going to stand for some kind of permanent in equality, Africans will lose their last sheed of british in the value of their White members of Parliament.

#### Betrayal In Rhodesia

The Brutch Government is dealing a heavy blow to Alrica in granting responsible government to the small White minority in Rhodena. The parstitution makes it clear that Britisin is about to surrender all prelegge of trustee-The White voters are assured of a two thirds majority in the federal Assembly. Any future amendment of the consillution can be made only with the consent of the Assembly itself which is far more likely to reduce thup to increase the African above of political power. As for Asians and Coloured people, their rights are not even mentioned.

Why is Britisia so determined to force federation, and with it self-government, an Rhadesia in noticeage are middle of upper adi from Africans? I believe that this is the answer, if there is further delay, African political organisation and especially the African trade unions in the copper mines, will grow attonger. Once the White settlets and miners are free from restraigt by Whitehall, they will soon make new laws designed to hamper African or ganisation of any type. I predict that the tolour bars so common io Southern Rhodesia will apread beyond the Zambest. The time will come when central Africa will no more be an investor's

paradise than the Union is today, and for the same reasons.

Pederation will, however, not go through without souther battle. to Brita u, where there to far mare public forerest in Africa than to the past. Landon news. papers have carried many letters Spd articles critical of the scheme and even the Conservative papers are on the defensive. Some of this ferment is due to the African Burene (69 Grest Poter Street, Landan, S.W.I.), a body started by Michael Scott that has attracted support from all the political parties. In its latest Information Digest, I was amused to read thir Quétaliée: -

"It will be an ill day for the Native racce when their fortunes are removed from the impartial and august administration of the Crown and abandoned to the fierce self-interest of a small White population." That statement was made by no less a person than Mr. Winston Churchill! It occurs in his book, "My African Journey," published in 1901. It is rill true—though I don't suppose that the author still adm to its truth.

#### Chins And Har Past

The book I recommend this week is "The Making Of Modern

Chics" by Owto and Elemen Laturnore (Ailen and Unwie, 1945). It is a short history of a great country about which we all koow far too little. China is obviously destined to remain our of the great powers, whether the United States chooses to recognise the fact or not. Mr. Lattimore at an American professor who knows Chies well and who loves her people. 'At this moment be is still being accused in Winbrugton of having betrayed his own country. Americans are busy looking for scapegoots on whom to blame the failure of their policy in China. Mr. Lattimore's real the first to admit the folly of supporting Chang Kai-shek's corrupt government. That was years before it was finally overthrows by the Chroste people themselves. To understand the DIW China, we must understand its apprent past, and not least the ignoble part played by selfich profit-seclaig foreign interests.

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## SEETHING SOUTH AFRICA TO-DAY

by HOMER A. JACK

(With The Kind Permission Of 'The Christian Century')

П

#### WHAT IS APARTHEID?

THE widter to South Africa or the resident there, need not take ferross to the theories. of white supremney to understund the segmention every uppewhite lives upder every months of the day and night. There are ancetheld (sepregation) laws and customs orgalating avery aspect of living, titerally from the crodle (the unternity bospital) to the grave... not to member the posteroctom unpprinalizate mbich by law can be performed in the Transvani only by white physicians and while medical students on white cadavers.

But South Africa has six thuncom of terrenties, for theorem are executed to matters though they make no reid difference to the cloves. The masters, despite their cal. learness, must believe in a system, mait have a la th. Cor many years the creed of record was represented by the benders of all parties in South Africa: not until the ascendancy of Dr. Malan & Mattonalitete (the Matt) an toge were ihtbe thentien tied up juto no ideological package

#### Studying Race Relations

Ever rison the South Atricen Igejituje of Race Relations Was founded to 2000 with funes from the Curnegie Largeration, the South African incitte have ut feeled it and its man lactual studies. With the stendy rise of Alexander ballion illem bawever. a number of the Nationalist and tallactuals realized that with powae enme nerpoonibility, Just before Dr. Milan bimg late pfice, the Nationalists estab lubed their awa nationwide rare relations organisation. It is popularly known at SABRA, which alouds for Suid. Afrikabuta Buen ver Rassa Angelennthed:-South African Fucests of Raviul Adams, It is non-political, non-profit arguntation and one of its purposes to laudable enough; "To encourage and we k for peace, goodwill and coconcession between the versions ections and most of the paperlation of South Africa.

figBRA today has about 700 ladies duch member, - mostly Afrikagers and, of oneres, an Africant-good about 100 u.S. Inted improvations, including all three bianches of the Duck Reference Church in the car is in Principles G. S. A. Gerdager of the S cileabouth. Theological

Strainery (his field is motional and its heard of directors in cludes some of the leading Nationaless retailectuols, among them a moderator of the Durch Reference Church, appeal members of Pattingent on nathropologist, the Governor-General of South Africa and the Secretary of Nation Africa.

SABRA's Melo Kompf is a new pamphist outlied "Integration or Separate Davelopmen't" In this the SAORA entablectuals instead to neger that there are only two solutions for the racial problem to South Africa: Integration or separate development, Integration will lead to assumilation. Propaga from of this doctrine would lead its proposests messing the Darled Party-rate libe political and social milderners," Then in a respect of compastion JARRA asserts that Pibe integration policy in dishapest towards the Banto (that it, the Africa) population, as it eventes the impression that their notelical demands (for voting privi-(eges) will be fally nationed when so fact the colegration responses are well aware that the Europeaus will gaver allow such a development to take place, tince their pelitipal lander. ship must of acceptity be threat ened by it."

Thus climinating integration at a valid atternative, & Bica become to build a cass for its noting and total organition The SARRA professors are not factels in the traditional court, for they naver openly exect that blacks are inferior to whiten. The Africant may be culturally totation at the moment, but "in the not too diptant future the apparement ettern of Bantu porfery will have reached the lavel of the lowest tirate to the Europten sotiety. This progress on the part of the Africans will ultimately result to over of the three possible nutrouses; oppression at blacks by whites, appression of whitm by elecks or "complete equality beime in the two communities?"

#### Sabra's Race Policy

At this point SARRA drugs out the mointness. For the part decade or more the racial policies of the Nationalists have been popularly called asserbeid, meaning "apartimod" or a mare of separateness. BARRA claims that the Africans, and the world.

insounderstood the teem and thought of it no being noly bogotive. It now prefert to use the leager but more "positive" porase, "complate cenarate de velopmen! " piburming reforted to he "territorial mporation" or "distinctive development," (This is not wellke the goth state Idea or the "Black Repub her of the U. S. Community ft is not HABRA amphorites, mere "local experation " which bus aristed to South Africa for centuries and increasingly where 1948. Such local arparation con only "postpone the avil day" of the topping of white supremocy, and sadeud by attempting to fellow a policy of merr portpongujent white South Africans are today marificion their beer tage " for the take of fountdiate gene "

The essence of the R-RHA plan is a revolutiousry and aupaneten iden Si militen Afric make to be provided with "arpay which must beeve at tol semed (astribet her (agorrae the d ferent Bantil communitim" Knowing that its solution can be attacked from the weempoint of practice bility as well as theory, SABRA trice to mutter facts and figures, but all lie respectively can really say in that "the reparation policy in practikable provided the European population themselves dantes it." la demanding exercises for pringlole, the SARRA theorists are elequest; "Many to the Euro-Deal community derive comfort from the boowledge that servant how lim or servent and Mary in there atwage at their beck and gall to carry out their least wish or command, to do the dirty work and to provide Inhous where peeded. The Baranesas bave built a small pagedite for thempelves on South Africa with convenience, earn and comfort or the chief custoderations."

The Stellenborch professort warn that it would be "neelerable for the European community to rely on its own tocourses for Jahour, funtend of leaving such an emential part of the national life in the hands of manhers of another race." but they keen that even their fellow professors and predilionia with not, dispense with their Jims and Marye, so th y come up with a comprom so formula \$34th Africa can eat its cake Otcom erprenty) and have it (chasp, anusdent labour). The Africans can live permanently in the reserve and become part of the political and somal structure of their news communities and anlion, and come into the white towns and white ogricultural near under a system of "sayretory labour." This is nothing new, of course. Inday several bendend thousand Africans nec enigratory laborare in the guld miner—sea of the underst chapters of Industrial application and social disorganization in the modern world.

Knowing that their own play, If elewed in terms of accommits by the expert and in terms of towns by the vater, would pul them also late the political wilderness, the SABRA idea. logists cost one eye at America. and arrest bounfully, "It should. be possible to obtain overteas hospital assistance in the dovelopesent of unitive territories." They come up with abother possibility: "It should also be possidered whether the Banto community themselves cannot be made responsible for the payment of a persion or all of the interest and redemption on such leant, (for) it can bardly be ospected that the European population should for ever be prepared to play the tole of cconomic entredien."

#### Plan Under Scruting

This plan to turn the clock in South Africa and exile 85 million natives to the reserves to utter nuntrass and conscinulifically demonstrated as each, The saber Native Laws Committees under the chairmanch a of Justim H. A. Fagon studied this breit problem for two years. In the famous "Fagan Report" of 1948 the commission stated that (r) the idea of the total ergregation is completely impracticable; (a) the rami-te-urbon movement of the Africane is a natural accommic necessity which cannot be revetted, and (4) the textever are oncapa le of supporting their present population, fel ulone providing for the vanity inscanted numbers that would be there if all the Africans now souding sufcide the reserves were to be real back. The Commission also erificised severely the system of migratory. Inhour.

Hobody can take this SABRA plan secondly, yet nobody took Roller seriously rother. In the metulime, the SABRA solution has the distinct user. The Africast new boom got salv bow far the SABRA theoruts are expedie of companion and scientific research, but how much they would not their fellom Curoposes to tageifi.a for the African-with the Africa can, naturally, contributing his phier. (The Coloureds auf In dians do not yet know their fals, rises SARRA admittedly bus had its hands full desting with the Afocase,) The National Party, while it is not completely identified with SABRA, can use this some when it is populating . -- rape in by during the election campaign due before October 1953-for bet

baving a fully worked-out, Iragrange policy. It is known, however, that I rime Minister Malan and some of the moderates—for he is a moderate ou race items compared to some of the younges members of his cablest—bave criticized territorial aperiheid (they still use that minunderstood item), although the Group Areas Act passed in 1950 would be the first long step towards this goal,

### Dr. Malan's Rece Policy

The dl@ecencer. between SARRA's policy and that of Dr. Malan's National Party may be found to a booklet recently published by the State Informstion Office, Life and Policy of Dr. D. F. Malen, After telling how "this lender of a vicilo Bouth African nation emerging into world prominence" received a Doctor of Divinity degree at the University of Utrecht, the booklet rave that the National Party derices to "fostet & spint of mutual coefidence and cooperation between the races " As for the non-whitee, the Party "accepte the Christian guerdian. ship of the European race as the basic principle of its policy with regard to the non-Europent races, and desires to furnish them with the opportunity to develop themselves in their own press in accordance with their natural genius and expecity. and to ensure for them lair and (upt freatmost to the administration of the country." To queré against any pouribility of misunderstanding, the book. let emphastter that the Nationalieu are "definitely opposed to say miscegenstion between the Europeana and son European racer" The Petry's pancy is amoular to SABRA's so that it Invotes the territorial, political and residential aspetation of Europeans and non Buropeans, but it defect from the SABRA la ittenboy tol gorlies or neld reparation only "as far as posamble.45

To the Programmes of Principles," that National Party adde that it wishes to "protect all groups of the population Agencyl Assets immigration and competition, empay other means by preventing further encroachment on their means of herely. hand and by an effective schome of regregation and reputriation." (In a plant on "public morality," the party "recognises the duty , of the authorities.... to oppose all un-Christian practices in the national life, and to melatain a high roorst code, at the same " tions taking late coordenation. the freedom of the additional citizen in his own sphere,") "

### Where Does United Party Stand?

If the racial theories of SAURA and the National Party are herdly distroguishable, one would hope to had a clear-cut difference to the programme of the shiel and only Opposition, the United Party. The Intest policy statement of the United Party starts of we'l enough with a call for "a ported fouth Africa material with "freedom and dignity of the individual," But the newl point in headed "White leadership with justice" and declares that "to mainlain and vindicate European Jeaderobig. the United Party stoods for a feir dest under white leadenb.p.

Supplementing this brief platform, the booklet Native and Goloured People's Policy of the United Party explains the policy to detail and makes this statement of principle: "The Party ...it got in favour of a policy of equality or assimulation and (lands (a) for the majplepance of a policy of social and residoutied separation and the avoidance of race intermistore and (b) for the development, while taking account of the difference referred to, of the Native peoples in their own and the coupley's satereste." There is obviously a difference in the way the two Parties, occe in power, have curried out their respective policies. The Nationalitis have been rigid and severe: the United Party has been mora plusble sod legient. Yet both whot white supremacy, whether the sous "guardianship" or used be "Izaderibip " Mott' pap-European leaders seem unimpressed by the numbers between these two major parties to their stand op "antive policy."

Of all the raciel theories put forth by responsible non European groups to South Aireca, perhaps the most saturactory u that of the Spoil African Justitute of Rece Relations, One would expect the Institute to have the same relationship to the Opited Party as the Fabias Secrety has to the British Latinut Party or SABRA to the National Parly, but the organisation is completely non-parties and has no direct relationship to and precious little induence on any power group,

## Institute Of Race Relations

At the request of a Government Commission, the Institute recently reformulated its prisesples and methods. It considers a policy of total australation "not acceptable and equally impracticable," But if it rejects physical assumilation, it is believed that besic cultural

arrimitation is possible and desirable and is todeed proceedlog apace today. This process of integration, the fostilute predicte, will continue for many years. The present pattern of society erhibits elements of togregutton, of infonor peralicitem, of estimilation. Then the lorlitute bedges a bit by stating that "for the present the welfare of the causiry and the mamtenance of Western civilization envilonation depend upon the continuation of European (artonurs and responsibility." However, at looks to "the progressive acromption by Alizetags of the standards of Westers civilization and of the duties

implicit in the acquisition of foodomental rights as the only way, in the long two, their way, in the long two, their Western evaluation can be preserved in South Africa." The fostitute concludes that "the choice for European Bouch Africa is lafth at feer, Christian democratic ideals on the fallacious and deceptive policy of apparent efficience form based upon permanent white domination."

Despite its severe limitations, that is one of the best policy statements coming from white South Africa. It is a pity that no political party in the country date adopt it.

## PROBLEMS OF UNION RELATED TO AFRICA

MR. ROGER BRICKHILL,
Organizing Secretary of the
Torth Commando on the Natal
Coast, who has just returned
from amending the Summer
School on "South Africa in Pecspective" held at the University
of Cape Town, and that the coust
profound impression made on
South African students was that
the problems of the Union could
no longer be considered without
relating them to the rest of
Africa.

He told the 'Dady News that the discussions showed that in the Cape of least there was a greater political awareness than in Natal. There was great need for summone to take the first step in Natal in educating so apatheose electorate on the viral immed at stake in South Africat today.

He said: "For good or bad there is a new spirit among the non Whiter in Southern Africa. Many States have recognised this, but in South Africa we have our only failed to go forward, we have actually gone backwards.

"Lecturers from terratorist outside the Union were horrified at our apparent complaceopy.

"One of the most increasing features of the course was the number of young people present. The University of Notal has no extra-moral department or me might suggest that they emulate the example of their sister university."

The lecturers on the course at Cape Town included four es Covernors from British East Afri ca. e ght professore Mr. Mersinik Clark on Communications, Mr. Harry Oppenbeimer, M.P., es mining, Dr H J. van Eck so secondary industry, General Thereo on military portobal and the director of exists mural studies of the University College of the Gold Coast. An African from Natal, Mr. S. Ngcobo, and Mr. B. A. Naidoo and Dr. R. E. van der Ross, spoke on Africans, fedure and Coloureds respec-

The course concluded with a round table discussion by Mr. Harry Lawrence, M.P., De Otto dat Plentin, Mr. Theo Lovell M.P. and Mrs. M. Ballinger, M.P.

Among persons arrending ment Americans, British, Rhodesunts, Australians, Swins and Chinests, Mer. J.G.N. Straum, unfo of the Leader of the Opposition, also arrended. A group of Natal Torchmen who were granted burnaries by the Natal Court Region of the Commando ment also present,

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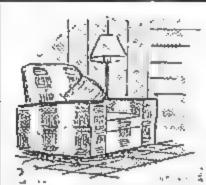
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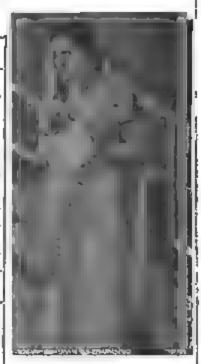
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AFRICAN VIEWPOINT

## AFRICANS AND GENERAL ELECTIONS

By JORDAN K, NGUBANE

With the South Africa goes to the an honographs and democratic the pulls on April 15. But the White politicians and newspaper semmentators have told by that the election will be one of the most arnolal for South Afeloa. And ernofol it will be, for if the Makinites are returned to power they will take that as endorsement of their racial tyrange, their contompt for the Ro a of Law and their stwoke on the Jadlolary. Table, to tare, will embolded them to tetari inorcampair to hardh and dyramoses measures to discor by force non-European demonds for an efficiency say bed adt to formereved at the lead

What lies in store for us, as well as for avery demonst, for that matter, from the Malantia elle le prystal alear. The man al colour can expect no querier and bluesif has appreciated this so keeply that he is now more determined then over to field no ground.

What is generally not understeed is what will happen if the United Party is recurated to office. There is a hazy fiden that Mr. Straues would not be se bad as the racial fagation who rale the country to day. On the face of It, the Darted Porty is not as fannalest in the hatred of the costs to seem set to Malantics are. This does not erise and of ony love of |marker for the man of colour. Tue concepts and political interests served by the Dolled Party are mob that this Party can aptagonotarion bitom to acidità esta paly up to a certain point and not beyond. For this resson the United Parcy Irels constrained to advocate a policy which, when contrasted with Apartheld, anpears alightly conciliatory.

But the attlings of the Party towards the anti-deflaces Acts shows clearly that when it comes to the fundamental question of roos, it is not much different trum the Malantter. & oloser examination of the Party's dedeing not to full into the Malanita "trap" on by the two At a reveale two things. Firstly, the United Party resistes that in second weeks there have been sign-ficant societions of Breng b to its side. The odds between it and the Malaulter, at the time of writing, are about even. This mild obsuge in White opinion creates, for the Dalled Party, the gereibility of being retorned to power. If that happens the Party feels lowardly that it would be power- less to gettie the metal solale

way. Although Mr. Strauss bas tadi pologooga ol busi seed he will consult with the leaders of the African people he has rerepulsuals swided saying precisely what the basis and like agoltationess seeds to eggs be Ble retternee to speak bie mind more freely might be a isolical overof-election stillade. Be that as it may be. But coming as it does from one who m ght form the Government on April 16 and against the background of the feet that his stilleds lowerds the definees manpaigo bas much in common with Dr. Malon's, it confirms African fenen that Mr. Birnum and his Party have no better colution of the sasial problem. then the slatebak and persontion legalised by the Swart dancaes

Secondly, the United Party might be realising that it could not afford to violate the Cogatitution or treat with contempt the Role of Law when it has had to say so much in defence or praise of these. It might have tell, when Minister Bwart came with his two Bills, that he would do the dirty political work and draw world oppenbrium on his political head only to leave the United Party with exactly the tools it required to orush the resistance movement.

I wish I until be proved wrong to seeing United Party policy to this light. Defortamalely there are obsticute facie at which our capnot block There confirm Airlain learn that suce in power, the United Parts's soverity against nonvioleni egitatione for reform will differ from Minister Swart's only in degree.

It is against this background that the present stilings of the African National Congress bus to be seen. In a series of wellattended provincial conferences last month the Africans decided to wage the struggle with renewed vigour. There was keen appreciation of the fact that in some emends)s the two Swart Acts necessitated the employment of more effective troulers in the day to-day non violent struggle to free South Africa from the tyronny of race. Suggestions were even made of a stocoars of work.

Against the besigneded of these conferences the leaders of the thirthoon movement mal in Johanneshurg, towards the and of the month and spreed on a course which should make

realise the dangers to which Melaniam has already driven

The leaders of the pop White peoples realize that the struggle will have to be a long sad coacly one But this has only steeled their determination to fight with renewed steength-They have not been deterred in one way he the Swart Acid. Their pailons! organizations might be bouned; a stell of emergency might be declared and the lenders of non-White cololes felled. But the struggle will go ap,

From this sogie the return to power of the United Party will not be something which

avery thoughtful Whi.a voter the African National Congress will welcome with whoops and obsers. The leaders of the African Notlocal Congress bavo prepared themselves to soob a way that wholber Strauss or Malon is the next Prime Manister should not be a point which affects their stroppie very materially.

> The African National Congress bas on telding falls in the strength of its followers to snsure respect for their wishes in the end. While it has shown that it welcomes within the told of its other sending demoorate from avery racial group 1. does not beltere the United Party, for example, is genuinely democratio.

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## INDIA LETTER

From Our Own Correspondent

Bombay, February 18

ME South Alticoa Government's Bill to smead the Criminal Law nod to acquire wide powers to could the Civil Disobedieces campaigo in the Union and the heart pupulberat meted out to Mr. Manifal Gandhi and Mr. Duncon bas been soverely criticised by indien compospera and politicians. The cancellation of the Gaudhi Smuts agreement, to which Dr. Malon was also a party as a Minister, bas also provoked barrb comment. The comment in the 'Times of India' is typical of the general togo of the criticrew. The paper writes: "Even a mapled would shript from the hand of terror which Dr. Malan teebs to institute in South Africa. That his Government would ask for wide powers to Authoritis the fall-stence comparge against opertheid laws was brown for a long time. But the provisions of the Criminal Law Amendment Bill published this week are so savege that even lage who bays known the record of the Malon Government have been taken aback by it.

The drastic penalties provided in the Bill ledged show that Dr. Walso wasts gothing less then the total liquidation of the African National Congress as well or the South African Indien Congress and avery other orgaatention Usat deced to raise its voice of protest against oppresgorginant top at 11. twel aves that the provisions of the Bill bave elarmed even white Opposition parties. Whether the opposition to the Bill will be strong ecough to make itself felt is doubtful, But what fe not in doubt is the fact that the South African Government's bysleria has reached a point where it threatens not only to destroy the last vestiges of damoeracy in the country but also to lajure the interests of the white copulation."

President Dr. Rajendraprand also referred to this in his inaugural address to the Indian Parliament. The Government of India is considering steps to be taken in this regard and their dension will be known soon. The well-boows Gujarnti writer and Gandhite leader Kake Sahlb Kalcikar expressed his lateration to pass his last years in Africa. He declared in an address at Bombay that, "following the noble scholosophy of Mahaima Gaodhi, Mr. Medical Gandhi and his associates are struggling to get justice for the Africans. That some religious-misded Europeans have also joined the struggle in a happy angury."

The agitation against the Sales Tax Act in Saussabtes has based out and Proja Parabad has officially decided to call off the struggle. Saurasbtra Government has released all the persons arrested to this connection.

The Government of India has struck a major blow to Praja. Parlahad againstion in Jammu by large-scale arrests of all supporters and sympathiters in Jan Singh, Bindia Kabasahha and R.S.S., in Delhi and Punjab. Agatation to merge Jammu completely in India and apply all the provisions of the Indian Constitution to it, have been going on for months. But the Covernment of Kashmir are determined not to bow to this agitation.

to Hyderabad Shri Rambrithns Rac's Micistry has resigned: After Pandit Schre's criticism of the number of Micisters, it was decided to reduce their number and reattocate the portfolion. Mr. Rea is given the task of forming the new Micistry.

Saurashira High Court we upheld the scotence of any years' impressament and a bus of R4, 2000 awarded by a lower Court to Prince Nismalkumar of Shavongae in the Rib Discoily case.

The Government of India has decided to start a Television Station as an experimental measure, If this measure prover to be successful, then other stations will be opened.

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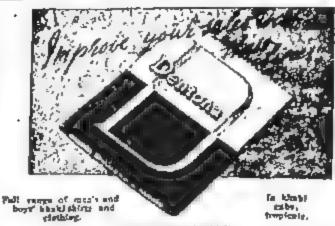
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# OPINION

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## Real Peace

If we are to reach real peace in this world and if we are to carry on a real war against war, see shall have to begin with children: and if they will grow up in their natural immeened we wou't have to struggle. we would have to pass fruitless little resolutions but tur shall go from lave to love and peace to peace entit at last all the corwers of the world are covered with that peace and love for which consciously or nuconsciously the whole world is hungering

-Mahatma Gandhi.

# All Sane Men Mourn Stalin's Death

ARSHAL Stahn, Russia's great leader, died on Thursday night March 5. May his soul rest in peace. Though there have been some unbecoming remarks made about him by people who should know better, we shall record here tributes we take pride in associating purselves with:

Mr. Nohru (India): "A personality of exceptional gifts and great achievements. The history of Russia, and indeed of the world, will always bear the impress of his endeavours and accomplishment."

Mr. Clement Attlee, Leader of the British Lubour Party......."There will be world-wide sympathy with the Russian people at the loss of a great national leader who, by his courage and tenacity, brought his country through the perils of the second world war, and played a great part in defeating the Naxis."

Mr. Trygre Lie: "On those accasions on which I had the honour of meeting Mr. Stalin, I have been deeply impressed by the qualities which made him one of the outstanding statesmen of our time."

Mr. Lesjer Pearson, President of the General Assembly of the United Nations: "With Marshal Stalin's death the United Nations had lost one of its founders, and the Soviet people had lost the min who was their indomitable leader in the struggle against Nazi aggression."

Mr. Sydney Holland, Prime Minister of New Zeidand. Stalin's death had removed from the world scene at a critical time one of its must powerful leaders, one whose influence and achievements have been of profound significance in our times.

"We remember him today and honour him as one of the great war leaders. We recall how he railied his people when they were almost overwhelmed, and how he led them from the brink of disaster to march alongside British, American and Allied forces to share in the decisive victory which they won over the forces of Nazism."

The Dean of Conterbury, Dr. Hewlett Johnson: "With the death of Joseph Stalin a great figure passes from the stage of history, a death mourned as of a father by 200,000,000 in the Soviet Union, and as a liberator, friend and prophet by 800,000,000 from Prague to Peking, and hundreds of more beyond

"I vividly remember Stalin as 1 met him and remember our long conventation. He was calm and composed, friendly and approachable, simple in manner and direct in speech, untouched by the slightest suspicion of pomposity."



## INDIAN OPINION

FRIDAY, 13TH MARCH, 1953

## Marshal Stalin

RIDAY morning March 6 brought the shocking news of the death of Marshall Stalin. It is a loss not only to Russin but to the whole world of a great man. He was not a man to be spitted upon as some who ought to know better have done unbecomingly. We heartily join those who have paid the dead mun the tribute he well deserves. Though the workl has unfortunately not yet won the peace who can deny that a large share of the credit goes to Russin led by Josef Stalin for winning the last war. Is it to be forgotten. so soon how the Russian men on I women bled in their millions to save the world from the Nazia? And would the Russ and have been able to do so had it not been for Stalin's great personality and power? We must reverently bow to it though we may not agree with his methods.

le is utterly foolish to think that Communism is dead because Stalin is dead It is just as much as 10 any that the Nationalist regime will die in South Africa if, God forbid, we were to lose Dr. Malan. There was nothing evil about Communism at such. All those who are suffering under the heels of capitalism are, at heart, virtual Communists What is objectionable is the way it is brought about and is being turned into another form of imperialism, Nothing achieved by violence will live long. The last war

should have brought this lesson home to the world which unfortunately it has not done. It only shows that the world is in for dorker days than it has passed through, means that the world will come to an end. The world will be saved not by curaing Nazism, Communism or any other 'iam' and those who gave birth to it. It will anly be saved by reflecting on the causes that gave birth to it and by acting speedily for the removal of those couses cursed, Stalin was cursed and they have gone. Today Dr. Malan is being cursed. He too will go but there will be no peace until and unicss the Causes that brought them into being are removed. Those causes are selfishness and greed. Were it not for the selfishness and greed of the two and a half-million White people of South Africa who have assumed power to rule over four times their number according to their will; ware it not for the selfishness and greed of the capitalists who hold a monopoly of great industries and wax fat on the sweat and blood of the millions who have been kept as seris by man made laws utterly disregarding the law of God, were 11 not for the individual landlards who own vost tracts of land and think they are fords of all they survey, and do not think for a moment of the millions who have no land at all and are not prepared to part with an inchof their land, South Africa would have been a land of peace and contentment with no "problems" to speak of. So Huler, Stalin, Malan are the products of our misdeeds. They may disappear in person but that does not mean that their spirit will not prevail. It shall pre-

vail more forcibly than ever even as I littler has passed away but. Aszism has become all pervading. Let Marshal Stalin's, life therefore he a lesson for us all. Let us imbibe all the good in him and discard all the bad. Peace he to his soul.

## NOTES AND NEWS

Confusion Over New

Graup Avie

The Durben City Council's Group Areas proposal bave been confused by the Government's lacest directive which insute that African workers is urban areas most eventually be housed in areas specially set aside for their occupation. Extranons to African compounds outside these areas are not permitted. This may mean that larger African randential areas will have to be provided, involving, possibly, encroachment no proposed European and locing areas. In a tepert to the General Purposes Committee of the Durbon City Council, Mr. E. Havemana of the Technical sub-Committee on Ruce Zoning, mys that the race runing plan was based on the assumption that a subiscont set to deproport the annual increase in the African labour force would be boused in indescript and commercial areas. "It is not quite elear whether the tures 'areas specially see ande for African occupation' includes Municipal herels in industrial press, but it seems quite cient that it does not include employers' compounds," he said. In a carcular letter to musicapolitics, the Secretary for African Affairs, Dr. W. W. M. Einelen, has sold that while the use of philling accommodation outside African areas need not be curtailed for the present local authorities should not perceit extensions to them, or the erection of any new accommodation.

## Whites Against African

Postmen

The immediate disminant of all non-Europeans doing the work of Europeans potemen in demission of the European potemen in demission of the South African Postal Association which closed recently in Durham. Mr. T. P. van Niekerk, accretary of the association, said has week. "The employment of non-Europeans in causing resentment and distrationation. Only the fact that they have worked apparately

from the Europeans bas, so far prevented trouble." He added: "We feel that the tree of non-Europeans as postence will lead to 'cheap labour.'" Improved working conditions and extense and not "chesp" non European labour were the solution to the shortage of staff. The Association would ask the Department to raise the commencing basic exterior of postmen from £165 to £240 a year, and to promote them to the grade toakunum of [400 a year in seven instead of 12 years. Another grievand was executive over-time. Due to lack of supervising officers tecruis were not being properly trained. So serious was the maff posteon that postures promoted to sorters could not take up their new dutier, in some enter even five months after prometica.

### Clinic For Non-European

The Newcastle and Datriet Indian Child Welfare Society has just opened a clinic for Indiana, Coloureds and Africans. The entiry hopes to obtain Government recognition and assurance. The clinic hopes to check the numerous diseases exused by under-nauriabment and poor hygiens, as well as providing pre-nable care and advice.

#### Might End Colour Bar

When the Labour Party was returned to power again, it might well give early emistderation to ending the colour bar in Northers. Rhodens, and Mr. John Dugdale, former Labour Muniter of Spite for Colonial Affairs, in the House, of Commons. That might also have a considerable effect on Southern Rhodenia, he added.

## African Nationalism Scares Huggins

The Prime Minister, Sir God-frey Huggins, addressing a intertog on federation in Busways and that he wished to see the Rhodesias and Nyastland as one strong British Government, because of the great surge of Afri-

esa Battonalism all over Africa "In those countries suled by Britain where there is no Euro peto terriement, there will be African States to 20 yearsprobabty Bratiab, bur euled entitely by Africans," he said We have to rescue our two northers neighbours." It was no use seaffing at this growth of African mattonalism. It was and of the room sectous things that had ever happened, and it had been planered by the previous Gavernment in Britain

#### Viewpoint On Federation

The following letter by J. Boxwell of Impingo, appeared In a tectal issue of the 'Naial Mercucy

Sir.-Mr. Heaton Nicholls is in Isvace of federating the Rhodesias and Nyasahad and "maicizing Europein hegamony (s polite word for domination) to the Caogo, Tanganyika and possibly far beyond," Hatory has shown that European domination implies everwhylming voting power in favour of the White race; the distribution of land according to the will of the Europeany descri-Contion in educations! facilities. and chesp African labour for mines and father-a provileged position for the European and arrested development for the To extend this system Minge spainst the declared wubes of the huge anapority of an emakening African population would be an ect of crominal folly. If the British Patliament passes Federangn im the North, on what Ice will it endureour to stand in the case of Swamband, Barutoland and Bef bedsawds

#### B.Ed. Degree For

Non-Europeans

Nen-European studence will this year for the first time be able to take the B.Ed. degree at Santi College and another degree in remedial education for teachers who will have to instruct hackward or handscapped childrm. This was revealed by Dr. Mabel Palener, preasurer of the non-European accison of the Univerney of Natal, who said the B.Ed. degree was a post-graduate course only open to propie who had a degree and five years' traching experience. Dr. Palmer read there were at present 198 thedants at Sastri College com-Prints Indians, Aincins and Coloureds, and most of them were analysing for these B.A. degrae. About 100 of the 198 readents were studying part-time, and a considerable number of these were plready engaged in leathing and were working to mereuse their quolificacions. Although a course was being held

for the B.Com degree, Sastin College would not offer a firstyear B.Com course this year unitus one more student came forward to bridg the number of the first-year class up to 10. Dr. Palmer said that only a small number were studying for their degree in Social Schools because of the very amail salaries offered by the Government to non-Europeaus with the 9 S.S. degree. Dr. G. W. Gale, Dean of the Faculty of Medicine at the gon-European acction of the University of Naial told the Press that about Sinon Europeace were studying medicine at the university.

#### New 435000 Indian School In Durban

The foundation stone of a Government Aided Indian School purposed to be built by the Surat Hiedu Association at a cost of (35000 to Prince Edward Street, Durban, was laid by the Administrator, 'Mr. D. G. Shepsione on Thursday, March 5. Glowing tributes were paid by various speakers to the Education Department and the Promperal Administration for the help they were going in the matter of Indian education. Tea and telreshments were served after the termination of a very oftament. function.

#### Indiant In Foreign Firms

A memorandum prominently displayed in newspapers in New Delbs recently described the 1,200 foreign undertakings in India at "maniature South Africas " This was the litest development in the campaign for the "Indianuntion" of British and ather European firm) in India. The memorandum, said to bave been drawn up by Indian executives working in foreign firms, bas been eireulated among membera of Paritament in Delhi. It al leged that foreign firms practited ruthless and sorded discre mination against Indians employed by them, and that Europeans wate appointed to armor posts over the heads of Indians. A questionaire was circulated by the Government last year to European firms in India asking for details of the number of laduar employed at different wage levels. Replies bave not yet been made public, but a recent report, believed to have been officially inspired, stated that answers abowed that more than 75 per cent of senior posts to these firms, with emoluments of above (900 a year, were held by foreigners. In juster posts, worth between £250 and £900 m year, about 90 per cent, were Indians. The Government is now deciding what acting to take on the question will be settled amirably "Indianuation" of higher caleportes, but it it expected the foreign business interests.

beiween the Government and the

## KASTURBA GANDHI GOVERNMENT-AIDED INDIAN SCHOOL

#### OPENS AT PHOENIX SETTLEMENT

COME two years ago a private school was storted at the Phoenix Settlement with five pupils in Mahatma Gandhi's cotrage which is known as Sarvodaya" (Welface of Alt). The number of pupils rapidly grew up to over a hundred and fifty. We were struggling with the school with the meager resources at our Lisonerib

Later we negotiated with the Department of Education ton mating that it was desired to establish a school here in comenemoration of Karturba, wife of Mahatma Gandhi, in terms of the Phoenix Settlement Trust,' and applied for aided status to be given to that school. The Depariment was very sympathetic and agreed to grant sided status to the school provided the rules and regulations pertaining to such a school were complied with. "Sarvedaya" was found too small to house so many children and a proper building bid to be built before such grant could be given The matter was informally put before a few friends who had one day corpe to visit the Phoenic Serilement and they were very kind to docate a sum which amounted to about (275. It was felt then that a temporary wood and from structure could be built at a cost of £300 to provide the immediate need. Plant were made, submitted to the Department of Education and were pured

New developments had then taken place. Nine years also a fund was collected to the Transvarl 16 raise a memorral to bonour of Kantueba Gandke at Phoront. This

fund was however lying domiant all these years the donors having done nothing about it. When the news of the above school was mentioned to them they were once again enthused and dended to donate the sum which amounted to assely £4,500 to Phaenix for the accomplishment of the derired coal. The Department of Education with the content of the Provincial Administration have now very knodly agreed to give a fifty per cent grant on the permanent school building to be built to mrotory of Kastorba Goodhi and to bive it eided

What was supposed to be a temporary structure has now become part of the permanent building with two class cooms already build. We are hanny to agnouge that the school constilling of 152 pupils which is being conducted in these two classes plus two rooms in "Sarvodaya" was officially opened on Wednesday, March 4, with Mr. S. S. Maray, sou of Mr. S. R. Maraj, well-known of Veru'am. at acting Principal

We hope to have a formal opening of the school building when the structure is completed

We take this opportunity to express nur grateful appreciation to the Department of Education 49 Well at the Promperal Adminis tration for their very fund assistance and support in making this Broisel & Success.

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111

#### SIGNS OF DETERIORATION

COUTH AFRICA has been I described as a colonial melion maintaining its colony with a its borders-a antion of generagmen en inter ancilia a colony of to million babe whites. Subject peoples, the non-whites have no real citisensup and less grounds for hope than in many of the colonies in Africa. Even the few rights they bave had are deminishing. From the Cape of Good Hope to the Limpopo river, there are multiple eigne of deterlocation.

A symbol of the opposition dealt out to these subject peoples was furnished by a Johnson. burg nemspaper in mid-July when-prabably by interestlowing stories in adjuncted commus "Ill-Treated Animals Priced £35. A coloured man, William Mulder, was apad fas with the alternative of mit weeks' imprisonment with hard labour when he pleaded guilty ru the Roodenoort @sgistrate's mount of ill tenating a borre and a multi" The other story "Bulty of Assault on Native Fined (10, A constable stated to Reodepoort magistrate's court that & muset, William F. O. Principo, brought a Native to him with his bands bound, with were, which was also tied to his neck. The Native was bleedfag from the mouth, note and area. It was alleged that Frie also had hit a Native, Daniel Melhanny, who was in his conplay, with his open hand and fit, and mith um eras pipe on the head Principo was fined for with the alternative of a meeth's imprisonment "

liges of deterioration are to to be occur to of least three Artist to the treatment of the Am-Burspeans (not nely proce 1918 when Dr. Majan mum in power, but lee decader before when Jan Smute and the United Party ware the rulers), in the matter of civil leberties, and in the printipos between whites and non-whites on a leadership

The history of South Africa at thefig three consumer of "keeptop the hutbe in his place" That place was for many years to the rural areas and native seserver; but as gold mines needed labour and no urban life developed Africans recreasingly came to the cities. The dones developed "the" compound sys-

tem, where men live for mouths without their fagulter. Basil Devidson in his percenture new book, Report on Sauthern Africa. affects that these modern mice compounds contain "all the stemests of Orwall's hell ...not staurry in the old sense, un -but intelligant, hygicaic totalitarose slavery," The Africant who came to the cities for domestic work and unskilled jobs were soon berded into regregated A few locations 4 locations." have been built by municipalities and may be tolerablewithin the intolerable conlect of segregation-but many are shooly tower, as bed as the worst buman bousing anywhere in the world.

Oas of the most oppressive evils of urban living in South Africa is, for the African male, the part system. A past it one of several types of documents which must be carried for lawful movement and much be produced on demand. The first part law was introduced in the Cape to 1750, when slaves moving between rural and urben areas had to many passes from their mutters. Today there are many laws of this kind and the ordinary when African must generally carry at least four pamer, Certain Africant-elergymes, tanchers, chieft-can apply for exemption from paster, but they must then produce an exemption cuttificate instead of a past, A pass allowing an African to travel outside the location evening curlew (olten 11 p.m.) is called a "special". It is possible for se African coupleyor who does not have an exemption himself to wells out one for himself. But einen ba would commit an offeres if he did not carry a "special" after curlew, he but to apply each time to the police)

There are naveral "historical reasons" for the enumerous fol passes, such on the regulation of the urban labour supply and the reduction of crime, Yet any African pinoning a crime could autain a valid pass. Past Eura. beth, which does not have ourfew passes, has the lowest moun crims rate in the Union. To abtain ver'nin parier, the African must often stand to outsid fur days. Even if his posses are in order he risks populant hursesment by the police. At least 10,000 persons and con-

para laws. A committee studyion the social and economic conditions of the Africans in tras colled the whole pass system "n heressing and nonstant interference with the freedom of morement of natives which gives rise to a burning sense of grierunce and injustice." A nam Unina.wida past system is being adopted which may simplify matters somewhal, but st w.ll not give the African the feedom of movement to which neypes is a neg-totalitance society in estatled as a basic

#### Poverty, Disease And Death

If passes were completely sholished, the African would still face a life of poverty and its rocial consequences, especial ly disease and crime, Non-Europeans who constitute four Of the of the population of the Coups, receive less than two ofths of the national income-The poverty in the rural areas in unbelievable, the yearly with income being less than the equivalent of \$25. In the gold mines, the average cash income for a daily in about 32 cents, and the average monthly in come in each and kind about Es or \$15 (an incresse of only 66 during the post to years). In the cities, the cash secours ought be no much as £6 or \$17 a week, During World War If the average out income for Africags was less than to per cest, of the recome of Euro-

The death cata for Europeans is less than 10 per 1,000-20 low as any in the world-hut for son Europeans it is double that. The infant mortality rate or Africann it not less than 140 par 2,000 live births, and in some areas as high as 600 or even 700. While the sucidence of leprocy is lower then in any other African territory, the incidence of syphilis and teberculous is probably higher than in any other country in the would that claims to be civilized Both these conditions are due to the effects of deterbolitation and of groun living in a disorganised ancvety.

The crime rate among Africa e ma in urbon meetres is ulso among the highest in the world, This is not only crime directed egamet white persons and whiteowned property, but equally segrent Africane, Coloureds and ladient. It is hard to exaggerare the lear of crime that fexicle in large cities such as Johanneshung, although it must be added that there are where who have lived there for years uparmed and unminicated and who

victed monthly for violating the feel that the reports on crime have been averemphasized. Less has been used about the Africage' feat of their fellows For some years teen-aged tight? (a. Bantu translation of "zont-fuitert") have measced the Africage in their locations. Just now putnice Johnnageborg & noterious gang collect the "Rossians" are terrarising 1,100 of their follow Africans and driving them out of their shauty town into a miserable squetter camp neer by. The saly conclusion to be draws about crime in South Africa is that, he in urban areas unymbere, much of it etems from debeace toward a society which does not fulfil have needs. To attach a racial label to it is sociologically suscentite and not practically belolul.

#### Nationalista Bolster "Apartheid"

The co, 'clien of the National and Afrikaner pertian came to power in May 1948 with a majority of only five seals in the House of Assembly, Indeed, because of the weighting of tural votes, they actually bad 132,000 fewer volet than their opposents. Immediately Dr. Maina began to fulfil his pledge " o project the European pupulating of the country as a pure white eace . Legislatively and administratively, the pace of apartheid quickened. One of the first measures to be perced was the Mixed Marriages Act of 1949, which probibile marriages between Europeans and non-Europenus. (From 1925 to 1936 there was an annual average of 461 mixed marriages.) This was really no extension of the roar Immorably Act, which grob, bits extremarital intercourse, but not marriage, belween Europeans and Africans amended in 1957 to include Indiane, Coloutede und all ather non-Europenue }

The deficitions in the 1949 Act are as involved as they are tragic: "Any party to such marriage professing to be a Емгориза ос в поп-Еигореко, so the case may be, is in apscarnoos obviously what he professer to be, or is able to show, in the case of a party prolessing to be a non-European, that he hebitually consorts with non Europeans as a non-Eurapean " This daes not quite melch the greater precision of Hitterfe Nuremberg lawe, but it is just as peroicious. Already a while Roman Catholic priest has been prosecuted for our ducting a marriage ceremony between a white man and a woman when he houghty heligged to be white. The Supreme Court vindicated the priest, asserting that where a person's race is in doubt, his way of life

er a better test than her appears ance.

## Putting New Fears Into

fathe roso sersions of Par-Imment, the Nationalists record two important Acts to boister epartheld. One was the nanulation Act, which get up a register al the population and called for the distribution of recent identity eards. A provision of this Ast makes it impossible for any common informer to object to the recial clatelfication of any other individual. Also passed was the potocious. Greup Areas Act, which greats the Government wide powers to declare any given urban aren inhabitable only by a given racial group, that compelling the population in -powertion-used-ly mon-Furoneant-to more to newly developed negat, often in distant prisorbe" It is doubtful if more then a token beginning can be made to implement this Act. but it puts new fears into nimest all arbanised non-Europress who now own property, hawaver madert.

The 1957 service of Partiemant passed the Native Building Wackers' Act, which probibits the employment of Africant on girifled hothing jobs in areas not exclusively inhabited by Africant, It also present the Danin Authorities Ant, which abolished the advisory Native Representative Council-in any ease defunct-and anbetriuted & arsigm of administrative contial by triani chicis-a sure manbot of presentation progress, A Seconstrutivaly, the Nationalapprohes represently in the poet all es and entragas (ibere bea gaw (wa jeparale sampt at the Jarge Johannerburg stations Tany are culting of traditional subsidies to those adult education groups which held public functions open to missed groups The Municipe of Education ree n by declared "Unleit na e contation adveres to marrheld there will be no subsidy from the state, not a peasy " The Minister of Native Affairs refused to see a mixed deputation from the lestitute of Race Relations and demanded to talk to the one African in the delegation separately from the others spool feeding funds for noa-Lucopeans kave alto been de Created as a war to taken non-Russpenes doort self-Jependence.

hince the billion was elected on a platform of Alerkager maticipalism along with racism, he has systematically tried to caliance Alekaner culture as wall as to noticeth his party in panet. The first step was the passage of the Uniterating Act of 1940, which received the

requirement of residency in the Union from Lwn years to live before a person could qualify for citizenship. Since the last percentage of immigrants had hoen Beiligb thin at least retarded the rate of non Afrikaner voters on the calls. In greeral, the Nationalists are in a dlamma about immigration: they desperaigly want more while entitlers, but not from the Briftsh Islas because these will be English-speaking, and not from the Continent because these may be Komen Catholic instead of Dutch Reformed.

#### United Nations Florited

In your the National etc. Asuated their debases of the United Rutines by incorporation the mandated territory of Smith West Africa into the Union and giving the white residents a desproportionatale large reprenentation of six seats in Parlie ment-which promptly went Nationalist. To October of that year Dr. Wales appeared that the Caloureds, who have had the vote in Capa province since flift, would be taken of the common voters' rell and aut on a separate roll and thus be rupresented by separate white was a racial massore in that in was a logical extension of carriheld in Parliament, but the motive was also political, esecu the Nationalists stand to gain at least five seats in the Capa previsco because the co,000 Cal nerede affected have sided with the United Party and bare held the balance of power in ny many as twelve parliamentary consti-IMPROVED

The Coloured vote on the common roll it taleguarded in the go-called entronehed glovere of the Art of Union and can be expended only by a two thirds vote of Parliament. If the Na. trounlists could have mustered this majority, there would prohably have been little reaction among the whitee, for in 1916 the Smult regions took the Africant as the Cape (the only Province where they had may representation at all) of the common rail by the same per cadwes, but with a iwa-thirds mejority, Since Dr. Walnu did not have the two-thirds vote, he said he would react the legislation anyway, essetting that the cotrenched clauses were two sesseded

. This gave the apposition party a strong organizati which, as the whole world knows, they used wisely. The appeal Court tipe Sarame Court of Bouth Alicent wearinnously ruled that Parliament was not supreme above the correspond climates and invat detect the paylin, theatery oction in semioring the

Coloureds from the commen cole. Malan's answer was the enactment, still by a persistant if small majority, of the High Court of Partiement Act, which makes Partiament little the final arbiter of its actions. On August of the Bigh Court of Parlisment (with the United Party members abstaining) sat to judge the action of the Appeal Court. Ibis impanse between the highest legislative and the (beretalore) highest judicial arm of the Government will probably not icree in civil war or lead the province of Noted to carry out its threat of secretion, but it is starting South Africa and the world to the lengths that the Nationalists will so for the rate of bath principle and politica,

## Next Steps In Degradation

The next steps of the Molonites in the degradation of their democracy are not difficult to predict. Indeed they have been repeatedly assounced. One step might be agitation to enthrose Afrikanns as the one official language through repealing the remaining entreuched clause in the Act of Veroe which gives equality to English and Afribrane, Another step might be the ceration of a South African "republic" and all that that Implier, substitution a president for a gavernor-general-1 prettdeat "directly sad only responsible to God, over and against the people for hit deeds in the folkliment of his duties "

If the lot of the non-Europress is doily growing worse, the effects to reverse the trend per retarded partly because of a eimiter atterioration in civil liberties. Passports ben being denied to politically minded South Africans, both Europena and noc-Europeau, who desire to travel abroad. Visas are denied "underienble" wenters, such as a Scottish gut who came to Cape Town receptly to with a Coloured femily The British Medical Association had te enecel plans (e bolé a conference with flouth African physicians when the Government related to promise to admit delegatés irrespective of care. Other important interantiqual conterester scheduled for South Africa bave likewise bean cancelled. The plansclothes .C l.D. mukes , ruids on political groups. There is, howaver, bely a sperty transmit of imported literature, and manymaguzines and books very critical of South Africa are proofly on pale at booksteres.

## The Communist Smear

The more flagrant deviat of civil liberties is the Suppression of Communical Act of 1950, which was amended in 1951 to make it aprovisions retrosportive to a lime belorg the Act was pasted, The Government is given the power to label an individual a Communist, The deficitions are very brand, one being "a person who nime at the cocouragement of feelings of bostlity between European and non-European ruces of the Union." Fersons named water the Act are probabited from holding public office and can be prevented from attending poly treal parterines of any size Already more than 300 individuals, more than a third of them non-whiter, have been named under this Act, and several have been tried for violating in provisions, sucleding Sam Kaha, the only Communist member of Parliament, la its administration the Act has been extended to some neo-communists who have been effective critics of the Government. The lengtime secretary of the Garment Work em' Daloo, S. A. Sacha, wheel real crime was inducing bundreds of Afrikaner wooden to join the same weron as non-Europeans, was relieved of but union position by the Gavern ment and forbidden to attent public caretings. He attended two callies and hos been seetended to six mouths' imprisonmore with hard labour. The Act smot berichte blieb elbeidenbam Communism, but the Communist Party of South Africa dissolved just before the Act was passed in 1950, and the real victim is civil I berties, aspecial. ly the rights of free speech, from attembly and Itee press-

A final sign of deterioration is the gulf between white and nas-white in South Africa. Al evidence poiets to an unhelienable widewing of this gas. Beginning in 1927, a member of so-called joint councils was established in the urban centen -the Johannesburg Joint Council of Europeans and Africans. the Inda European Joint Coneil of Pretermarithurg, and m oo. Meny such councils still atist but most have lost their effectivement, partly because the son Europeans have seen as progress and have geneluded that such activity as a wante of time, Also, the number of whites who will work with non-Europeans in the field of couragenus social action\_as philanthropic social serviceis surprisopely small, though is faceess it west be recorded that there are a faw, The preblem is that most of whites who stell want to oroperate are too moderate gree for more moderate ang-Eurepeno landership.

Too result is a re-juforcement (Continued on page -171)

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LIBERAL PERSPECTIVE

## THIS MYTH OF ORIENTAL FECUNDITY-I

By C W. M. GELL

THE principal of Natal Lienvetarty, Dr. E. G. Matherbe, made paperch in Durban an February 20 m which he sensibly warned the White races that Asia's demand for equal human status was premittible. He also spoke of the problems of poverty and population in wurde which, taken aut of their context (an they almost pertainly have been in the brief prem reports), might give a fabre impression of the complicated accomme and demographed forem ar work. Dr. Mulberbe is reported as saying: "If Asia is not to overwhelm the rest of the warld with a vast flood of pepulanon-had poverty, Asia must live up to its responsibilities and learn the nort of thing we have learnt to the West, which is how to maintain, a roughly stationary population." He added that the people of lades, many of them already on the verge of starvation, would become poorer and more wretched "unless the fecundity of its teeming millions was curbed."

I am sorry that there extracts from Dr. Malkerhe's speech have been circulated in a form which revives echoss of that unhappy phrase—"explaines further — in the Report of the Commission of Inquiry into the Durbon riots and which thus seem to lay the blame for a very complex situation, on only one of the many course of mark

I think the first errors to aradicate from this all too popular appears to the problem are the fallicious legisds of some special writers tall philo-progentivenem, Easters actually or pages addiction to polygony or promiseusly. At the noise time the figures will remnant the comfortable but equally fallicious myth of European sexual restraint or skill in brish control.

During the last 300 years the world's population has increased fourfald, from some 600 millions to 2,410 milesons. In the 200 yoses between 1715 and 1941, however, the populations of India and China increased threefold while that of Untain, despite beavy averages emigration, fortreased over fivefuld. In 1894 Germany's birth rate of 36 per thousand exceeded India's of 34. ladge's rate of increase soday, which produces the alarming first Attend increase of nearly 6 milyou for the whole mib continent, shout the same as Holland's, At 1.4 per cent per year, it is lower than the annual rate of matural sucress; (1.6 per cent) of nur South African European population, although the latter is

presumed to "have learnt bore to maintain a roughly stalloutry population."

These figures support what is indeed the truth, that Asia's present problem is one that we Westerness have gone through and are still to some extent going through. It is not a problem of brith rates but of deeth rates. What has been primarily responsible for the transaction there has been primarily responsible for the transaction there has 300 years is the speciacular drop in death sates, not a compessively small increase (and in some cases as actual decrease) in birth sates.

And the first of the several special factors which has gnabled the West to deal with its consequences more excitly than the East can today, was that the impact of a falling death rate was more gradual in the West. The medical and sanitary improvements, which were thirfly responsible for ourcalling the mortality (particularly the infant mornitry) rate, were introduced poscerned in Europe over the last 300 years. They have been applied in the East, principally by the colonial powers at first, andy during the last 100 years and particularly during the last 50 years, when new drugs and methods of mass application have made them suddenly and enormously more effective. It es aften and that the Western tooperial powers have added to Azu'e difficulties by curbing the wars and other disorders which used regularly to reduce the surplus population. But Wertern celenialism was seldem as peaceful as it claims; and it was not the hateles but the spolerage accorapanying the thempages and ec bellions that used to carry all millians. Wars have only become surplicant instruments of human climination by screal combat and direct martial devastation in our own lifetime. It is the very recent dimension in the mortality from malaces, typhus, plague, chulers, amall post etc. that has revolutionistd the population problem, both in war and mpecially in peace. (The suppresstion of the slave traffic in Cravel Africa perhaps more nearly justifits the imperpal claim, but has been offset by the introduction of T.B., V.D. and alcohol as the staple item of trade and revenue).

The second factor favouring the West was that the medical inventions were themselves a byspenduce of that great social reorganization known as the Agrarate and Industrial Revolutions; so that, as the population began

Cipacity of the had and expanding factories were there to absorb (however inhumanely at first) the landlent. By emperage, Asian death rates have suddenly diminished while a peasant economy-disorganised by contact with an plien culture and law (so in India) or by continuous civil and foreign warfare (as in China) or by both (44 on contemporary Burms and Indonesa) - was dissotegrating but had not yer been seplaced and while the factories to absorb the surplus and the landless were morely soil to be built. And the epening of Asian countries by railways and roads to a free flow of goods, which was one of the most marked results of the Western impract, bas certainly reduced the areas and severities of actual farmure at the cost of lowering the general ration of food available throughout the country. In the ald days (sucres assess) death to many in the affected areas from atarvation and epidemit Today it recans a widespread tightening of belts and lowering of vitality where at the best of trunca there is little materia, for this. In its drastic but affective way, the old system operated Malthusian cheefes which the new uniformity of sub-standard diet does not. It served a social purpose to the inclusive present aconomy which is going unfulfilled today except as a deliberate instrument of policy in titalitation mater. And the alternative methed of purchasing food threwhere, if it can be afforded and obrance, means using up precious coperal that would otherwise go into development or education.

to ewell, more efficient farming

was increasing the productive

The third spread factor which beiped the West was that Europe began its population sport from a much lower basic ratio between population and entrophic land those has Asia. No, only was there proportionately much more room for expansion within the boundaries of the various European construes, but by ber superior technology and adventurous aggrerries Eurape carved our for hercelf population aufen in her empires oversear, And even When the imperial precess, which propled the Americas, Australia and in a much lesser degree other charactly less congenial columns with theatt Europeans, had more or less finished, the fantance/ expansion of the United States reposiny during the last seventy years continued on provide a erfoge for Europe's "teaming millrest." The U.S. population rest from 5 millions in 1880 to 147 millsean in 1948 and much of the amount performance was due to heavy consugration from Europe. Now that it has been greatly contailed, many European

countries ace finding ' their "fecunday" much more of a burden than De, Maiberbe's commosts auggest. By comparison the 10 million Chipase expatriates to S.E. Asia, the nearly 2 million leduck in Malays, the nearly I million in Burma (both amugrant communities much reduced today (tom these pre-war figures) and the half milion in Erst and Southern Africa afford little relief to those two great countries domestic problems. These and all behar emigration quilets are victorily cleared today.

Feurthly, Western military power suured Europe's expanding economy of a steady supply of raw materials for her factories and a ready market for her surplus industrial production, thus exabling European factories to work at their must profrable enes. Ther led in turn to se astounding rite to the national incomes of the West which, in the most favourable cares, evertook and for Entpassed the merease of the population. It was not merely a question of tarreleval families "genuelqua" -this was by no means the rule and great wealth and prafit often accrued to the imperial power and the columns territory withour any of the cruder methods implied by that meaningful eeem. But it was rather the result of an exceedingly fortunate historical break by which all these favourable factors worked at the same time in the same direction. And it was only after national standards of living had increased enormously that the birth rates of some Western marious fell away to such an extent that some nort of population etability was achieved. The West has by no means fully learns re Dive up to its responsibilities. so the matter and, where it does appear to have done so, the regule was somewhat fortuneusly achieved.

(To be Continued)



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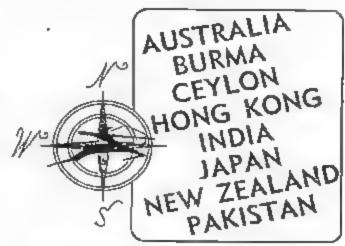
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## SEETHING SOUTH AFRICA TO-DAY

( Continued from sage 166 )

of the iron curlain between the races in South Africa, with the nou-Europeans retaring more and more to the location to engage in African National . Congress activity, and the whites doing nothing or at most working with such groups as the Civil Rights League (a sett of arks yidgeny youd flams American Civil Liberties Union) and the fact-finding but besicolly pon-political South African Intlitute of Ruce Relations. Por whites and non-whites alike, theta is so non-partition bome between the Civil Rights League and the African and Indian National Congress, and no paliticul bome between the United Party and the remnade of the self-liquidated Communit Party. There locks are serious. There is little immediate prospect for the emergence of atlute leaders-outside the Congress or the festitute "liberals"-who would be expable of huilding eitber political er gos-partisan bridges across this frightening gap. To be relevant and effective, such new organisations need to be large, but they must be courageous and strictly non-communist. One attempt was made saveral years ago to the Campaign for Right and Justice. But this lailed, aven under the leadership of the Rev Michael Scott

## DR. MALAN SEEKS APARTHEID MANDATE

N view of the new and dangerout situation that had arrien. the Government would see the electorate at the forthcoming general election for a renewed mandate for their aparthesi policy, the Prime Minister, Dr./Molan, and at a meeting in the Stellenbotch Town Hail on Thursday nicht. By that the Government would stand or fall, be said.

The most emportant and urrent lister was undoubted y the Colour quespon, he said. There were only two alternatives-equality or appreheid.

The White races in South Africa were not settlent, but a permanently established people. They must live here as a White cace and ma other themselves as such, whatever the cost, or they at to suppopulation and sib rium honour. They choose the latter." be aud.

The Prime Mieurier appealed Government to its apartheid pobey and ensure the Government a resounding victory. Thus, be said, was the only effective surwer . that could be given the slanderers and meddlers abroad, to the United Nations, to Russia, to Endia and not least of all to the defiance comparge in South Africa.

The Pame Minister jaid the most unportant and most urgent move of the election was unques-Reasbly the Colour problem

"A stage has now been reached where South Africa is forced once more in that regard to decide its course. And it must be a definite course, so definitely and unambiguously defined by the people themselves, that it will not be goog hack upon sgam. Indecision at this stone is fatal.

"There are only two courses from which to choose which sounce or later most lead up to

one of these two recount: equalsty. That is to say, the removal of all Colour discommunica, or apartheid, which seeks to allow and commutage on both sides of the Colour time free natural development in recordance with capacity and level of civilination. They are not parallel, but directly opposite courses, the one preferred by the Nationalus and the other by the Liberalut. Befween the two no middle course is possible, as it being advocated by the Lesder of the Opposition,

"South Africa has remained ton long in the labycinity of uncertainty and indecision. And in the resentime the problem bas in-Corned hand over but in extent and gravity, so that it has almost become too late for a solution. This is definitely our last chance The forces against us have incoursed. The Community has been bury continually and mostly to the electorate to support the underground, with his mischiefmaking both within our boundaries and throughout the whole of Africa

> Buth the previous Government sun the present Government have been stribusly warned about this un Police reports. The upfartunate and novembers Gold Court policy of the previous British Government bas understundably also had the reperculatons through. but the whole of the African Conparet right up to Navambed and the two Rhodes as, and it has undoubetelly also had its influence in Sauth Africa.

> "The meddling and aggressive United Nations which was intended to belp to preserve world peace has by the treation of a to called world opinion, energetically en-operated in method unrast and even revolt among the most primitive races. And in our own country the Liberalist element has more and more blackerly pro-

claimed that Colour discrimination in any form means nothing leavthan lobuman oppression.

"Obviously this has not falled on deaf cars among the noo-Europeror. They have been aroused to assert that even in these most extravagant demands they rajoy the support of the whole world, and aven of all Europeans who support the Opposition patties red who are opposing apartheid.

"The demand that the White man must golt Africa but in ereased. A bloody scene (allowed in Kenys, and ic our own country organized resistance movements regulance in some places in murder coupled with the most horrible and most barbaric attorpura.

"The Opposition attributes it all to determenating cace relations for which the Government and sta apartheid policy is said to be responsible, conveniently, and closs their eyes to the fact that even during the regime of the previous Government with its anti-apartheid policy the same demands were made.

"They forge tibat General Smots himself was violently attacked at J.N.O. because of his alleged policy of racial discrimination, that he had had to stand alone against a united and hostile from and that in spire of his warth to the organization he was burnkinged before the whole world "

A fact which should not be lost pight of was that the land which had always belonged to the Natives at their tradetional land. together with land which was later baught at State expense from Europeans and added to it, in the Union and in South West Africa, comprised sa area of about 400,000 square miles-as area twice as big as Prance and seven times as big as England. The area included some of the very best land settierment areas of the

Another fact which should not be forgation was that the Euro peans in Sooth Africa, notice these in many other countries of the world where Europeant and non Europeans live ingether, had established themselves perceaarmily in South Africa.

"Appreheid is nocepted even in Europe and throughout the world as being sytumi, obvious and right. And now we rightly ask wby must it then in South Africa be regarded and condemned as a mortal sun?

"In spite of the all too outspoken spisconal wisdoms and authority the National Party a aparthesid policy is no usi-Obnatian, It is true that every Christian will, readily accept the doctrine that all men are equal before God and therefore must be regarded and recated as human beinge with human rights. But apart from the fact that it is difficule to see how that can be applied to equal franchise, the matter oun certainly not and there.

"Apartheid is based also on approper device creative deed which they apparently ignore sliggether, namely, on the natural differences between rate and race. colour and colour, comprising as a rule also difference in mail on hoods, languages and culture. Lack of appreciation of this last fact is, as a rule, as facal as fach of application of the first.

"Apartheed as it appears from everything is no policy of appreasion, neither in principle nor fis hittorical background, nor to its existing or proposed application.

"To South Africa the Natives are just an sure of their areas as soy separate people in Europe, And in regard to assistance, the Europeans in South Africa Stand far above any other nation to the world. For education, health and other social services they apend on the Nauves seven times as much per expits than even the strong and liberal Britain does on Natives in her African terestories and her Protectoentes, including the Rhodesess.

"I have for the past 34 years been a Member of Parliament uppererruptedly, and for the most part in a more or less leading penuou, and I aught therefore to know how the word 'apartheid' arose and why. The fact is that there is no difference in meaning whatever between 'segregation' and 'apartheid."

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## AFRICAN VIEWFOINT

## DR. MALAN APOLOGETIC ON APARTHEID

By JORDAN K, NGUBANE

THE Prime Distinct was in on applicated mand when he put up the mass for agartheld at Stallenbergh on Thursday is that that week. His speech leaded that appreciate dominate which characterized his more confident exacements of policy in the public for an arch priest of apartheld his tone was luspectate respects over sonalitatory.

Now, nebely must read in this the hist that Dr. Mains has to any way obsedened his recentary aperthed. What her tappeded distributes and its anticologist matter, in that the sparthelders are on the defaults on both the internal and external implication of their operated policy, and this to a things should be Dr. Malam's case in invincially had

Right through his address. which was of major importance because it laid down the party lion during the elections, the Prime Minister is not reported to have done much by way of showing precisely what aparthold had ashlaved. In fairness to him, he look up a delegalyn attitude on all the three audinous measuremis affairs, apprihald and savarelatin which he dissuesed and which would be the major plants to the Residuals Party platform. On the rising cost of living be-In affect, told the Banth Africant to thank their steen that they were not an bodig off as people to other laude. He Covernment. be conferred, could have fored much beller

On the accoratingly facing that is so the Melanics were against the Land, My. Malan merely nated the White where to trust his garg!

It less the sportheld torus that had wet at langth. He was a defectioness which requires electroness which requires electroness which requires along the mail have a power markers. It would not the electrone for a power mendate endering the Gavernment's apartheld policy. Let him electrone reported in the Press;

"Aparthetic scalar in emanages on both sides of the solver lies from notwell development in accordance with unposity and level of civilimities. Aparthetic to both in conception and is application, not a specifically that African product and far leve elib, committing oranted by the Maximal Party for political purposes. Aparthetic is accepted on the Europe and throughout the world as being materal, shvicus and right, And now we

rightly selr why most it in Bouth Africa be regarded and candemand as a markabala ....... A paylhold is us policy of oppression. polition in principle nor in its bisterfeat background, nor in its axisling or prepared application ...... Apartheld grootes friandobin and co-speculos so it ladicates a esparation without aliminating macrasartly legitimate and deeirable contacts in both directions. Although it places resiprossi restrictions on both sides, it nice serves so un effectivo protention against violation of one another's rights. It is the best guarantee for friendship and reciprocal helpfulneas."

#### Unbelievable

My awa experience of he African makes it impossible for me to believe the things Dr. Malan wants me sad I suppose the world, to believe about openthaid. Anybody rending these passages from his Ctallenbeselt speech would wonder if it was not one of the Incitions of Reco Relations Liberaly speaking! For the Mationals Party je, at this very moment, making plant to ren the Coleareds of their right to "free natural development" by seeking to strike them off the secures roll and giving them a fixed, permanent unmber of representatives in parliament, who most be Whitemen and whose numbers will not increase fairly as the Coloureds' canasity to administer their own afters incressed By blooking Coloured development in this numetural way Dr. Malan says sporthold promises free natural development to all vaccat.

He claims that egychold is not a specifically Scath African preside. He is probably right Rese haired tack a neteriously virulent form in Germany only few years ago. It was in Europe that pograme were requirily organized against the Jews

But this is not what the Prime Minister has in mind. He ways Europe's map is divided into a number of severeign independand states. A side of any less foreigner in the others. But what the Prime Minterer dose here to to confuse nell-outly with rece hatred. It is town that a Frenchman is treated as a fargigage in Halland-last is, if he has no desire to conform to the demande of Dutch eltitroubly. The door le aiways open for him to become a Datakman, by the gimple probeen of untwralluation. And, if he does not avail himself of this appartunity, asbody astroplets and injustin him in public minous by parting up notices desiring "No Princehman Allawed Bure" Be sen as lute any reliway enach; may hotel; live where he likes no long to be compiled with Dutch Law.

#### Fundamental Difference

In finath Africo, it daes not matter how much of a Christon and striffeed human being an African might he, public nations will leadly presiden 'Matters And Dogs Not Allowed Here " He will be permanently togethed and bumblisted in the land of his birth and he made to feel by every means passible, that he de a hated luterier by the White herrenvolly. This is the feeder mental difference between the sense of nationality we see in Forego and the race-hetred for which aparthold stands. Both have nothing whitesarte in commen. The intensest seems of nationality onn have no recohatrad whalesaver whereas apartheld expost thrive without its active principle of race-haired. When Dr. Malan mys Estepean nationality is appearment with Malanite spartheld, he is confasing two & florest and acrelated enecessis.

Re gage fariber ha wants to know procleels why sporthold in accidenced so a mortal size. The spawer our he given readily Apartheid smods for white baseless, that is, the sopesutration at all-political power to white hands. It dentes the Afrioon the right to determine his awn life. If it does not, spartheld should be Working towards giving the Airleson land they will awa sad you so their awa country, land where they will he sempletely Independent and poveraign; free to declare war and make posse with any other country in the world. If the aparthaldary are housed by their talle about natural, development this is the goal they should be inthing about

But there to a desper reason why sportheld is a mortal sin in this country. By decying the African the right to ladmones instalation to a way to (morehis own secured and living conditions it ersates situations like the ane revealed in a recent Invittule of Reco Relations survey. A term of experts was appointed ever three years use to investigate fafeat mortality among all the restal groups of South Africa in the larger skies of the Union This is what these Inclines experts directored. (The mortality figures given are per thousand less birthely

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Amording to these figures the average infant mortality rate for the whites in the larger either is about 25 21 while that for the non-whites as a group in 149 ? per thousand live births. The deurs for Africant slave to sonelderably higher, of course. This state of affales is possible bossupe political power is educativated in white hands. The nen-whites esnuat laffuance legislation by the direction to radiose their high infant sportality rate. This is cobecause sparthold danies them the right to an effective say to help their seantry shell, he governed Because of this sportherd in all its forms, is directly respectable for the death of little man whiten in each large emmbers. And that to precisely why we condemn apprihaid on a marial ping th murders too many nearwhite bables t

#### Policy Of Oppression

Aparthoid, contrary to the Prime Minipipe's claim, has proved that it is a policy of appression. Its bictorical banks ground lands us back to the stave days of the Old Came Colony, When British liberel um abaltshed elevery, the Your trabbers were so inscared about this that they left the Cape and drave into the binterland where they continued to treat the man of onleny officer at their natural slave or loterier. As for its present application—yes oppress a man when you deay him the right to say how he shall live and ele'm that yen alone con look after his affeirs better then he can and then present to Impage a puller tyrangy aver him. look him by in rural taastlene with rigidity enetrailed entry and egrees and orban ghattons where he has to have a page allowing him to live with his one over eighteen years of age When you do that to a fallow human being, I repeal, you asterios him.

At least most ladians and most Africans raised thair special surprise to raid that aperihed creates friendship and co-special of the first state of the first state of the first state. 1949—Toda Africa rists. 1949—Toda Africa class. 1949—Toda Africa class. 1949—toda Service occasions that the Government racts in asset the forceduction on which

South African society is based; Air. Straum and the United Party boyont the co-called Righ Court of Parliament; rious at Part Elizabeth, East London, Kimberley and Donvey.

In addition the resistance movement is a striking reproof of the uniting expectites of apart-bold. If operheld had been as friendly us Dr. Makes claims, there would have been no resistance movement. Even the white community is torn obscripty into two groups. Dr. Makes calls that op-operation !

Darlog the period 1946-53 blood was shed in the Union, racial strike intensified and social current attract on a scale without parallel during, any similar, peace-time period in the bloomy of the Union. And aparthed

was overwhalmlogly responsible for this. Dr. Malan, in spite of this record, argues that all this was preaf of the fact that apartheld is a guarantee of friendship and conduces towards on-operation. Comment is superflow i.

The land before the white voter is whether or not those things shall be continued and South Africa set firmly on the read to fine the first part to diseaser. These who say fleath Africa must be destroyed will vote for the Metanice. We trust same mon and woman in the white samp—and may they be in the their part of the owli terms of the owli terms of the owli terms, a teste of which they gave flouth Africa emply in the years they were in nower.

# ANOTHER KENYA AFRICAN LEADER ARRESTED

S the forth-mouth trial of A Jomo Kenyatia and Gra o.bar Airecens on Men Hau charges nested its and on Monday, the Government dropped bombshell by acresting Kenyatta's successor as preadent of the Kenya African Union. Be is Mr. F. W Odede. who is one of the African nominated members of the Logislative Council. It is officially started that before taking this "serious step" the Governor Sir Evelyn Baring, had entafod bimself that Odede had been attempting to apread its violent methods into the Nyanaa province.

An official statement says that "information received shows he has threatened a number of loyal Africans with the same. fate an loss been suffered, by some lawabiding Africans. "For graspus of escurity it is impossible to disclose the sources of this information. It must be emphasized that this action is taken against Mr. Odede personally because of vocacy of, the violent attainment of certain objectives. It has not been taken on account of any political views he may hold or express, or his legitmate activilles as a Member of the Legislative Council, or representative of the Africans of Nyunza."

Odede's last public functions was on Friday when he norohed Mr. D. N. Fritt, Q.C., defence counted in the Kenyalta trial, with a mankeythin cost in the presence of 3,000 Africans. This was described as a token of appreciation of Mr. Fritt's tetrices for the Africans.

The European leaders are now saying that his arrest should reopen the whole question of African representation on the Legislative Council and Government committees during the crisis.

In addition to drafting police to many upcountry areas, leave of Army officers and troops has been cancelled in certain distractic fe is no secret that the authorities anticipate disturbances once the Kenyatta verdict is appounced. Odeds's Arrest now adds fuel to the uneary estuation. Distinct concera le noticeable throughout the Colony over the effects of the emergency on Kenya's economic and social developmest, Unofficial European leaders, I undescaland, aco thinking that if the emergeocy is prolonged another six months they will probably press the Government to seek a loan from Britain,

The Nigerian Jawyer Mr. Kezebish Davies returned to the Magistrate's Court at Kapenguria after; walking out of the trial last Friday, Inaving Jomo Kenyutta without legal representation,

Dr. H. Bunner Singh who recently grant has medical course at Glargow Universey has returned to Durban. A welcome reception was given in his bonour by the Springfield Hindu Sabba, he being a resident of Springfield.

## AID NEEDED FOR INDIAN GARDENERS

MORE than 1,000 Indians whose market gardens were washed out in the Japuary floods at Sea Cow Lake, Durban, face starva-

Pond is not coming to last enough, says the South African Institute of Race Relations, which appeals most earnestly to Durban people and business firms in give immediately £5,000 worth of goods and £5,000 worth of fertilizers and seed, to relieve the very pressing distress in the area.

At the last distribution of free aid, only 20 families out of 210 could be helped—there was no more aid to go found. Basic foods, such as mealer rice, peas, beans, sogar, oil and rea, were usued. At the previous allocation, on Petruary 14, only 75 out of 200 families applying for aid could be helped,

The institute notes that a panel of doctors has been formed to give adwice and help those needing it in the duritised area.

So far, about 75 per cept, of the help given has come from the Indian community made. At the last familiate meeting in Durban, concern was expressed at the slowness of the response to the oppeal for funds and food to relieve the distress and to enable the flooded-out market gardeners.

to rehabilitate their fand and to replant crops without delay.

Food parcels have been given to those whose food stocks were already enhanced, but it appears now that not only are these relief stocks exhausted but that many families who had been holding out have now exhausted their own stocks. Altogenher, 1,215 people were affected.

It is now jurgent, mays the Institute, that immediate bein he given on a generous scale by the test of the Ciry. Damage estimated at £13,000 has been done at Sea Cow Lake, and rice, meshe rice, oil, beans, dholl, flaue, sugar, has, etc., worth £5 000—or the money to buy this food—is urgently needed, together with another £5,000 to buy fertilizers and secet,

The Dorban City Treasurer has agreed to ace as treasurer to the fund and cheques should be sent to him, made out to the Sea Cow Lake Flood Rehef Fund. Those able to make larger donations of food, fertilises or seed should get to touch with Councillar Mrs. Many Asher or with Miss Wibb a I Woodlands Road, Glenwood

A depot for receiving such gifts has been set up at the Victoria League in Marcury Line, but so far only a little sugar and some crothing has been received. The fund at present has little more than £100 to buy food for allocation.

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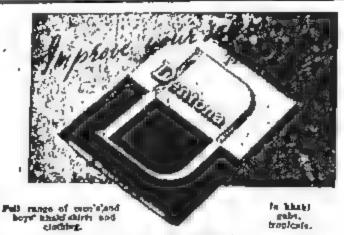
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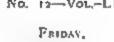
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# Prime Minister Nehru Clarifies India's Foreign Policy

DEPLYING to the Debate in the Council of States on the Pendent's address at the joint session of the Indian Parl ament Prime Minister Nehru clarified India's foreign policy. He said, "We have a strong desire to prevent catastrophes happening in the world, wars happening in the world and where possible to help in the general progress of humanity."

Mr. Nehru said that the policy that had been followed bad been of friendship. with all countries of the world." We can say with confidence that there is no country which is really hostile to us. Some may be more friendly some a fittle less friendly."

Mr. Nehru said a country's foreign policy was a combination of a number of foreign policies apart from general outlook. In regard to different countries, they had to deal with different circumstances. Generally speaking India's policy was continuation of what they had thought of during their struggle for independence though it had to be varied according to circumstances, he said,

Speaking of India's independent approach to world affairs Mr. Nebru denied the charge that India was ned to the Anglo-U.S. bloc. He said, "Tying up means giving up one's sovereign independent right of having a policy and to lowing somebody else's policy. I do not think that any self respecting person would ake to say about his country that it should just follow someone clse's distintes. It does not need much argument in the Council or outside in the country to justify that India is not tied up with any bloc."

Mr. Nehru referred to the method India had adopted for pursuing its policy and said, "We have tried not to join the new diplomatic game of shouting, de farming and cursing other countries. That does not mean we agree with what they say or do. We do not go about merely running down other countries even though we may think other countries are wrong "

Mr. Nehru referred to fear psychosis which had a terrible grip over the largest and biggest countries. He pointed out that India was less influenced by this fear psychosis.

Referring to talk of a third force Prime Minister Nehru said, "I am not able to understand what exactly it means. If it means something like a power bloc or military bloc then I just do not think it is possible apart from the fact that I do not consider it desirable. For a number of countries in Asia to club together and call themselves a third force or bloc in the military or other sense has no incaning whatsoever "

But in another sense, Mr. Nebra said, the idea could have some meaning. He preferred the term "third area" which "does not want war and positively which works for peace and co-operation with each other." He said, "Let us by all means work to bring together as many countries as possible who do not wish to encourage any tendency to war who wish to work for peace and who do not wish to line themselves with any bloc."



The biggest room in the world is the room for improvement.

- Anon.

There is no lovelier way to thank God for your tight, than by giving a helping hand to someone in the dark.

-Helen Keller.

The Lord is my light and my salvation. Whom thall I fear? The Lord is the strength of my hife; Of whom shall I be afraid? -17th Praich.



## INDIAN OPINION

FRIDAY, 20TH MARCH, 1953

## Travesty Of Justice

N February 10, the Minister of the Interior, Dr. T. C. Donges made a majoinent in the Union House of Assembly that if the Nationalist Government came into nower after the Elections he intended introducing legislation prohibiting the entry of wives and minor children of Indians born and domociled in the Unron and that such legislation would be enforced retrospectively from February to, the day on which this statement was made. This would of course mean nullifying the Smots-Gandhi Agreement of 1914, which has been known as the Magna Charta of Indians of Spith Africa, For a solemn undertaking bad been given under it that such Indians as stored above would be given the right to louroduce their wives and minor children into the Union and that it would never be interfered with. and nullifying also the Capetown Agreement of 1977 under which a salema undertaking had been given that the right of Indiana born and domiciled in the Union, who wished to adopt the Western standard of life and to remain part of the permanent population of the Union, to lead a happy family life would be vouchsafed to them. It would mean as barefaced insult not only to the Indians of South Africa but to the whole of India. But the matter does not end there. A mere statement and none are being issued

of a prospective legislation appears to have become the law of the land. Hitherto we have heard of a legalmate rights of a person being abolished by the stroke of the pen, but now under the present Government in can apparently be abolished by the nere word of the mouth.

There are many Indians born and domiciled in the Union whose wives and minor children are in India. The right of entry of a write domiciled in the Union is never loss as long as her husband has not lost his domittle in the Union, Yes such women and their minor children and newly legally married wives of such persons are a)ready being refused entry into the Union by the Immigration authoriies, on instructions from Protoria, we are told. Under the Immigration Act Indinas desiring to introduce those newly wedded wives into the Union have to apply for a D.I. 91 form which after being duly filled in India lins to be sent back to the Immigration authoriuses in the Union and upon that the authornies authorise the Possport authorities in india to grant passports to intending passengers. These things are done as a matter of course and so far there have been no difficulnes. But since Pebruary to, the day on which stare. ment referred to above was made by Dr. Donges, D.1. ge forme issued even before that date are held up by the Immigration authorities

Several since that date. such women, whose passnorts had been issued have prrived in the Union and we understand they have been allowed to enter on temporary permits. These women will be put to all the inconvenience and unnecessary expense of fighting their eases in Court which from an ordinary commonsease point of view must decide in their lavour since there is no law in existence to prevent them from entering into the Union to join their husbands with their minor children. If this is not high-handedness. travesty of justice, one would like to know what it

There is an election fever today throughout the country. A White Parliament will be established by a White electorate. Four times the number of non-Whites have practically no say in it ail. That is why it makes It-so convenient for a powermad minority to disregard the sentiments of a voteless and voiceless people and trample under foot their legitimate rights. Such a "democracy" may well be called "mobociacy," which eventually must lead this country and the world to disaster.

#### Hospitals And Colour Bar

VERY non-European public man, at least, abould make is a point to read the report of the Commission appointed some time ago by the Natal Adminis-Leater to inquire late the hospital services available in the province. The report is of particular interest to the non-Whites because it places the colour but exactly where it belongs-on the strap

It starts by making the bold staff-gon tale nobebormmeses doctors should be appointed to any post for which they might be qualified in man-Buropean hospitale. It urges that restrictions should be lifted as quickly as possible at King Edwards VIII and that every endeavour should be made to bring this about in an complete a form to possible by the end of 1953.

The report then tackles the White nutses who relate to serve under non White doctors. These, it says, should be offered the opposituaity of tradsferring to other hospitale without any loss of advantage, Provincial policy, the report says, should be to staff son Edropeso hospitals with god-White staff and where White nurses are employed, they should be people willing to work under son White doctors.

The report is of very great importance for two very good rearons. In the first place it makes practical, communicate recommendations for combating the decirat to non-White bealth. One of the greatest wide to discuss in the aboutage of doctors and pursed among the goo-Whites. Up to now, a hospital like King Edward VIII could prefer to carry on with less doctors than it requires so long as White doctors were not available. And, even where the Superintedent were widing to call to pon-White doctors the White nurses could effectively vero but demaion and prevent and Europeans from giving much-needed help to men of their own race in a nea-10 here haspital.

· U the recommendations under " teriew are accepted—and they stand a good chapter of being accepted by the practical and intelligent men on the Provincial Council-they will reverse this state of alfairs. Natal non-Whites will have all the doctors they can have at the moment and more in the years to come.

The second good reason is that the report deals the death-blow to a particularly victory and sauteless form of the colour bay. And, by doing that remove an unpleasan biot on the same of our White countrymen and reveals them in light where they should be; where they should be seen at men and women who reason and have a good measure of grodwill.

The report, if its recommendstions are applied, will place Natal in the position to show the rest of South Africa that colour prejudice can be removed from our national life and that this will not in sor way codanger enybody-lean of all, the Whiteman. On the codrary, the abolition of the colours but in the field under discussion will bring about a good deal of goodwell between White and non-White. And that is precisely what wise statesmentally and a sound national policy should aim at produmng

The non Whites, for their part, will always be ready to about that when it comes to strong mankind, they are just'as good, as loyal and as proficient as anybody else. For, what the non-White people demand today, is not that the Whiteman should be humiliated

and destroyed. They demand the right in serve their country in every field where they are best qualified to serve—be it in Parliament, the Cabinet, the mines, industry or in the hospitals. This is a demand which no just man can refuse and by bit band on his breast, satisfied that he has done the right thing.

We look forward to seeing these recommendations implemented with the minimum of delay because they are so epoch militing in the present, unhappy times, "

great drive that the present position should continue and that they remove a British Protectorate."

## Kikuyu Flee To Uganda

The Uganda Government are nounced that an increasing aumber of Kikuyu have been entering the territory recently from Kenya. The appropriation of a Bill designed to give the Government control of three immigrants by amendment of the Immigration Ordinance.

Hitherto Africant from all par & of East Africa were entitled to color Ugenda freely The new Bill, which will be discussed on "March 27, gives the Governor power to declare any stars of Africans oblaide Uranda subject to the Immigration Ordinance. which means they must recitier entry into Ugenda sod may be telused. The Covernment solends to prove completely that they are deterable smootgrants. The Bill will be effective for one year initially and will be subject to augual renewal.

## NOTES AND NEWS

Plea For Better Race

Relations

THE European public to South Africa should be re-educated ze goos en anoitelat saca tuode possible, and Mrs. H. M. McGrath, first vice-president of the lobaquesburg branch of the National Council of Women, speaking at a branch meeting "The times we live in ore dangeraus, and the soull band of Europeans in South Africa are ail groung to find a solution." She .. faid that when there were two extructs one to advance of the other, the leaser juvariably disentegrated. South Africa had goat on too leng hoping that the probiem mould sort stack out. Ways and mesons had to be found to make a contented African urban population, and the fact that women and children had been themseted from Afr can beben bife was "sowing the seeds of the most deprayed form of immorality." Mer McGrath mid the definoce compared d doot include lawless people. The Secretary-General of the World Committee of Churches had said that for the African-to by to improve his position "is tome form or rejutance." Social and residential segregation was morrily defensible, but comomic Presenting was got. The entitution of enterstory labour wretked African family life: "To start on the right path to race rebtions. the European people must have a recognition of human dignity, trespective of colour or race. We must search our hearts for our eve personal frame of solod."

#### Dr. Limbada's Expulsion

The Natal Indian Congress in a Press statement states: Congress lodges its strongest protest at the action taken by the Minister of Justice against Dr. A. 1. Limbads of Dueden prohibiting him from strending gatherings and prevanting his leaving the Dundet district. The Minister has taken action under the Riotonia Assem-

blies Art and the Suppression of Communism Act, resstures which make serious inroads on the liberties of the sedividual. The Natal Indian Congress does not subscribe to the views of Dr. Limbsda who has been expelled from Congress because of his violation of Conference Resolution, but Congress fem.y believes ! that every person in South Africa. has the right to freedom of movement sad to free speech, Since that fundamental right of Dr. Limbada bes been attacked Congress voices its apposition to the action taken by Mr. Swatt The Minister of Justice has imposed restrictions on a large number of peoples in South Africa and Congress reiterales us demand for the removal of these restrictions.

## Own Indaba 🧨 📜 .

Mr. D. J. Porgieter, Nationalist candidate for, Vryheid, told a recetiog on the stoep of a farm-house at Gluckelad that total separation of the European and more European races was the ideal of the Nationalist Party. Asked what would happen if it was found that so area set uside for a particular race was too small, Mr. Purgreter replied: "Once you have given these the area, it is their own indaha if the area becomes too amail."

#### Basuto Against Incorporation

The Bubon of Gamboland. addressing a meeting of the Society for Promoting Christian Koowldge, and that it was the desire of the Covernment of South [Africa that Basutoland should be iccorporated within the Union. "From my experiesce of the Saiuto people during the last two years, he said, "I would my that, if not 100 per cent, at least 99 per ocnt, of the people living in Batutoland are against any opporation of their territory within the Union. It is their

# "RACE RESTRICTIONS SHOULD BE LIFTED"

DECAUSE of the organis seed for medical and among the very large son-European population of Naral bere should be no restriction on grounds of rice in any non-European bospital still to be opened.

This it one of the reconmentations of the Commission of Inquiry tota the hospital services of Natal, contemped to a report labled to the Natal Provincial Council.

The report continued: "From the opening of any such haspital, non-European medical practitioners shall be rigible for any appointment for which they are duly qualified.

"Restrictions should be listed as rapidly as possible at King Edward VIII, and every exdeavour should be made to bring about this ubange is as complete a form as possible by the said of 1953, by which time the presence of students of the new mon-European medical a hool must be faced.

"In other Provinces hospitals the role for the time being should remain as at pretent (i.e. within the distretion of the Medical Superintendent). At the end of five years this position should be reviewed.

"Nurses who are nowiting to accept the possition at King Edward VIII should be offered the opportunity of transferring to another hospital without it so at aslary, seniority or status,

"Provincial policy should be definitely to stall all non European borpitals as rapidly as possible with (a) non European stall (b) European nursing stall who have no objection to working with non-European medical practitioners.

The question of special allowance for such European nuises should secore consideration. In the meantime there should be popagaoda and endeavour to make the choose as harmonious as possible, 'enys the rapori,

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## THIS MYTH OF ORIENTAL FECUNDITY-II

By C W. M. GELL

MY article of last week suggested that the growth of almost all modern populations passes through there phases: (1) the primitive stage of high birth and high death rates in which the Malchusers checks of Jamust. entities landouse but sectifimore de less aperate to maintain. a stable population whose grawth (if say) takes place at a manageable rate even for undeveloped economies; (2) a period of slightly increased hierb and vasily reduced death rates due largely to the smaker of medical and spoutery measures, which leads to a recmendously first increase in noonlation; (3) a period, which of empre ma only be reached where the standard of laving has riven even more than the size of the population, when economic factors begen la operate cowards reducing the birth rate and chun contribute sewards a more stable population

What I have just meiten and what I wente last week are necessarily simplified accounts of very complex acaccases. The general lines of these processes are were or less agreed between the experts subject, as all generalizations are, to many gualifications in particults mace. But the experts by on recent yet agree as to what Charge these processes to operate when said as they do-in partirular, there is no certpinty yet apto exactly what factors really operate in reduce the bieth rate in nethed and developed economics where the stability (of which Dr. Malberbe thought we Westerners had learns the secret) in at bast precareous and trable to sudden sevenus by a Histor falling for more herrenvolk an Cannon-

Two things call, however, be said with reasonable accuracy. First, that poverty and high fertility always go together, the biter only leading to charp population mereases where factors are sumultaneously operating to reduce the death rate. Perversely rough, a high incidence of distage also seems to stimulate teproduction. Secondly, that falling birth rates are noly operally schieved valuntarily where a high level of material prosperity and pollucal grability have been reached. One may confirm these two conclusions from a study of Eurapean popularious where the warous emotional interpretations an commanly applied in Aslan prob fems are not savolved. Such study shows that high fertility essen und remain fin pour eural economics fruch as Spain and South Italy, where it is no more don to "Larm perculity" than Ann's difficulties are due to the incontinuous of Annas; and that population stability has been but achieved in the wealthiest communities (Britain, Proper, Scandinavia)—but even there, primarily among the leisured classes. Significantly enough, the pourest classes of Britain, France etc. demonstrably outbreed the middle and upper classes.

Coming back to Asia, no see with personal expensence with draw that a reduction in the birth rate would contribute to the raising of the standard of life India's Five Year Plan hopes on encrease the mattenal encourse by £750 millions or about £2 per herd from the present level of about £19 per head per year (cl. U.S.A. about £500, Britisio about £250, Briege Dominious and Standingvia about #200, Wentern Europe £130, Russia and European satellijen £100, Japan £30, China and S.E. Ania perhaps £11), Bet two-fifthe for 16/-) of that £2 will be swallowed up in furding the exten 22) molton mouths by the end of five years. India is proceeding on the automotion that the fest tank in to put ber agriculture and land reform on a pround band. At prepent she is a foed-deficit area. That point be avercome and also the persons shows that by the use of improved trust and unplements, by cooperation and the consolidation of holdings fewer hands are secusity needed to produce more food. In all measure remarrate suppoid family labour is a much served arrest which marks contributes to the vicious circle of poverty and high feetility, Second ly, fedia is trying the baris of an industrial revolution to follow her agreeful occupad absorb the our plus labour not needed on the land, If her hopes nec fulfilled, this first plan will bay the fiem foundation for much faster neogrant in auberquent plans. my mind, the it right to treat population course as a programy but subsidiary measure which will anly become fully affective as the signified of education and hyper rach. That nedge of priorities recognizes that appellation increase is one but only one-even if the total numbers asymbood look on spectreuler in countries the size of India and China - of the course of the present Asian error, that it is a symptom as well as a cause of a very complex situations.

In consission I will dear attention to the arten-thing extent to which this whole descapable process is presented to unature in South Africa. Discounting White immigration and an error on the Indian require for the 1946 genus, the rate of named increase of our various each groups during 1946-31 was: Europeant 3.6%, Indians and Coloureds 3.6%, Africang 1.6%.

The latest vital statistics (1949) show-per thousand population:

Brib Rate: Europeant 26.9, Indiana 41.4, Colourede 48.4:

Death Ring: Europeans 9.1, Indiana 12.3, Coloureds 23.1;

Rate of Increase: Europeans 17.8; Indians 29.1, Coloureds 25.3 No comprehensive finites has

No comprehensive figures are available for Africans.

New, Dr. Matherba quite correcely included our European population in South Africa among the "we of the West who have leaved the lesson of how to minutain a receibly stationary popula tion."With a low birth and law death rate the Europeans are clearly is population phase (3). That we should extract from people whose average annual income per head is somewhere between £200 and £300-n healthy and wealthy tact group duplaying all the obvious symptome of a class anxious to preserve its connumic pensperity (e.g. tow birth rate, industrial colour har, relegiance to allow immigration etc.) Last weak I listed four special factors which anabled the West to meet and largely avercome its population troublet-the gradual impact of modern medicine, industrial and agraman en volutions postureent with fallour death rates, plenty of room for expansion, steady gupply of raw materials and open markets in denendent territories. All these four factors have operated con spicuously in favour of the Europeans in South Africa, where abandant gold and diamonds (followed by platinum, chrome, asberion and other miserals in almost unlimited world demond) renewed a bookward, gameral economy from the stagnation which some or it wish to revive and where a good supply of cheap non-European labout more than made up for some raw materialabacturas.

The two small minurate ground of Indians and Coloureds, compening just over ten per cent of the goguntien, have an zenual average income per bead ranging from about £20 among the Dur bia ladua labourers to £50 or so among the wealthier commercial classes. (There overage figures autorally exclude the really rich merchants whose incomes per head of family may two fore several hundred nounds, part as the European sprrages excluded those whose incomes per berd may rug into thousands) Both bresuse Indicas and Coloureds are eather better off than the built of the Africant and more to

pecially, because they are princapally urban communicies, they have been able to obtain some of the besefire of modern medicine. This has lowered their death eaten. But the main body of both groups in kept close to desicusion by the industrial colour har and its exmitestions on the one side and the competition of the more numerous urban Africant on the other. Poverto, malautritian, discare, homelessors and other demornisher consequences of their thwarted kees help to maintain the high femilie care that we should expect to find in such cond tions. The result in this Indiana and Coloureds are seet of indefizitely tuspended in popula tion phase (2); and it ill becomes those who are responsible for addressedant the unfavourable economic and secial conditions to rail at the "explosive freidity" of the weekens

The condition of the Africans is a complicated one about which hard facts see difficult to obtain Clearly the urban workers live under minifer condicions to Indigns and Coloureds, with the additional handicage imposed by juffux coursel and the migrant labour system. These probably operate to sheck fertility. And, despite honourable local erceptions, bille has yet been done in sand year security and year things to the more than two-thirds of the Africas population that guil lives scattered in the rural areas and Reserves. Since hospital and dispensivy facilities for Afri countere even more heares penpertonately than for Indians and Celeureds, T.B., V.D. and infant mormary exercise their bearen. Malibusing effects on a preliv widespread scale. My neg conclusion is that by and large the African community is still in population phase (1).

But the conscience of menhad will met allow it to remain there Medical and other matters mea sures will reach out to Africans, however slowly. Even if all our Europeans were thoroughly calland, which despite some public uttersaces they are not (though ever-agathetic about their responsubdities), they could not finally allew Africans to die out from T.B. without endangering themsalves and their labour supply. Sa that one day on all our attack on the Afreen danily even to an evitable and them this quantry will face its real population probtem. It will dwaif the present outery against "arlental fecundary" or one mider. And there is no escane from that problem by pra ecoding if if out cotting or that we can avoid extending welfare measures to Africane. That is the way of our indigenous high, the and show

We shall need to face it so a united people sincerely serking to He lo grant to brebnere self-ilsections and classes so that we may hapten the transition from phase (2) to phase (3). For I agree wich De Malherbe that rapidly expanding majority populations, denied both geographical nucle's and economic advance, well seek one of these salution by violence if all other alternatives to increating in sery are closed to them. That is as true of Ara reday in world politica at it could

be true of South Africa tomorrow equal apportunity.' There has squaler and undersourishment, assisted by the wealthy and more faireatt, or the underneurabte and overleased will eventually oin the contra of those who preach class warfare as the only alterna tive to crass statuation. Who could blame them?

## THE WIDER WORLD

By JOHN GILD

THE CHOICE

N youtun'y fair-minded atticle on the passive thistence campaign, by the Inhaugeshurg correspondent of the conservative London weekly. Tue Economist, in the issue of March 7, coacludes "The resistance leaders would like to sea the United Party win the elections to April II, however, the Vet coul at Party is relarmed to power they will face a crisis, They will then have to choose between calling the campaign sol and going to prison for years. Whatever their choice may be, too result cannot be at and of non-European uncost. The real danger is that repressive measures will merely drive the unrest boderground, to renuncar in the torm of violence For South Alzica, the choice may be at the ween relocast and passive resistance but between reforms and the emergence of a South A rices Men May " Here as recognition of the potsibility that it Googrest were destroyed or seriously undermined, the afternative opened up would be postural terroritor. All who realise the felly of tsolated acts of molesce must bupe that that severion will not develop.

#### Law And Disorder

"Saw and order ero po doubt admirable things in their way, but they should not be bracket ed together because the worse disorders that ever occurred to the world trere due to lame, pojust awa. I was delighted to find this quotation is lightsare. The words came from a Commons, Henry Lebouchere. who was un lodependent fo years ago. They were quoted to . the House of Assembly last mouth by Mr Leo Lovell Mr. Lovert is, incluentally, non of the half adones best men la the Pouts. An attorney from Genous, he cook a leading part to the Labour Party's figut e most the Swart Billy, The Labour Party deserves great eledit for his altong opposition

to the Bille. It also deserves praise for improving its official policy lowards poo Europeans. In Japuncy lest at its account conference in lobannesburg, the Party adopted this new policy. As I read it, the Party now steads in effect for the abolition of the pass tame. It also stands for the extension of the present evidem of communal representalico. Teo members would be elected by non-Europeans (does this include Indianil) who have persed 9-anderd VI. I wish the Party had taken its courses an both bands sod come out in support of a sop reciel franchise on a common roll. That principle is now fevoured by the white liberal groups recently formed to a few centres. Sooner ne later these groups must make Common cause, if not an alliance. with labour if a few scatt are to be wrested from the United Party.

## Only Two Worlds?

American Intella policy in begrowing to get tough, Salin's death in likely to accelerate this tredescy because the Republic cans will tell themselves that Ruttie is now more volperabla to ettack. Never in human history has war by a great power been no openly prepared aver so long a period ageinst another great power. Por that season alone the coming war may be known as "the cold war." My. Dulles urged Congecus fait month in pass a resolution supporting the doctrine of liberating the costaved papola" member of the British thouse of on the Saviet borders. This mischitvous doctrige bes alermed a substantial sention of publie opinion in Britain, Having been sadly weakened by two world wars, British is bardly sager to take part ja a third. which tought well destroy the Bulleb lales There is another asport, too. It is well put by Tee New Statesman . "Alt. Dulles stams not to have ouresdated the fact that bis deciring would entomatically break up

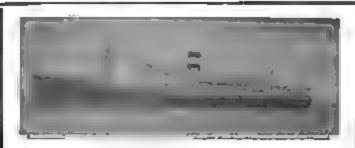
Dritteb Commonwealth the. in the sphere of race relations and . India, Palities and Coylon are resolutely auti-Communist, but to be either revolution against 'they are also utterly opposed to an anti-Communist crusade, Mr. Duffes's picture of two worlds and no wore then two worlds le a myth. If sadeed the world were to divide into two warring camps, the fight would not be between a Free World and the USSB, it would be turned late & recie! wer to which the colounte peoples would done to the Soviet Union for support." If this prediction is sound, it is simply an additional reason why we must not allow "peace" to become an obscene world.

#### Witch Hunt At UN

Mr Tryges Lie bas behaved aborniosbly in falling to protect American members of the UN secretarist involved in the current witch-hont for alleged communists. The atmoshere in the United States bas been going from bad to worse. There ere picaty of people, many in high places, who look under those bods every night for "communists" That is bed spousb, but what is much worse is the effect of the compage on UN. The Charter expressly lays done that interestment creek servante are expected-and ladeed they take an oath accordtog 'y-to serve UN and not the country they come from Now the Secretary-General bas dieenused a score of Americans who declined, before an American inquiry, to notwer the question whether they had in the past ever been connected with the Commonst Party. Those bauled before the com-

mostice of appoint descaded theraerives by claiming the protection of the fifth awardment to the American Constitution, This says that no person can be compelled to answer any ques. tien that might lovelve him in a crimical case. The United States Supreme Court has finally beld that the assertion of thus constitutional right is not equal to an edminion of gralt, Ca the contrary, in one of its most factous decisions the Court described the right as one "of great value, a projection to the innocent, though a shelter to the guilty, and a safeguard against heediess, unlounded or tychonical protecutions," Dage A GLO appere the question, experience shows that he can get himself deeply involved with countless other mines and will end, like Professor Owen Laturour, by factor a charge of prejury, So lawyers admis their climis not to neswes the question. It in for this refusal, s.c. for exercising a right assured by law, that Mr. Lin has dismitted (weaty of his stad). The morale of the test of the staff was shattered. Nor is that the end of the matter. All Americantal UN are pow under the Bott betere inquiry about every. thing they over did. It is evin to see UN deay to its own staff the human rights at has in theory proclasmed for all man-Beed. Let it be clear that this tragedy it directly and admittedly don to American pressure which seems to be blind to everything but American interesty.





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## SEETHING SOUTH AFRICA TO-DAY

BY HOMER A. JACK

(With The Kind Fermissian Of 'The Christian Century's

IV

### UNDER THE SOUTHERN CROSS

OF all the institutions in South Africa dealing with posel problems the Christian. charch is the pregient disaposette. ment without also being, as in America, the greatest hope. While caneers by the South African church for the status of the Alexan and other non while peoples has not been execus derment, the church putside the mission Seld has produced few results or aren symbols of effert-except Michael 4. ott, and he is denounced by most chorebmen in South Africa almost as much as by all poli-

The four largest denominatiogs in South Africa are the Dotch Reformed, the Anglicana (ealled the Church of the Prawater of South Africa', the Methodists and the Roman Catholica. There are almost twice as many white South Almento in the Dutch Reformed Cherch at in all other Protestsol thurches together. Of a total of 1,800,000 members of the Datch Reinraned Church in 1016, 1,398,000 mete Europeans (minist), aby,003 (Africans) and agricon Coloureds (bott raste melations). The Church of the Province, with a intal of f,ff4,000 communicants, and maly 374000 heropeans and 184,000 Colaureds, But 553,000 Africant. The Methodist churches had 1,005 000 Alrican members of a total manufership of 0,000 tritle saly 181,000 Europexas and 90,000 Coloureds. The Lutheraus, Prerbyterinus, Congregationalists and Baptists had in 1946 n total membership of 465,000, 264,000, 215,000 and roo,con respectively. In addtion, there are no estimated thomand appointed churches of African with an estimated marebeeship of at least three-Quarters of a mellion,

Of the non-Christians, there are joy, one jown, and at least 153,000 illinders, 57,000 blokens makes, including the ladient and the Cape Malays, and 7,300 backing. There igues do not include almost half of the 8.5 militan African in Smuth Africa who are classed as "heathen" in the religious censur.

#### Dutch Reformed

The powerful Datch Released Church In South Africa has three branches and its own mirroscopy maraturest. The smallest, with 26,000 adherents,

is the Gerelormperde Kerb von Suid-Afrikas. It is the most conservative and separated fitali from the larger Dutch Reformed body in the Cape Colony in 1859. The Hederduite Reevermen Kerk, with 117,000 adherents, was the first state church in the Transvent and entially looked to Bolland rather than to the Cape for guidance. The principal "Dutch" church is the Nederdults Gerefarmetrda Keile (N.G.K.) with more than a mellion Buropeno adherents and with separate synodicat up for each of the four provinces of the Union.

The Dutch Reformed Church or bosed upon Calvinism with its alread amphasis upon predertientian, An the Boersdeterminates of the early Dutch, French and German immtgrants-left the Cape, begrunning in 1835 and trekbed morthward across the wold with their Bibler, their experience in overcoming auture and the hrathen ecemed similar to the Old Terrament experiences of the funditer. They soon ident fied themsalves and their whire race as the elect and the republic they were founding as the Promised Land. Their naw Jerusalem was under divice dectiny and they were the superior rare. In the intervening oculury, the Dulch Reformed Church in South Ale ca has been pretty much oblivious la návances in science, positive and theology.

When the Voortrebters each light the Transvant Republic in inch, au urticle in their conelltotion clearly stated, "The prople will permit so placing of enlaused inhabitants on an equal facting with white, neither in church nor in state During the peavious year, the Cape Syand decided that "the Confreguisons already establish ed or still to be ralablished from amongst the beather about enjoy their Christian previleges in a senarate building or estab lishment." In 1881 the Dutch Reformed Mission Church was accounted and over stace the work with Africans and Colourede bas been na n paparate barie with the minimum of contact even among the clergy,

## Close To Its People

The Dutch Reference Church has always been close to its people, sever more so then during these years after the

defeat so the Angle Bost War (1899-1902) when the church played a tremendous part is the development of Afrikaner extropolism and the Natsonalist Party. It is no accident that Prime Menister Daniel F. Mulau is a Dutch Reformed predilions (paster). He studied theology at Stellenbasch University mear Capatown and thee went to Utrecht University in Holland for further theological studies. writing his theris on "The Idealism of Berkeley," On his return to South Africa in 1905. he served several churches helore becoming adstor of the Nationaliel namepaper, Die Burgen He has never last his Calviniation orientation, his first aditorial being entitled, "For the glory of Ged," and his first important achievement as a politician being the formulation of a new clause in the Union's posstylution rending, "The people of the Varon acknowledge the savereignly and guidance of Almighty Gad."

Quite independent of Dr. Halan, the verious syands of the Dutch Reformed Church have emphasized the dectrine of separation under God, In 1941 the Lydenburg Ring of the church beged all parents and students not to support the Witwaterstand and Cape Town universities on long at they continued to grant African students "privileges which would inevitably lead to the complete abolition of the colour line and the encouragement of misceprontion." In 1942 a syand to Pretor a genterted against the proposed preniag at African noldseen in the event of an attack by Japan, assessing that to free non-Europeans way "contrary to tue praciples of the Word of God which are hased no racial separateure . A decade later the Pretorie syand criticated the United Nations Declaration of Human Riebit, asterling that everyone should be treated according to what God ordnined him after the untiere of in equality which Re himself created.

#### Outch Reformed Recial Policy

In order to make a decrive collective polyment on recial policy, a congress of the Dutch Released Federated and Minson Churches was held in Clasmiontain in April 1950. Faur hundred protest, but all white, cliect "we as whether were not agreed among norselves." While the papers pemented at this congress and the fieldings have not yet been fully published in English, the printed numbers andicated a clear endersmoot of notice, industrial

and territorial quartheld, and for political reasons. This emphases on territorial segregation was even too strong for Dr. Malan who later criticised it as follows; "What they, the Dutch ! Reformed churches, resolved was that we should have total or complete operated. Well of one gould altain total territorial. epartheid, it it were peneticable, everybody would admit that it would be an ideal mate of ada es to la not precticable and it does not pay any party. to endeavour to achieve the tip portugie "

There are a few Dutch Reformed postors and layman who, more from principle then procficubility, diragree aven more strongly with total marthed than De Malan, Some are membem of the South African Instetula of Raco Relations, Vol the full weight of the Dutch Re. formed Church is behind the racusm of Dr. Malon and his Nationalist Party. Prof. G. B. A. Gerdener of the Stellenbatch Theological Faculty is president of the South African Bureau an Racial Adairs (SABRA) which er a front of Afrikaner racest ideology. The committee on race ralations of the Cape Province symod in 1951 candidly stated, "Whereas nil al us, Afribeans, or well as Englishspeaking people, practice tacial orgrepation, let us also bonestly profess et," The good predikents and their purishioners housely profess secregation, practice it, and justify it obundantly by qualing Scripture.

The Nationalists in their political activities try to appeal to trageon whosever it by to their perpotes. In 1948 the platform declared, "The Party wither all soe-Europeans to be strongly encouraged to make the Christion to g on the basis of their lives and will goige churches in this tash in every possible way." The Party, |however, warns "Churches and sectories which undermine the paticy of aparthers' and propagate doctrines foreign to the antien will be checked." The Nationalist's secret society, the Broederboad, ules appeals to religious impulsee, as in the statement issued in Iggs : "The Afrikaner Breederboud was been out of the deep conviction that the Afrikaner nation was planted in this country by the hand of God and it destrated to continue to exial as a nation with its own character and calling "

(To be continued)

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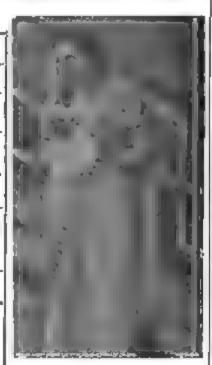
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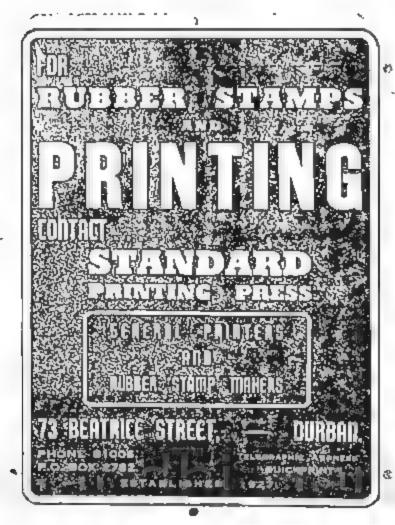
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AFRICAN VIEWPOINT

## DRC AND CONFERENCE OF CHURCH LEADERS

By JORDAN K, NGUBANE

A CCORDING to Press reports
the Federal Marionary Connall at the Patch Reference Oborchra has already rept out preliminary antices to heads of the Protestant Charebee, prior to inviting them formel'y to a conference of Church lenders and tepereratatives which. it is proposed, will be held to Perlette on Korember 17, 18 and 18, 1950.

It will be remembered that not very long ago the Dosch Relarmed Chart'es decided to convene this contractor The prehiminary an appearaged indicates that arrangements for its accuson are already far advanced. This is cornecting for which to be truly grateful, coming as it does from the DRO. which more non Enropesor regard. eightly or wrongly, an largely to ermeathy a th the eporthesid policy of the Malon Coreynment.

The printmenty seconderment expense that corrections should be mut to the heads of all reading Presentant Churches and Musiconery Secretary to South Africa and that begger over should be usked to prod three and the empler once ten represenutiren mich. These Churches are raid to be about ternet-fire le number. Emphasis m seed on the need for the beeds of these Churches and Meriousty Secretar attending to pareen where ever this is possible rother than dent deputien.

The objects of the proposed conference are, in the words of the prelimieses amountement : "To bring togesher the lenders and Perincus con of the Abikanastheshing and Zaglinh speaking Charries and Missionary Social of to South Africa for informal emeliation and, if pairible, ngreement au fanderpental Christian brieffen with a view to united planning and action, done partly colorigine matters relating to the titrance of the Kingdom of God Omegit the non-Enropeant is Santa Africa and, especially, to ereste a trace of any nucly in

The general subject of the Conference will be: ") be Applienbonst Christian Principles in our Melu-ramal fixed. Oromed to hi coursed with foclade cramfatto of foodamental Christian trisoples how far footb Africa bee good in upplying them, the difficulties which have leid in the Wag es ibere faller upp rention and Low thme can be an infactorily oference the conference will to doce by the Winteman, the exclusively White or non-Whites

African and by all, unitedly, as Christiana.

Such a conference and very well tero South Africa away from the path of disaster to a better and nobler future worthy of the proplet of all gatours and beliefe IF it starts with the right foot forward. The IF is a very big one for although on the face of it the melerence is a geomine Christian attempt to bring Christian samily to bow on a stantion in which Christ's teachings' are paradied in parlingicated reactments, the notice itself ma triffa ton unger un precircle who shall be allewed so attend

I must explore before proceeding farther that this asside is written exclusively with the denire both to encourage the conference's aposters in what I granisely betieve to be a good step in the right direction on wel as in make constructive enticaret and enggestions which torght help them in reaching too end they say they have to view.

Piret of all, it is a metter for regret that the announcement tropence limiting the arrestions to the Protestant Charchen. Thren might be very good reasons for thu-the most imperiant of these being that as a first step the Conference would more feadily agree on fundamentait, compared as it will be, of men of Protestant personation. If it is n firel step; that is, tompthing which might pare the way for a later conference of all Christians, including the Rowse Catholics, to "create the sense of our noity to Christ, men of Goodwill will wish them all possible auceans.

But then, if the conference might be the begioning of a sample go againel Homan Catholicum-which la doreg magnificant morb la rid own ilebia for twisch the came of Chius is this conning -the foundsfrom on which the applerance shall have occu established that be fore. (I was brought up a Protestuat and sm & Protestabl and bave no see pections of hoy soil with Raman Catholic Church )

Secondly, the sunosweenent men tions "leaders and representatives of the Afrikasos-speaking and Boglinkspeaking Charches and Municipary Societies" There is a dittomfring ombiguity in this. The leaders of there groups are very largely Whitemen - at least this is the care n the Afrikanst speaking Churches. The phisring of the expression ander decreases fort not make it cirer beyond all abedow of dupbt den ark well what remains in whether the maference also be

shall be invoted. One waken this point were made quite clear for es the composition of the conference depends, not only the own success but the effect its dec more wit have on the country and on the world

The English-speaking Churches and missionary Societies count a ampher at distinguished Africans smag their leaders and represents Mr. Albert J Luchalt, for erample, is an onteranding leader in his Church as well as a very important member of the Christian Council of South Africa, By a augenlarly happy countidence Mr Lathon le (an Congress Permient. Quogral) at the same time the most emported leader and policies appropriate of the Done 4 105 stilling Africage If, because of his colour, he to debutted from the conference, the conference well be robbed of the wisdom, knowledge, Experience and guidable of a man regularly equipped in these co. happy times to help in the creation of "a cense of our waity in Obrist.

There are two other resums sgainst making the conference a. Whiteman's affeir. The crelesion of the non-Whitee will leave most people with the sugneron that the conference in a rigister apartheid more to create White political unity noder the gases of working for Christian unity White political unity as advocated by aparthed in an evol thing because it will be based on rean and for this rengon will correst Obrustan trachings

Second y, the proposed programme will desente subjects on which the African alone can speak with authority because of his solimate knowledge of the conditions under

which ha litre. To disoper what the Airces Obristing con do to strengthen Obvieties unity where aparcheid has sawo hatred and decision without him woold not make much sense.

The third eccionem in that the prekm sary announcement does not mention the Indian and Calcored Christians. The subject to be disagreed at the conference affects every South African, regardless of eace. We might leave the policionas to spire baren on efforte to explain away their desire to drive a wrege between the Africans and the other noo. Whites But such political tricks here no place whatseever both to the hearts so well so in the programmer of Christian men and nomes. To avoid every possible cause for tours ad retunding, it would be a generally good thing both to meation Indian and Cornered Christions in literalists on the confrseuch, on wall on to invite them to ottend, of they no desire.

The Dutch Referred Churches are in a very unfortunate position tie n-me the mos-Whites at the moment. They are believed to be somewhat behind the tyming and grade recent galeres of the present Gorersment And very many th oge that might do madeerteache. with no denie to both the hou-White are often read so appriherd mirchief Men of goodwill creey where we want to eet the canfercore go as far as it can to creasing, at least, Christian unity among alour racial groups. Thee is why une seems a little coo particular about the things which, in other times, would not reprice the 64 agrees they



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# Things In General

Non-European Section Of N.U.

AT the spining of the new service of the man-Earaproduction of the University of Natel Incl. Saturday, Dr. Malborbe, Principal, told students that at fature graduation ceremonice the expeloy of graduates will be done in alphabetical neder nuch unt Curopeann frat an in the part. Practionally many pen-European eindonte had gendested in shornifa in protect against the gratal deperturination at traduction coromonics. Speaktug of the lostery of the non-Leseguas section, Dr. Matherbo pealed Dr. Mabel Palmer for the work she had done. Berentren from age, through her impatite, the first obered the mon-Europeans ween beld. Almos that time, 220 students have completed their degrees. Of above 174 wern Indiane, 46 Africans and 10 Calcureds. At process there are 280 etudents attending the num-European section of the University of Notel. Dr. Malherba slow spoke at the week still to be done to the wen European ouetfou-The les arers were excribiting a great deal, he said, and much more could be dean by the ptudent body. Separate hulldings need to be erested, a larger Rheary, botter esquares young and other faulilities are required. The necessity for foll-time slower was shown by semporing resits with those of the West worth Mudicul School - Ha sald bibnie to Mr. M. B. Naldas who taleed \$1,500 lawards the University, and also to Mr. M. L. Subtactor his generality in the M. L. Salien Trust Fand. Ex-Senstor Edgar H. Brookes, haw su the N U.C. Council, was also Present. He dealt with the queetion of students participating in politics and arged students to Pemember that it is not mecessary for them to take part in pulities. As an oppressed group, it is natural for them, to feel this way, he said, but there are other felds besides politics that they eruld enter. Bu reminded eindonie that many things are schizzed by avalation, not rerelation. Awards of merit for enistanding work were presented to f studenia, three of whom were from the Wentwerth Medi-

#### Sea Cow Lake Flood Relief Appeal

The S.A. Institute of Reservations some all its members in the every switteness possible in twentien quickly an imperdute supply of food in relieve the extent conditions brought about

by the January Roads which temperarily destroyed the lively hood of 200 families at market enrichment in the Sea Cow Lake ares; the gardeners also need help at amon in rehabilitating their land so that they are plant agalawithout delay. The Incitate parliaularly arks that members to approprieta fortentries gounder putting this matter before their executives with a view to helplog with decations of foodstuffs, fertiliones and need. The names arcent of intercollets need in forms of money to £10,000. Money and abeques made out to fier Cow Lake Flood Relief should be sent to the City Tresenter. Gifte in kind may be sent to the Victoria League, Mercury Laus-Food might include rice, mostle rice, floor dholl, oil, vegatable gher shores, condensed milk, sogar, ice, orceale, oursy powder, beans als. Factilisers and years table and dower seeds would slee he welcoms. 1,285 people have been procileally without food for esveral weeks, and their land is temporarily rulesd. We hope that all our members will help them generosaly sad speedily.

#### Urgent Appeal By N.I.C.

The Notel Indies Congress Walter an Bream appeal to the public to give generously to make and in kind to the visitua of the recent floods in flos Cow Lake The Bellet Committee that hee bron established denormed the whole-hearted on-aperation of ril costsons of our pusyle in its bumanitarion toele. Over 250 families have suffered at Ben Cow Lake because of the failure to pravide priegnavde ugelest doods to se area which to previding vital food enpoly to Day bau. The aublic and the authorities must cally to the greeds of the viotims, for here is a muon Which transcouds actificial result and seight barriers. Congress in of epinion that the Manufeet nutborities should give a land in providing relief feet so it has done in the gust when, for the olance, people were left deciliate. after the termade on the Read. If our country are help vistims of Spade present, we say with south magernionity help victima on our very door step. The Natal ladian Congress in particular eppeals to the Indian people to density generatedly to the relief fund.

#### First TB Settlement In Twent Officially Opened

The Melalities non-European Th Soldemont—the first of dekind in the Transvert—was efficiely opened by Dr. C. A. Merray, Deputy Chief Health Officer of the Union Contractors. Dr. ou Saturday, March 14 Musery deputieed for Dr. Karl Bremer, Minister of Hanith and Sacial Walfers who is also SANTA a patron. Ris Worship the Mayor of Johntonesburg, Counciller H. Miller, ohn conn. of the HANTA Johnnessburg Expensive Committee, and the Oily Connections were present. Mr Lasf Eggland, Chairman of the Eauto National Appeal Oceamiliter, addressed the gathering The Meintfier TH Cottlement has 27 patients at present. It is hoged that 50 patients will be secommodated shortly. This patiloment has been built with the aid of SANTA-which is contributing £15,000 for,3 years and has 21 cettages. It is hoped that at a large data somtoot famir lies will be housed borr. The entinged were unustracted by African workmen experient by the SANTA Tuebelest Advisory Committee, who also approved the sehome and draw up the piaga for II, The Bellloment oldff. at present instude a trained African sinter who is the Matron, and two narrangide. The Airman warden, Mr Howard Makga famale, is an on TO pottont.

#### Debate In Hindi

The third sangel debate for the Burnel Bhowent Dayel Sonyast Memorial Trecht presented by Mr. and Men J. Maganial was hold recently at the Avalon Thesire- The Durben Contra Hindi Prachar Bamiti representod by Mrs. Urmilla Baban Print and Mr. N. V. Mahts secred the highest number of aggregate polois and thus espended the tropby. The other pacted poting Institutions were Aryn Samsj, Plessisheer: Aryn Nouw Turnk Sabhu, Reisstborpe; Tuvuk Arys Samal, Calewood: Arya Samal, Springdold kerebenh Beneten Dharma Weensthee Sabbs and Westeille Aryn Campi enni af which cont two representatives. The best speaker of the day was Mr. Urmila Eshen Patel, with Mr. W. V. Mabin and Mr. R. Mahadessingh (Yavub Arra Ramaj, Olsirwood) toking the 2nd and 3rd positions respectively Most of the speakers legal the debate on a high level. Their presentation, control of longuage sed department were of good standard. The subject of the dubate was "Religion has contribuied to world progress." Dr. N. F. Dieti, Pl. S. N., C. Varadecheryuln and Mr. P. B. Singh were the adjudiestors.

#### Presentation Of Hindi-Kovid Certificates

"H.ndl takes the libral position (a the inequates of the world in terms of the number of propie speaking \$2," declared Mr. H. Nattrus Principal of Mr. L. Sultan Tashqiani Orligge

when he presented Hinds Kould (Natria Geelifiesten in a pindonin and "shawled" them at the "Avaica Theatre, Durbau, reconting before a large scowd of ever 1,000 people. "Bindi la popular unt only for its own sake but because it is scally understood by people speaking languages which have closer smally with it, it has a daughtful tradition which goes back to applent culture of an intensive majure The works of Permehand and Shankerpressed have antiched Hinds literature of the modern period." Representing so he did the largest Indian educational institution in South Africe, Mr. Nattrees said he had to be assured when he was requested to do the presentation that what he was delog was good, right and worthwhile. He said he wee estuded that the Havid Examination was of the Matriculation standard so the recipionis of the sertificates were required to de 2 beels of peams, 3 books of playe and proce, 4 books of Piories, movels and reviews and 4 books of granswor, crosps and blatory of Hindl literature. The pertidents had the recognition of the Bombey Government and the Negatir Dolversity. In son. gratuinting the enecomial stuadonts he everned them that in the search for colines thay should not break away from the general scheme. Their affects should not underge dirintegraties. The recipionts of the ger ildanies were Rimsehander Mahadecoingh, Develoud laburarpersad, Rampersoil Baboorum, Deersth Bendhu and Promoband Banwari. The fancies was held under the auspices of the Bladt Shilmhn dough (Matal) and was presided over by Mr. S. L. Singh.

#### Hindi Shiksha Saugh

Over 60 delegates stiended the ferrib sepasi general meeting of the Hand Shikuba Sangh (Notel) held at the Surat Blude Asso-station Hall, Durhan, recently Right sekvole conducted by 24 institut one sillisted to the Baugh for the year 1952. The seera-terial presented by Mr. Sockya) Cholst and and Pt. R. J. Maharef to both Hadl and English and someletting of 30 pages recorded stoody progress to a number of directions. The treasurers Supposal statement showed an increase of £316-1-6 for the year. The excess of ineams over expenditure was £47-5-2. The following afficile were elected:-Hau, patrone Dr. Rejandra Presad, Baba Purshetamuss Toudon and Mr. Gheesheam Birla fall of Jod a) President Poudit Harder Vedelanker, Joint bon, sepratories Merera Sookraf Chatel und Dat Canerh, Bun tresegrer Premarie, Visa Pres donty R. H. Maharul, Dr. N. P. Mearry Vithel Lole, M. Ramew-ter and S. L. Singh Hon, sedior Mr. R. Coppulringh.

THE following latter by Mr. C. W. M. Gall appeared in 'The Ster' (Johannesburg) deled February 28:-

Sit,-1 ne grateful to your Research Burchu for nurwaring my question as to the clause of the Immigration Regulation Act of 1913 which periods the polry of Indian women and carbirdo.

By introducing the irrelevant subject of polygomy (which has never been an important matter among our South Arricho Indiana with their adverse masculinity rate) your Bureau bes, however, concaged to obscure the fact that the "frickle" of Indian women and children only assumed noticeable proportlous after their right of entry was axplicitly re-affirmed by the Malan-Sastri Agreement of 1927.

Even so, the actual figures (as supplied by the Commissioner for Asiatic Ada.rs, Protoria) for the last twesty-five years of 7,940 WARRED and 9,138 children

conclusively prove that this equall concession has played no eignificant past in the growth of the Indian population.

The reason that so few ladiens have availed themselves of the concession is not the safeguard against polygamy but the expense of bringing wives from India Contrary to popular belief, only perhaps fitten per cest, of our todies population in fairly well-to-do. It is not, therefore, suprising that imported wives bare averaged only 354 B. year.

The Nationalists' latenties of repudiating scother clause of a pact negotiated between two wirtually governigo atales conforms yet sgain to the pattern of so much of their racial legislation-the infliction of small, vote-catching is justices as pulltically impotent non-Europeans that contribute nothing to the practical solution of the probblems they profess to tackle.-Yours forthfully, O. W. M. GELL.

# THE LATE MISS MARGARET B. WILSON

(By Rev. B. L. E. SIGAMONEY)

MISS MARGARET B. Will- atribe of the Indian familiars BON, a great Missionary workers. Equations of them worker, died at her home at Branton, Semerest on December 9, 1952 in her sleep. Her brother who was at one time Archdences of Likems in Central Africa, died a faw weeks before her

Miss M. B. Wilson came ont are Ministery to 1912 to the Africans at Bt. Oand in Ladymoith where she was associated with the late Miss Cook. Muss Mr. B. Wilson's great work was senong the Indison.

In 1913 she bessma Headmistrus of the fit, Aldan's Indian. Girle Bebool at Cyclenburg where she did magnificent work. Every home of the obildren at her school was regularly visited, and through her ludusmos secured many to Obviet. She went to England and on her return stayed at St Aiden's Bospitel, corner of Lappold and Oresa Birants with that grast Massonery lady Miss Oliva M. Cola. She now did ' ourely Missionery work visiting Indian Christians living at Wentworth and Clairwood. She used to trades sions on the sands paths under the burnles and. besing for her lanch beganse end montey note as the fals Mahatma Gendhi. She made beredl se "one of the people. In 1920 there was the

were out of work. Bbe assleted in helping to feed them. The Mission did not pay ber for this work as she did this to so honorary espacity.

Living at St. Aiden's Hospital. which was to the heart of the Indian querier lo those days. she certied out her prouppe Missionary work; taking . Christ with her to the humblest of Indian homes, be they Obristian or not, manifesting Obrists lave. thereby drawing many to our Lord. She resigned because she sould not get on with the then Head of the Indian Mission Rev G. Hibbertware who was very difficult in uplie of his brillianne.

.The Late Blahop Lee offered her work at Eshows where she took oberge of the Hosiel of African Women. A lady of great howlity and college was now living in a correspied from building hearing the best of the day with her genial Obyletian disposition, travelling as leg ab it was possible to follow her

Her brother who was a Missionery priest at Likome was invalided boms and abs went book to England to keep house for him while he was viser at

Broulog. Her potetanding qualitime was her great love for the nen-European people of South Africa. She spent almost all ber weelth in beloing many, and the was responsible for more then one gon-European being trained for the Obristian Minis-

Hor father was a great Coal Mice away in Alfreton to Darbyshire where the wes brought up to the hip of luxury but she gave it all up to sleep in a tin checky and live on the simplest food that the Africans sie, all because the call had come la serve.

The writer was very closely associated with most of her work in Darben and I am of the opinion that people like Miss M. B. Wilson have done a great deal for raolal barmony to this country and have by their very lives preached the Gospel of Love in South Africa. I have seen her home to Altreton where I lived with her family. and therefore I know what she gave up to answer the great call of Lore to work in Natal scappe non-Europeans. There are handreds of pon-European girls and boys who were taught bas, ,ell red ud besnephol bas today occupying important positions in Natal smoog non-Europeans. While in England she was on the Committee of the S.P.G. Society corelog the DOG: Europeane Dyarmes.

#### 20th March, 1953 OBITUARY

The many friends of Mr B. Parmreur, wall-knawn resident of Durban, will deep's ttard to learn of the death of bie beloved wife who wont we capazione on Sandas, March 13 and pawed away on Wedgesday, It was a great lragedy sloss hardly a month ago Mr. sad Mrs. Parmeste bad velabrated the golden jubilee of their wolding amidut great happiness and joy. The brgs soncourse of goople who had shared Ma-Parmeter's greatest happloon in life was present at the faceral which took pison at the Staller wood ecomptorious on Thursday efference to share the greatest griof in life. Our henrfelb sympachy goes out to Mr. Pasmean and the bereaved family.



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#### THE INVITATION

By Mr. SRIAN COX

You sould do much to make nie move

The heart of the wine world to love

You whose warm smile enheartens earth

In times of enintessorss and dearth

Could aid oit to inaugurate peace

Because through love of all mankind.

Leaders to Traing men stay blond.

Using the rurns bombs have made,

I've could broid, proud and una/roid,

A'house of fame threatening the skies

With terror of unknown surmise.

Then we could in fulfilment rest

Aud onth glad hands

greet the oppressed Serve their sad need with all our might And-round with splendour

their long night.



# A Statement On The Racial Situation

By The Religious Society Of Friends (Quakers) in Southern Africa.

7 T the Yearly Meeting of our Religious Society, which was held this year in Cape Town in January, we gave much consideration to the problem of race relationships in this country and to the Defiance of Unjust Laws Campa gn While we were in clear agreement that, as a religious society, we could not support the Defiance Campaign; we were united in a keen desire to express our deep sympathy with the non-Europeans in the frustration of their legitimate aspirations by unjust racial discrimination by the White population, which is in a minority in this country

Though a very small body in South Africa, we belong to a World wide Christian Society which welcomes people of all races in full and equal imembership, and this always tried to stand firm in its testimony against violence, oppression and racial

The building of a Christian social order in this country demands that we pray and work more vigorously for the overcoming of mutual fears, misunderstanding and prejudices, as well as the progressive removal of discrimination and development of fuller participation by the non-European in the life of the community

Weiwish to share in the protest made by other Christian and liberal groups against the Public Safety Act and the Criminal Law Amendment Act, and strongly urge instead the opening up of channels of consultation and understanding in remove the causes of tension. In the absence of any effective constitutional means for the non-Europeans to make their protest, we fee, strongly that means must be found, and found quickly, within the law, whereby the worse of the non-European shall be heard and heeded. We shall give our utmost support to any and every effort to find such a means of expression for the non-Puropean community, and we appeal to all people who desire a just outcome of present difficulties to do the same and to lose no opportunity of stimulating a closer approach of one racial group to another

We believe that God's love is the unassailable possession of all Mankind and that God would draw all men equally to Himself. All laws and regulations which prevent or hinder this free development of human personality towards the Father are, in our view, immoral, and detrimental to the good of the country.

Determination to maintain the supremacy of one clinic group over another by the imposition of unjust restrictions and the deliberate limitation of economic opportunity seems to us to be wrong and bound to fail. We believe rather as humble disciples of our Lord Jesus Christ that the well being of the community can only be built, in this or any other country, on the full recognition rof the truth that in God, all are one.



ROGER C. CARTER. Signed on behalf of the Southern Africa Yearly Meening of the Society of Friends.

## INDIAN OPINION

FRIDAY 27TH MARCH 1953

#### Another Nail In The Coffin Of Apartheid

CATSOTTE Appellate Court pulgment in the case of the Attorney-Gen eral vs. George Luss, delivered by the Chief Justice Air. Justice Centlivres at Bloomfontess on Monday is another and in the coffin of Anartheid. If this judgment is respected, as indeed it should, it will have far reaching effect. Wherever there is Apartheid it should be applied equally and impartially, which can and will never be done in a country governed by and for a small minority only in otter disregard to the rights, interests and aspirations of a vast majorny. Dr. Malan's Government we fear, will see in this judgment the justification more than ever to uphold the High Court of Parliament Act, and the vital necess ty of abolishing the jurisdiction of the Cours.

There is no goinsaying the fact that facilities provided for the non-Europeans on callway stations and on trains are hopelessly inndequate, and the parttality and inequality with which they are provided are glarialy evident. If justice is to be done the present whole system will have to be reversed, and no government holding the idea of White supremacy, least of all the present one, will ever be prepared to do so.

This is a rare instance in which from the lowest to the, highest court of the land has decided aga ast the Government on the weal

matter of race relations in South Africa.

It was General Smits who once said that the days of segregation were over and that we must think not in terms of two and a half million Whites but a population of twelve million and afford them equal opportunities to develop the best in them and provide them with equal facilities in all avenues of life.

This is the lesson that should sink into the rulers of this country and then there will be no fear of Communism and no fear of one mee swamping another White supremacy and White civil sation (if there is such a thing) of which so much fetish is being made in South Africa can only be maintained by its merits, not by inflicting it by force.

#### An Appeal To Indian Women

PEAKING in Maritz-Durg last week hir. I. Leslie Smith, M.E.C., appealed to the Indian community to encourage its women to come forward and offer their services in the narsing profession. Indian nurses to-day are almost non-existant, he said, and this leaves a great burden to be carried by European nurses. In recent years, it must be said to the credit of our women, there has been a considerable advance in their education, There was a time

when women had to be gonded to come out from the purda and educate thomnelves. To day the purda seems to have become A thing of the past and young women are to be seen in schools, colleges and universities viewig with young men in academic careers. This is all to the good. But there scome to be a tend ency both among young men and young women to take up studies which will profit them materially. Teaching and medical proless ons seem to be the two most profitable ones and therefore most of our young men and women are inclined ro go in for them. The time has come however when we must view things not only from a materialistic point of view but from a humanitarian point of view-how to be oΓ service to mankind. Nucsing is a profession in which a dust purpose is served. (t is the highest form of service and at the same time it is a source of income, though, perhaps, not as easy as others. But benevolence suresy should at all times have the first priority. We would certainly therefore wholeheartedly endorse the appeal made by Mr. Leshe Smith to our women to take up the nursing profession. We do hope it will not go unhecded but that it will be given the serious thought it merits. We know that there is a certain amount of prejudice against nursing as being a low occupation. it is no otterly wrong notion based on ignorance. it is the noblest profession. Be it remembered that every mother is a born nurse Which male or lemale could live without the blessings of a mother? Therefore to be a nurse is to be a

#### NOTES AND NEWS

Death Of Queen Mary

As we go to Press the sad news of the death of Gueen Mary, the Mother Gueen, which cook place on Tuesday, arrived. We join the whole country and the Commonwealth in mourning the great loss and share the deep grief of the bereaved Royal family and the people of England. May her soul rest in peace.

Workers For Racial

Harmony

An appeal for "Godly meaand women, impared by untarifish love for their country" has been launched by a group of Afrika on and Buglish-speaking South Africars, headed by a Johannesburg husiness , man, Mr. Magous Peoply. These people will form a specially-trained penci of guest speakers throughout the country, and will be (nylted to lead ampl) discussion groups in their area. The groups will study and distants merhods of improving relations between the various language groups in South Africa. Coming as it does at a time when the most sensus legislation

ever to come before Parliament bas been passed, a the appeal represents a genuor strempt to excite nation-wide interest in public adjacts. The speakers will operate on a purely voluntary, cappaid basis and they will appear to particular, spointful party or creed. They are to keep discussion on a realistic and non-confestions plane, and they will avoid recrustication and blame. Their sole object will be to star citizens into healthy discussion and armore.

Free State Sees African

Legal history was made at Bethlehem last week when for the first from an accused was driended by un African altorory. Mr. O. Tambo, of Johnnemburg, appeared for an African, Richard Machigo, of Johannesburg. charged with having used language or behaved or acted in a manner tulculated to cancer Africans to result and break the law or to prevail upon them to obstruct administration of justion. The charge erose from a speech made by Machigo in Buthlebem Location on February

# APPEAL COURT JUDGMENT ON RAILWAY APARTHEID

THE Appeal Court in Bloomfostein on Monday dismused
with costs the Appeal of the
Antoropy-General of the Capa
Province against the acquictal of
of a African George Lutu, on a
charge of refusing, to leave a
European wanting-room on the
Capa Town failuray station when
saked to do so by a constable.

A Cope Town maguerate had discharged Lusy on the ground that so the total area of the waiting rooms for Europeans set saids on the Cape Town railway station was greater than that set aude for non-Europeans, and as the facilities provided to the warneg reams for non Europeans were inferior to these provided in the waiting rooms for Europeans, there had been unequal treatment of the two races and that the Rail way Administration had, therefore, not acted as required by the Ratiways Act of 1916.

On appeal to it, the Cape Provincial Division of the Supreme Court confirmed the Magnitude's decision. Both in the appeal to the Cape Court and the Attorney General's further appeal so the Appeal Court, the Magnitude's finding that there had in fact been unequal treatment of the two races in the matter was not in dispute, the appeal being solely on the question of the law applicable.

Confirming the lower court's view of the law, the Chief Justice, Mr. Justice Creathvers, said that the exercise of the powers given to the Railway Administration by the Railways Act of 1916 could and about the exercise created without the inevitable create that members of different saces were treated on a footing of partiality and tocquality to a substantial degree.

The Caref Junice said that if the Crown's contention was correct, namely, that the Railway Administration could subject the two races to partial and unequal treatment to the matter even to a substantial degree, it would follow that the Administration could under the relative account of the Act reserve conveniences on rulway premises for members of a particular race only and provide no conveniences for members of any other race.

In his opinion this could not have been the intention of Parliament for, as thated in Abdurahman's case which dealt with reservations on trains for Europeans and non Europeans respectively, the State has provided a railway service for all its createns interpreture of tree and it was noticely that the Legislature

intended that users of the railways should, seconding to their race, have partial or norqual treatment meted out to him.

Mr. Justice L. Greenberg, Mr. Justice O. D. Schreiter and Mr. Justice O. H. Hoeler constated.

Mr. Justice F. P. van den Heeven delivered a distrible judgment saying that considering the muliitude of activates in which the Administration was

authorized to encage in on bustness principles and the diverse objects to which railway premines might be devoted he could not imagine that It could possibly have been the fotration of Parlisment to entrust the Administration with a power which it must either refesia feam exercising of exercise in a magner which would satisfy the reasonable requirements of all accusos of the community, but have no relation to the egonomic conacquences or in the value of any particular, section as a chentele.

#### THE SOCIAL CAUSES OF MAU MAU

By FENNER BROCKWAY, BRITISH M.P.

FIFTEEN years ago Jomo Kenyatis, who is sow bring tried on the charge of the "management" of the Mau Mau, was a student at the Landon School of Economics

For his degree thesis he wrote a study of the life of his own tribe, the Gikoyo, it was of such interest and value that Professor Malinowski recommended it for publication and wrote an introduction. It appeared full before World War II under the fills "Faring Mount Kenya," Now it has been republished by Secker and Warburg (18s.)

I read this book when it first appeared. I have re-read it sow, and I am impressed, by the light it throws on present events in Kenya, in an nothropological rather than a political sense.

When Leule Hale and I vented Kenya recently, the economic and psychological causes of African discounter were immediately evident to us. No one (except, perhaps, Mr. Lyriston) could fail to understand the effects of land hunger and the colour bar. But it was some time before we understood the rectof background of the frustration. When we did, it appeared as the deepest maladjusteneds.

In a reptance, the Hirtsh admunistration has destroyed the old scibal life of the Gileuyu (or Kileuyu, as they are more often called) and has failed to provide a naturfying substitute.

"Facing Mount Kenya" is not propagated at, though the author's passion for the freedom of his people cometimes breaks through. It is an objective picture of the earlier social pattern and custom of his tribe. Kenyatta does not hide practices which are revolving to most Westerners. These serve only to emphasize the disastrous disastegration of tribal tife which has occurred.

This is the essence of our fadures in destroying the democratic expression of the tribe, we have driven back part of it to the eyil things teffected in Man Man

The basic structure of the tribe was to the community of the family, the age group and the class, Each formed a conscious community. The family farmed together until it became too beine then the third or fourth generation statted a new family farm. The boys and girls of the same age remained a closely kest group all through their lives, passing from adolescent ceremonies to growing responsibilines. The class was administered through an elected Council of Elders, which had the duty, with the mothers, of teaching the youths their social duties and of seriling disputes between individual members. This threafold community consciousates was the dynamic life of the tribe.

Source et to-angue sed it wall Family unity has been destroyed by land bunger. There are only parrow surps of earth for the soor, there is no new land to which they too go. Age group unity has been lost in an unhappy division between the European constrous and the todependent African Courch. (The division occurred about women's circumcision. On this issue my sympathy was with the Europe-p missions, but they were fashed in thinking this deep-roated tribal custom could be ended suddenly by exclusion from the Church. The Church Missionary Society were water than other missions; ) The clan Council of Elders has been replaced by British District Offietes and Bertub-telected Chiefe administrag a much wider area. and District Councils with very limited powers. Far local demoexact expressing the life of the people aus been substituted

bureaucratic officialdom repress-

Of course, this is only one side of the story. British Administration has toded the tribat wars. It bus saved the lives of thousands of injusts and prolonged the life of thousands more by its new ideas of hygiene and health. But its succees in these directions has aggravated the land problem by the resulting increase in population. And its prayition of education has not been sufficient to remove the hold of witchcraft and oaths, whils) the social, ecocomic and political squastices of which we have been guilty have repulsed any African desire to cooperate with the in new ways.

The consequence has been that parts of the tribe depied community democracy, have reversed to the had in its own past.

The solution is to give the tribe the opportunity to establish a new and satisfying life. In concrete terms this means the tecreation of class and tribal democracy, meeting the demands of land hunger, someting modern farming on a co-operative basis, removing other desperate aconomic grievances, providing universal education, ending the humiliation of the colour bar, and moving towards full racial equality, somet, aconomic and political, so that injustical can be removed constructively.

Then, and then only, will the urge to relieve frustration by violence be removed. Then only will an adjusted new society be evolved.

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#### THE CHOICE BEFORE SOUTH AFRICA

By C W. M. CELL

(By Courtray of 'New Republic' dated 9.2 \$3)

IN May and June, 1952, the Union of South Africa account close on give "war between the White factions over the Malan Government's attempts to abrogate the Continuous and eig the vote. That danger temporarily receded when Dr. D. F. Malan account of the Supreme Court on November 13 there his "High Court of Parliament" was flegal and preconstitutional

The constitutional insue is not. however, dead. The Nac ocalus. election programms will sak for a mondate to "extablish the suver-Court of five paul officials." Since there is no prospect of their obtaining a two-thirds majority, the Nationalists, even if merceta ful, will still be blacked by the Continuous and the Courts from chainsring the Coloured vate and the Native Representatives, and ther fierly creating their onerace, doc-language, out-party republic, Bur Sen. H. F. Verwaerd. the Minister of Native Affairs, bin specifically promuest that his party will go absed with or withaut a two-thirds majority. Someume, therefore, the Matingalities will try to get around the entremeled charge of the Constitut on by creating 50 mean senatorships to be filled by government someness. or by introducing jegislation to abolish the terrine rights of the courts. But whatever they do will be a breach of the law and the Union compact; the White Opposition will be buck where of rt today, ready to resist illegal. estatures by every legal rusans and to meet force with force if the povernment tries to impose invited legislation.

This is an interestant matter, as M steent European husery will them, but it is subordinate in the Whit question which now domin-Net the South African scene. The begument betwern the White parties in not dictatorship weether detwoeracy, but whether political experiency shall be vested in the whole White paymountry or in the Namealist section only. Afrimarn number about 64 ner cent. el the White population. In 1948. only 45 per cent of the almost all-Witte electorate wored Nationalist. But of the Coloureds can be all-Webted from between five and 20 Mitgiool Cope seatz, if the three Native Representatives are abolished, and if the amongonal appeal the rigid and husionest pricyances wint over a link e more of the ses Macconton Afrikaans vote. Nationalist strength in the overrepresented countryside will be able almost indefinitely to defeat opposite whose arrangth lies in the studer-represented towars refund adjustments to the electoral laws would then make the Nation alists "exection-neons."

Yet since many of their own nopporters hold acrima morgivings shout abandoning the Constitution and the rule of lew, the Nationalists will keep these ultimate political dangan relatively in the background during the coming election campaign. They will concepted their chief oftensive on the colour question, for which Dr. Malan set the stage of Odendastrics on Navamber 14

In April the people will be saked whether, in view not only of the internal disturbances, but also in view of interference in our domestic affairs from abroad, the caugity should have a weak or a strong government. In other words you will be asked whether you are prepared to commit dataonal paged?

The real wrom are domestic Their virible symptoms are the Defiance of United Lates Compages and race rings. The Defisner Cempasyn began quietly on June 26 It was organized by the shird African National Congress and the S.A. Indian Congress an a protest agricut four discriminatory laws passed by the Plansautint Government and two sets of ergulations, most of which have been in force for years but which have been adminutered by the Nationalists with an arrogant severity and previously procisered. Two of the four laws and more of the regulations are substantially supported by the White Opposition, although it would apply them less appressively than the present government. As the compaign has progressed, it has become clear that the non Europera peoples are in fact pea cating not merely against the laws at which Defence in orientally accord, but against the general principle of discrimination based salely no grounds of rice or pigmentance.

The Defiance Campaign has proceeded with a dignity and restraint, even hympathesic observers did not believe possible. By the end of October, over 7,000 Africans and Indiana had deliber attly broken perty segregatory laws. Areated and fixed, they have gone joyfully to prison rather than pay. Some juveniles have been exceptions, the truthe of non European onlookers at Defiance demonstrations have been cheer-

ful and pacific, contrasting favourably with the impatience of the policy and their ready resort to have charges. Despite some distreasures in the primer (utus)-by explained away as "falling against the table in the charge-office" or "terpping on the more basing down to the cells,") volunteer passive resisters come forward to merasting numbers.

On October III the first riot occurred at Port Elizabeth, it was followed by nihera at Johannesburg, Kimberley and East London during the next three weeks.

The accertained experities were the Europeans murdered by the mobe, 21 Africans billed and 136 mounded by the police. African canualties are often higher than the offeral figures. Several hundred thousand dollars worth of

properly was desiroyed.

Now the government, which has nontratently succuraged the police to deal firmly and farcibly with pon-Europeans, has refused to hold judicial inquires into the enue of these man, because it -animate public examinauon of police methods and is arrions to put the blatte on the Definer Compaign without having to prove or allegations But mone of these rents arose out of Definece suridents, and it does appear that two, postably three, of them were sparked off by mravocative police actions. It is, of course, possible that the man were deliberately engineered by Community, but on available evidence that seems improbable. They arem to have been graumaly unpremeditated though comain. ly indicating a degree of racial trasion even yet not fully appregiated. But there must always be a rick that continued Where intransigenace, the government's rafutal either to meet or aven schoowledge the moderate son Eurapean fradern, and the manmug use of repressive force without any judicial attempt to dia cover the creases will so aggravate escal tention that leadership of the ranger may past from liberal progressives to rickel extremists. demagogues and erframes gangs.

The Nationalus Government seeks to enect the moral and political challenge of the Defiance Campuign by a senterm application of strong-sem methods. The Minister of Justice to string to flag garagest rationals and the government talks of introducing manuacyanteless and in the political and Kanyangament the openly terrorist Man Man.

As the Minister of Lands, I

G. Strydom, said on September 13: "The White man can only succeed in staying in South Africal if we heep all power in our heads." Fortified by reagants dogma and scriptural sanction, the Nationalists identify the main

tenance of "Whose givilization" with the survival of a "choice" White tape. Their programme for South Africa is to retain ex elegive White bolifical control of the "European sconomy " Nan-European jungki leit fabourers will be treated as temporary imagrants in the "European press" without rights or hope of better gold emplayrocar, but they will be allowed "the fullest development in their own sphere," Since, however, thus aphere comprises only 12 per cent of the ores of the Union and crosol Inday support ita 3.5 million inhabitants (about 40 per cent of the African popuintion), there is no possibility whatever that it will be able to accommodate the whole for even the majority) of an estimated African population of some 20 millions in 50 years' time. In this neutr, apartheid is a political fraud, tempting the African with sa illusory home where faubject to averriding White control) he house to be his own master and sustrifying the European in his permanent degrat of any sights to Temperary African migrants" in the remaining more-reaths of the emanders.

In fact, although Nationality policy is gradually to return the African population to its overlenet hazara tave but babwers reserves, more Africans have rattled in the "European" urban areas during the last four years than in any other comparable Nationalist apartheuf. persod. therefore, differs lurle in practice from the palicy of the Opposition which is to encourage the lategration of non-European labour into the White economy, subjett abusys to White political suprematy (carsoullaged as "White leadership with justice"), the toduterial cosaur bar, tanidearial, social and sexual segregation compulserily enforced by law. That es io say, all European parties wish to retain a supply of chase labour for these comfort and convenomes without making any con-PERIORS

The Copesition parties personly avoid the cruder excesses of the Nationansia. But faced with an organized agreemen by African and Indians and with the grave possibility of further violence. offered the choice between a government consultently ded cated to maintain full-baseded White suprematy by force or so Opposition which promises a somewhat diluted version of the same pokey, the floating White voter will only con probably take the short-term view of his own self interest and but the Nationalists back in pager 10 1953. He will see, as Walton. pital apeakers are already mameine aut, that consultation oteans concustome or is mean upleas. He will believe that he is woring against "national ameride "

A National of General in April will he a calamity for the Union. all Africa and the free world may precipitate savil wire between the Whites over the Constitution. It will almost extinguish hope of ever achieving honoutable compromise between the various cacer. With little hope of a perceful salution, the White one-filth will he committed to a desperate reseguard action in which time sturebors and world opinion will be peapent it. The present Defiance Campaign maght be grushed. But is has started something which will recut again and again with Increasing butterness and force, until nun-Kuropeans ber treated at presons capable of cultural advance and civic responsibility to which they must be admitted as they individually attain to e vilized transaids

And even if I am wroop about the election, even if the Opposition with in April, nothing will be galoed but a brief respite. The Congresses have promund to contione Defiance, whoever wing, tioff agreement is reached to end racial discrim nation. Since the Opposition is not explicitly committed to the National at a herrenvolk ideology, compromise will become possible. But exmal prajudice and group interests leave little room for the substantial tancessions which alone would affer the pop-Europeins a graund for loyalty and a source of hope If no White party will offer mutual respect and equal onpor turnty, 210 Defiance avoid hecoming this White?

Meither party is fighting the election on a programme which has the slightest chance of winning non European content and onprecation, without which no policy can any longer be impleminted. Both parties propobly replies this, but date not rick lasing mimediate. White electoral support by abandoning traditional activudes. When the election is aver, there will be a government piedged either to operated without rest repression or to economic integration we said political and \$ 2512] concessions. Both Illege palicies amount to an attempt by the Whole minority to perpetuals its makings of priv lege and profit agrinst the logic of facis, the demands of conscience and the tread of world events. If neither party har the White electorate will move from these positions, South Africa will become unignstile for Europeans within this century-and how much clas of Africa too?

Yet influential minorities within each White group are breaming acticulate, arguing that the traditrough policy is physically impossible, marally indefensible and economically disputous. A small section of the Afrikaans intelligentus and of the minister of the

Dutch Refermed Churches aus grave that, since a White migoriff will never make concessions to a! Coloured majority in a mixed society, aportheid must lead on to complete persitorial partition and the elimination of non Buropean bour from the White economy. On the other aids, liberal op mon in preaching the doctr nee of equal rights for all civilized men and equal opportunities for all roen to become civilized Neither policy to its present ,orm would Bret non-European demands, bur either could become a basis for frontful ducunnon, if the Coloured proples were convinced the Whites meant business.

The only hope of avoiding dinaster is that either or buth of the main political parties declare for one or the other of there goals soon efrer the election. Partition involves immense, probably emppling, economic and territorial sect fices by both White and Black. The liberal solution de mands the esertice of eacled fears ind prejudices, and a colousal , act of faith on the port of a numerical ramority that those whom it has long represent will not cerure the compliment when in a position to do sa.

. The fervor with which the Nationalisis dissociate themselves from total epartheid and the Opposition clears fiself of any truck with equality, whether immediate at altimate, supports the view that the Whites will continue to play for time is on the side of discates.

# Things In General

African Worlter Defended

STATEMENT that pick and abovel work is the "catural work of the Aincas" it wantonly insecurate, maliciously ignorant and dangeronely susprudent, says an edilocial to the March targe of South African Industry and Trade "

The editorial continues that even the most desperate need to take in every possible vola could not rurus the recities irresponsibility of the Minister of Labour, Mr Ben Schoergen. is making such a statement at t an election meeting at Worces-

"The experience of the last to years and more particularly the last to years-bas proved conclusively that the African is capable of something very much levade bon, soid part arom work," configues the editorial

The African lind proved time self capable of doing a whole rango of temi-skilled, or even this ed, jobs in a wide variety of endustries. There were then cands of sodustrialists who could tell Mr. Schoeman that without the adeptability and capability of their African workers, their factories would be disminied. \*\* 3 42

"H overseas fovestors "and a South African industriatists had a Parliamentary approval war to read that Alticans, were necessary, Values the Counties. capable of coly pick and sheet + tion of work come [50,000,000 would contains no provision for the never have been invested to taking of a pall to decide upon this country's testile constity, the alteration of the Countries states the adlignat.

African labour was of glowing Impailence to South Africa's sadutire.

the volume of employment and the volume of skilled work open to Buropeans to South

Africa was absolutely and sodimolably dependent on the numbers and the growing skill of the African workers.

"For the Brossier of Labour to try to scare a result election meeting with the idea that African workers take away amployment from Europeen workers, erceeds the bounds of electroneering decopoundfully."

#### African Leaders To Discuss Federation

It was announced to Salisbery that the Airican leaders of Southern Rhadesis, Northern Rhodesia and Nyasaland will mest at Fort Jameson, Northern Rhoderis, on March 27 to discress Control African Federation, The Africans of all three territories will abide by any decision which is taken at the conference, according to African newspapers Mr Joba Fauter, Under-Secretory for Commonwealth Role. tions, told Mr. John Dugdale, former Labour Minister al State for Communwealth Relations. to answer to a question to the House of Commons, that the Gaverbmett would not seek Parliamentary approval for the bolding of the relevendum in Sauthers Rhodesia or Contral African' Federation. Mr. Dogdale had suggested that such Southern Rhodesin DOM: 41

India To Have Uraning Plant

The Ministry of Natural Resource and S require Research ber so nounced that a uranium processing plant to provide cheap power for fadustry would be built in the Republic of India

Book Review

Behind the Regist Tenelous In South Africe By Quintin Whyte. Published by B.A. Institute of Race Relations Prime 2/-

In this booklet, the Director of the South African Institute of Rece Relations, Mr. Quintin Whyle, nutlines the wardone group attitudes to South Africa's gravest problem-lie thinking an Colour ferore and perhape for the first time, assesses the na does dish each refooting three groups or seatlons brings to hear upon the situation,

Baviou arrived at his settmete of the nature and power of the various forces at work to South Africo, Mr Whyte concludes within soob group it fe that ' really a conduct between emotion and reseas and as between groupe it is a our first of emotions If emotion to to rate on both eldes it will be emotion tould bee college das duck eguldet white, If respon to to values even condition emotion: then there is a basis for savesment and solution."

"One would my that the birgest factor is time. Should South Africa move lowards an decurion South Africa will ere bloodshed and revolution. If however the time erapied. there will be accommodation and resolution of reals) difficulty and tension."

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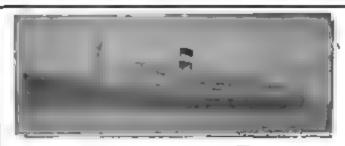
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> INDIAN OPINION! F/Bag, Phoenia, Natal.



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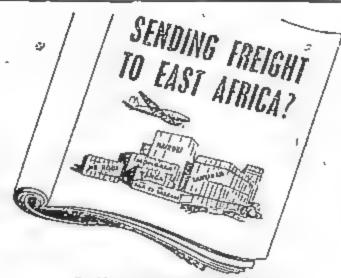
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#### SPETHING SOUTH AFRICA TO-DAY

By HOHER & JACK

( With The Kind Permittion Of The Christian Contury') !V

Continued From Last of ret-

#### OTHER PROTESTANT CHURCHES

South Africa, other than the Datek Reformed Church, have taken a less recipt attitude toward the ean European Alment a letter dengen anistent Sec. hard marrie statements their automat remails or boords bles (which have lang ance been redependent of perment gostrol) denouncing raciom ps porce of appricate across seen in percentione dates. There is I trie evidence, however, that there platements have reached many white cirrywes, let alone white laymen. There notional church meetings have usually been stored at most in composition and besteren p, and a recent the rmen of the Couplegatoonal Appendity they a coloured made

If so a denominational level many of the Protestant groups have begun to become interencul, most of the ibsolugical p hools pro still programs. Mut note are the Owich Actorined commences apparate, but there prosiderest theological schools for whitee and non-whites on the Anglirae and Roman Catholit churcher. Ose histop exroard this spetherd on the pendents would ab ecc while another broken sa d that there ner recursio com marces because African theotogocal students require dellerant derer.

Most of the Protestant chierien, greent the Dutch Ru-Remail Churches which withdrew in 1941, are bounded together in the Christian Council. South Africa, Jourded in rest wort the help of John R. Most, Early in 1949 the Council Published after the Malon a named-acy to power-statements by its nonstituent desc-Mountains autolig' The Church Judgment on Apartheid The sounced sent a enpy to Dr. Maint, saking that he receive a deputation from her thegrence. The Prime 56 arrest a Description of the Co. Maria dissipated with preparations, the desiring on well on the trade bonal passey of the counter ne unpurt, unti-Cheirtfan and research and therefore he declined to grant an interverto representatives of the council

#### Christian Council Against Segregation

A few months later, in July twee, the Christian Council

THE Protestant charges on galled a conference on "The Counting Curry in a Muffirarial Society Con bundred Processants of all ruces and all denominations were out direction. the Dutch Referred Churchdispussed this tanger for three dans. The conference statement, and important document, essetted that be real and at South Africa ir nat spartheld had produce comity through from mark. The quelprouse my dissuggested that it believed in the soverigaly of God every but or much as the Prime Monster who is a world mide broadcast upon systeming affice and that he and to a 15 clavery board will their delaborations on one the belief so the severes with of God? In this the Christian Miss on concenied the hotter of the tette by publishing the saport of its commented to investigate the teachings of the Bible on racial exections under the 1-44s "Ruce-What Does the Bebte Say?

On the parish and fadleident level, the Protestant churches de much sincere work for and with non Europason. Hundreds of thousands of pougds are speak yearly for mission work among the Afercase and other non-Lucapinan the kind restreted on "ury, the Beinvoll Louisie. (Alan Paton is a promincel Augirtau laymon.) Natable fo the work of such Anglicace or Fr. Traver Huddlerton among the Africans in Johnnesburg and Fr. R. D. Hudson among the Coloureds for Cape Years. Yet the Protestant church it so pre-occupied with the day-today ampliorative task of allevicting suffering und dispelling ignorance that it does not apportion enough al its time or money for more prophetic mark in order to orbitive ten b phase edvale on north to houth Alten-Even the tiey Ounker and Unitering group in South A sea are drong author like their enunterparts in America.

The applications and Fine sease in Roy b Africa do not regard the Christian church as an n y-even though they may be endented to a mission station for their education-and they look without in this feel down necous identification by where there's and laymon with their entenus political movaments, not a of the air. Tarapean free.

testant cleany are much more friendly with some at the stilltagt movement, such as the Arcan National Congress, il only pechaps to keep the landers ship and denotion of Land people The time may seen come whre numbers of Africans who are Protestant elergymen will go to jail for their political de Sticlions

In 1914 Mahatma Gandhi mes barred from according a church in South Africa where he masted to heat C. f. Androwy preach. Almost four decoder later non-Europeons are still being barred from South African churches, a though merensonate and Europeans are admitted to churches of all deponious one In a law churches, non-Europrope attend regulator with Europeans, expects by the mosters of sease Roman Cacheliu churches. The Roman church Cachelie gamerally has a botter reports on in race relations then the Protectants. There are over half a mit ind Cashatics, including 107.000 Europeans, 507'000 AL escant, topicant Coloureds and an aerhbishops and bishops of

the so Carbalic discesses in South Africa and Sauthern Rhadesla issued a contious espirement asserting that release directificantion is "an offenca" and auggesting that "justice demands that any Europeans be permitted to evolve gradually towards dull participation in the political, pronomic and cultural life of the country. The effections on graduationand combond to Cuthof t prate ments but in oos form or another usually found in most clearch resolutions-makes the Christian church no yeal threat to the white supremary of the hand and therefore no real friend to the appressed non Kurepenn

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specially or saids for moreous que?"

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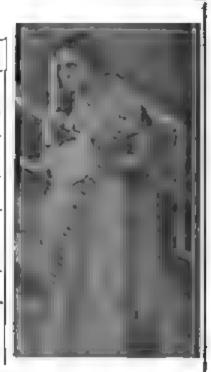
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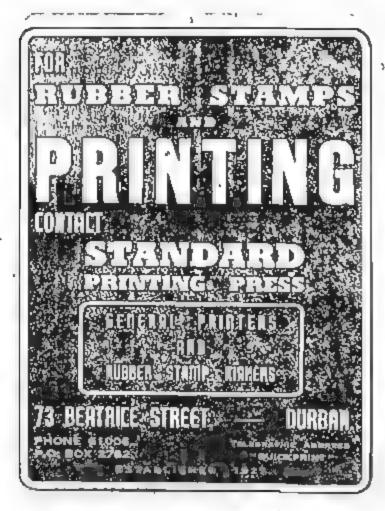
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#### AFRICAN VIEWPOINT

#### MR. BHENGU WRITES TO MR. NEHRU

By JORDAN K. NGUBANE

A COORDING to a nows re- ference wherene fields to delect Mr. S. S. Bhengu, who styles himself President of what he cells the Rantz National Congreen has cent a letter to the Prime Minister of India, Me Maken, salting him to use his lulisone in personaling the local Indiana to emigrale from Booth Africa to India.

According to these reports, he udded that if the Indian Determment one agree to prospithe emigraphs from South Africa his organisation would have at the disposal about £50,000 fto anglet the Indiane from the Union in settleng down to India At the time of writing, it is not freewn If Mr. Nobra has replied in Mr. Bhearn e letter

The very not of writing to the Indian Prime Minister on a matter which the Bolon Coveromout officially regards so amoustably dominate to especi-Sant. It shows up the desperste porition in which the Malaafter find themselves in especial with the Indian pro-

On the one hand the Malen Correspond too see that the Indian problem to essentially a domestic matter and that marther Total nor BNO obanta fatorfere in it. Nolther the Indiana here per the Indian Deverament nor DNO has douted that the grablom to primarily near of year Inciment withle Santh Afrier. But this readjectment is persisten solv when the Dates Covers ment complies with the terms of special disternational nersemoule for which it agreed to better the states of the local Indiang in aleasty defined ways. It it did that, then India would less part of her right; may ber dety to have a cay on the transment metal out to people of lading descent berg, Tunton of soilog in herms of (to more) and legal obligations, the Union Corponment has agreematically violated them and left the Indisp web as sheles other than to go to India and ask her to force Booth Africa to not in Mondance with the terms of her agreements. An long on the local Indiana do not have the political power to protect them. prives and not Majorism. India will remain repossible, worstly, for past of the Indian's welfare, In terms of her agreements, with Booth Africa.

The Union Government trice to run away from his we igntione bere by shouting about to or

ference whoreas India is delecwas recognized by Dr. Mulan bimself and the Indian Government as India's responsibility For this reseem. the Union Covernment senset go to the Indian Government and make the abourd demond that it has indicativ male through Mr. Bhacara.

Applied this basisground, Mr. Bhougu's latter to Mr. Nobes to no more than one more ereds form which Dr. Malag e possilar diplomany separate when cornorth Reiber Mr. Drouge nor the African people had augthing to do either with the Importation of the Indian inbourges or the servements with the Indian Gareroment For him to fatrado fato en effet, which belongs to Government le a little ton impertinent.

We do not went to decy Mr. Bhough the right to alr his riows or win the Indian Gavernment to his way of thinking But we do not went him to distart known foots and arrets the Impression that he speaks for the African people; or, for that metter even for a substantis) misority of these people Ma speaks, firstly, for himself eccond.y, for his Malanita political bases and, thirdly, for and or two misguided Africana near blat. He is not in any war. the epokeemon of the African people. The recegulerd and augustulional apoleoman of the African scools in these matters in Mr. Albert John Luthull, Prgatdent-General of the African National Constrors.

Mr. Bhough says he has at big disposal about £50,000,000 to Connec the regulatedon of Boath Africa's Indian minorate It would be interesting if he would lell his non people, for whom he sistem to speak, where he got this money from when he has not been heard to say angulang about contributing towards the actubiopment of clinion for his people, among when the infant mostality yets in some areas to see high as 500 per thousand live hirthat If Mr. Shangu had so much money at his disposal and so much ensurer for his people who to it that he kno not spoot a farthing of it on very many projects and organisations at present working for the rust good of the African people?

li ie gatte percebbe that Ill bopce to core this vast some from his race having friends in the Melaulte camp. If that is

the mee. It is time the White voters of South Africa demonded to been presinally been this amount shall be raised whom African honology for example, orles sloud for faulal

All this lands to one escolustan Mr Bhough's proposals are so notes and necestate that nebody should be surprised If the Indian Gavernment Irraves thous. Mr. Dhanga's political magters importibut his proposals would out us les with Inda But the propogends value of 6 letter by an African to Mr. Nahrn, domanding the resetriation of the Indiana, is immenesparticularly if it is to be wood as the United Nations to neutralies world apialan which has been slowly salidifying against flouth Africa's exocal molicien.

At the moment the Union Oprovement in very much hardup for ammunition against the eympethy shows by the world with the nea-white people a struggle against Melecita Lyren ur. Mr. Bhanga's attempts to dabble in international diplemany are hut a Maloulie stant to give the Deverament remething on which to beng at the Dalled Nations when past their avil resist policies are debated

But the proposale are algoidcantales for laternal purposes They are being given very wide publishes at the mement in very many ports of South Africa. The liles to to drive a wedge between the Indiana and the Africans and boost up Mr. Bhangn so the politically powerful man who me drive the Indian out of Bonth Africa. Hantel projection to deeply lagratued among large seatlone of all the people of Bouth Africa. The Malanties recken that because this in the mor, the political queschatred which Mr Bhongs silve on the poli Scal front. will divert attenues from the political targets which the nutted non-white front heavet tigglf and nontrables lie strongth in resulanushbles. This will ease the presents on the Molan Garagemont from both the entaids world and the non-whitee here That will be relief for which every Malanite desparately yearns.

Both Mr. Bhauge and his Malaalla menters should have rapliced by new that the Indica problem will not be enived by appeals in Frime Minister Noben to ask the fuest fudiane to return bome. If Mr. Bhanch wants to namendo the Indiana been that It is good for hier and for them to rathen to India, he should go to them and discourt the matter fully and treely with them. through their leaders and negative lastings. If they want to return to India, nebody can stop them affacilizaty. If they do not want to go nebudy, not aven Mr. Nabra, will force them out of this country. And If the prinstate of securations is what Mr. Rhonen and his white friends have to mind. Mr. Bhearn ohn start by trying it soulput these who make the lane which outhre every man of asleer. The Indiana de not make the laws which hamiltons so in our land, It to the Meteotics who do

World spinion autaids fouth Africa might take Mr. Changu's correspondence periously. That must sectainly be Jone, if to appreciate the extremes of decperation to which the Melanitee will go in stirring my betred batween the African and the Indies. Otherwise Mr. Bhooga o notivities are only of nulsouse valua-for the simple reason. that he has an following worth to king shoul-

Some time book Malanita Oxbinet Ministers obsessed on his behalf that in Natal he was supported by 2,000,000 Zutuethat is, just about the notice African population of Paral, insluding man, women, infault. lens int and specials.

I have presently made afforts to find out to what extent Mr. Bhangu le susperted by the African people: The conclusion I have seens it is that he less no fectaging worth talk og about It to tene that he travels widely over Natul and the Eastern Transvant presching openhald It is area also that the facilities he sologe for meeting tribel shiefs see not given in one other African. But, I have also met some of the Oblete he claims to have behind him and the raply they gove was althor that they had told him to return to them when he brought plong Mr. Albert John Lutbull or they palitely sent hint away availed planteg b m to 284 150 past ion to semol nate entailing batween them red their Nating Commissioners

de for the mostiers he has held publicly -it to very strange that he is not known to have bold a sencio one which molecular an occupant of the service chantel have goefermed better

In an anderway to find out the tratta and nothing had the truth, after Mr. Shappe had taid the 'Notel Moroney' that he UNO weald he going to La demand the reservation of the Indicad, I wrote to that paper selice blue to tell the councy processly who the leaders of the Banta National Congress, its Secratory its Terbearer, are wented to boom, also, where the arrest extent burton a breef affice was who is bookers were its andlesen and was her ar not bee signatesting a backs frere aprofor public eximination. Obsessed the new graphy, agerifone gland squapawered to this day. If Mr. Rhtorn was all that he clarme to be politically, he should have select on that apris tennig to les thu =01.1 know haw representation be in Always Beiter. Better Always.

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# Pakistan News

Karachi, February 1953.

(From Our Own Correspondent)

If enemy be easy that the year 1953 has opened as propertionly for Pakintan as previous years and several problems engage the despets attention of the country.

The 7th January saw the beginning of a brief period of creek disturbance to Karachi which caused loss of life to at least circum people and injury to about sixty mars, apart from injuries to policeoteo.

The after, which fasted for three days, began with a procession of students who went to the residence of the then Minister of Elecation to lay their giveness before him. The Minister was absent, but his wife set a deputation of the processionists. The students did not disperse when asked to do to and the police considered it necessary to use test gut had charge with lather

On the next day the students conducted a demonstration of sudgestion against the police and tempera became spirated Valuetunitely the riff-reli of the city (who see in such occasions on opportunity for plunder) tooks, hand. The allair degenerated into violence; the police, sites bearing with the attention with considerable pattern, were obliged to upon his earlier to recurry to recure military his.

On the third day two across those were broken into and looted and there was some brief exhappe of shots. Two or three liquer shops were also attacked and the contents smarbed up, but by this time the nutborities were so full control of the situa-Hos and with the declaration of a turiew, strictly enforced, the Mit was rectored to its normal CAIM. The Chief Commissioner e(Xamely said the disturbances were impired by communities which the student bodies bave finied, but it is betreved that at the inquiry which is to be beld very shortly into the whole matter, he intends to produce entiblishing a communist con-

An initial difficulty was that the public, white districting the incorrectness caused by this special as well as the had name which follows in the wake of rach events, sympathised with the students whose greevaces were considered to be good be and reasonable. The former himster of Education cannot wappe consult since, for some hare, he had deferred meeting

the students' representatives who desired to explain their complaints which are of long stending and which related to substantial matters such as exceptive feet, inndequate hostel arrangements and middent factities, difficulties relating to procurement of textbooks and some other points of similar weight. It is also possible that on the first day the police were unnecessarily severe

Seeing that the Minister in charge of education at the time was holding in addition the portfolios of Commerce and Uncoming Adapts, it is probable that aducation was not received the was a paly and a minister for education is among the first necessaries of Pakintan were the number of trained men and women is deployably small.

The Government has accepted the students' complete the students' complete to and has appointed Dr. Mahmud Hussens, himself a scholarly man, as the new Education Minister. It is much to be boped that a more energetic policy will be pursued towards this vital subject upon which the future of Pakistan very largely depends.

#### Foreign Policy

In the tohere of foreign policy there has recently been a good deal of talk, all scemingly premature, on the subject of Pakisten's joining the Middle East Delevee Organisation, So far nothing concrete has emerged and there have been demals in several quarters both in Pakinton and elsewhere, but on the principle of their being an smake without fire, a day may not be lat distant when something will have to be written about it. It would be so importnet evough subject

Rotarman will doubtiest be interested to know that at a recent meeting of their fraterative in Jaipur, a coatingent of Pakinianis, with their ladies, were present. This is yet another instance of the fact that relations between Indians and Pakintanis do not coasist only of bickerings and they are able to meet on common ground with pleasure and satisfaction.

#### The Proposed Constitution

The report of the Bane Prociples Committee, appointed to examine and advise on the question of or constitution for Pakestan, has been published, It is a document of great imperious, but its contents have

not met with universal appro-

It consists of two parts, the first laying down the principles by which the palicy of the state should be guided and telting out a procedure to prevent ensciment of legislation which is repugasas to the Quras and the Swens That part sito directs that all forms of alcohol dricking, gambling and prostitution should be probibited and usury aboutd be altermated at soon as controle. There is a further recommundation that steps should be taken to bring the existing laws of the country into conformity with Islamic orinciples and to give legitlative effect, as far as possible, to the injunctions of the Quinn and the Suppe.

It is provided that hourds of Utema should be appointed to advise the Head of the State and the Heads of Units on the question of repugators to Islam of any proposed legislation. Objections taken by mambers of the legislatures to bills (other than money bills) on the ground of such repugators will involve reference to the Utema. If they unanimously support the objection, the bill must be returned to the legislature

The second part of the report is more or less a draft continuision and under it, the political structure of Pakistan will be a federation of units (i.e. the former provinces) republican is gained. Since the publication of the report, it has been amounted that the Prime Minister himself will propose an amendment to it by which Pakistan will become a republic, the question of remaking within the Commissional later.

The Brad of the State must be a Muslim and he will be glacted for a term of five years at a joint sitting of both Houses of the Central Legislature. The two Houses comprise an Upper House consisting of the mambers elected by the unit legislatures nod a Lawer House (called the House of the People) connation of 400 members elected on the batte of universal adult sulfrage. In each Bouse, there will be equal representation as between East and West Pakistag. All real authority will lie with the Lower House and the powers of the upper chamber amount to little more than suggesting revisions to legitlaure propossie,

Although Best Pekieten is territorially much smeller than the western wing, its claums to party test on the facts that its population exceeds that of western Pakieten and that it makes a very important contribution to Pakinga's wealth in the shape of its juts production. Indeed, on the basis of population, East Bengal would be antitled to more seats in the Lower House than Western Pakingan

The report has acoused a good dayl of criticism and some bost-lity, especially in the Punjab which will have only ay scats to the Upper House and 90 la the Lower, as against East Beagel's 60 and 200. It is further said that the special treatment of East Bengal is a tacil admission that the interests of the two wrage of Pabiatan are incompatible For this reason, a unitary form of apperament has been advocated in some influential quarters, but this suggestion rupe counter to the interests of provincial politicians.

In East Bengal there has been talk about a confederation of East and West Pakistan which would give to each the maximum degree of independence within the state. The proposal has been condemsed on the abvious ground that it is then but a step before distolution of the hands which worte the two wings of Pakistan.

It is doubtless many to criticies the structure proposed, but the Committee deserves commendation for ill scorible recognition of the inherent difficulties in the way of a country split jato Iwe parts and experated by a distance of 1900 miles. This is not a maiter to be overcome by sgapring it and the Committee have faced the problem and tried to colve it. Indeed, ctaraget and clear-besided men have expressed in private the view that the solution which the . Committee has suggested in probably the fairest and most practical that could have been detised.

The westconcred intelligenteen and some foreigners regard the talemic emphasis as theo-cratic and retrogressive. Whether this is so or not, there is a point which arises out of it which is always to be remembered and it is that Pakuton grew out of the belief that the Muslums of the sub-coolingst should have a place of their own in which to live according to their own code and there were sufficient Muthmit enger for thu, so as to make it posrible te spiorce the espiration This being so, the anyone feel surprise that in framing a conttitution, they look to the founting of their fundamental beliefel Any Judgment of Pahiston's affers which ignores this aspect is not labely to be a reliable one.

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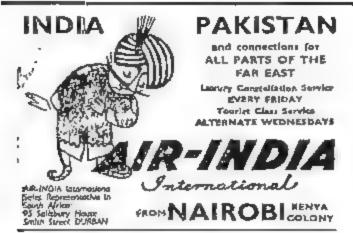
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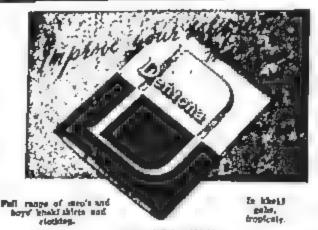
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I'm quite sure that I have no prejudices and I think I have no colour prejudices, nor ereed prejudices. All I care to know is that a man is a human heing — that is enough for me; he ean't be any worse.

--- Mark Twate.

-c-

Von have to stand against the whole world although you may have to stand alone, You have to stare the world in the face although the world may look at you with blood-shot eyes. Do not fear Trust that little thing in you, which resides in your heart and says: "Forsake friends, wife, all; but testify to that for which you will die,"

-Mahatma Gendhi.

# Equality For Non-Europeans

R. O. D. WOLLHEIM, Warden of Cafda told a Tor 11 lunch meeting in Cape Town recently that the Union would not go ahead until its. White population accepted the non-Europeans as equals on an economic and political level.

There would be no enforced social mesing, but social intercourse between the Black and White people of South Africa should be allowed to take place freely.

People in South Africa talked about preserving White civilization. What they meant was preserving their White some 'T by thought the only way to do this was not to allow a dark shinned person from reaching the same standards of living.'

As a result the non-Europeans and been suppressed. They were unable to learn the Europeans' civilization because of lack of contacts on a higher plane.

It was time the "stupid convention" that the Brack-skinned man was inferior to the White was dropped, he said

The Government was trying to take the vote away from the non-Europeans on the grounds that they were not quasified to vote because of the colour of their skins. Yet an uneducated milway ganger was entitled to a vote only because his skin was White.

To judge a man's values by looking at the colour of his skin was wrong. Values should be judged on individual capabilities. Dr. Wollheim said.

Non-Europeans should have a far greater representation in Parliament than they were at present allowed. They wanted to be accepted into Western Civilization and should be given the opportunities in legislation as well as in the economic sphere.

He had learnt that they wanted to attain the standards of living of the Europeans. Africans and Coloured people were willing to drop their customs and traditions if there was a complete transition of the non-European way of life to that of Western Civilization.



## INDIAN OPINION

FRIDAY, BRD APRIL, 1953

## Honesty Alone Is The Best Policy

wrong in our sur mad last week about the reaction of the Nation, lists to the Apple Inte Courts judgment on Railway Aparthein. The Prime Minister, Dr. D. F. Malan, said that it had come as a shock to him and that it would be fult as a shock throughout the whole country. The position created by the judgment cannot be accepted, he said "South Africa does not intend to depart from this traditional form of apartheid, which, in fact, has niways been accepted by the ngn-Europeans except for an extremist minority." Prime Minister further said. "The United Party has a ways been, as best indifferent towards this matter. Its Press has even been hostile, as appeared from the comment on the lower Court's rejection of Railway aparthed as 'a blow for Sager.' If the Nationalist Party wins the election," he said, "we shall rectify the matter without delay, and in a way that will leave no Court in doubt about the wish and Intention of Parhament and the people,"

The Minister of Economic Affairs, Mr. E. H. Louw has gone a step forther, and has by implication charged the majority of the Judges with political insocerity. He said they appeared to be "liberals" in the "generally accepted some of that well-known term." Thus imply-

wrong in our sur Judges were "communistimae last week cally inclined." The Nat the reaction of the tionalist leaders have often
dubbed the liberals as comcourts judgment on munists. Other Nationalway Aparthem. The ists leaders too have attackte Minister, Dr. D. F. ed the Appellate Court.

The Prime Minister is of course entirely wrong in stating that the non-Europeads, except for an extremist minority, have always accepted this form of apartheid. On the contrary they always protested agotast it. Had it not been so there would not have been this violation of it leading to a Court case. The non-Europeans have had to reconcile themselves to many things unwähingly owing to circumstances but not without resentment.

The non-Europeans have sufficient common sense, indeed more than Mr. Erie Louw credits them with, to understand that this judge ment does not solve the colour problem and open the door for them to move about as freely as they would like to. They know that they have to contend with the public prejudice engendered by the type of men like Mr. Louw and it is not their purpose to come into clash with the White public, Their fight is not against the public but against the What they Government. want is the removal of the stigma of inferiority based a on race and colour that is imposed on them by law. If in the eye of the law all were treated alike the non-

Europeans would be the last to abuse their rights, listory has proved that beyond doubt.

But we are not at all shocked at the reaction of the Nationalists. It was just as we had expected. What has shocked us immensely, however, is the reaction of those who claim to bewhom the Nationalists betieve to be-the friends of the non-Europeans. This is what the most powerful organ of the United Party The Natal Mercury' has to say in its leading article dated March 26, on the Appeal "The Court's judgment, situation can and should be remedied as soon as Parhament reassembles after the election. Segregation of the races on the Railways is a traditional policy and it is perfectly clear that the people are in no mood to tolerate any intermingling of persons of different colour in railway compartments, buses or station waiting rooms," There seems to be no difference here between the policy of the Nationalists and the United Party. As long as the White rulers of the Union are going to pumpe the policy of judging a man by his race and colour and not by his merit and this is sanctioned by law there is going to be no peace,

The function of the Courts of Justice is to give justice, not merely to interpret the laws. The function of Parliament is to make Jaws based on justice and morality. It is the height of dishonesty to seek merely to remove the flaw in a Jaw when it has been detected to suit one's' evil political purpose. This is what is being suggested,

If there is to be apartheid it should be applied equally and impartially. The highest Court of the land has found that that has not been done. It has never been possible to do so ever since apartheid was introduced nor is it over going to be possible to do so Apartheid is therefore impracticable and must therefore be done away with Can men, for instance like Chief Luthu.j. Mr. Mtimkulu, Dr. Xuma, Profes-Bor Jabavu, Professor Z. K. Matthews, Dr. Molema to mention just a few of the many scores of distinguished Africans, and the many distinguished Indians judiuding University graduates, whose names we need not mention, be judged by their colour and condemned as being lower than the lowest type of White man? If this is the traditional policy of White South Africa the time has indeed come to bring about an end to that peraicious policy before it is too late. Signs that it is becoming too late are not wanting. What the United Party needs to learn is that not hypocrisy but honesty alone is the best policy.

MARILAL GARDET.

#### Fools' Paradise

N an electioneering speech at Worcester (Cape) recently the Minister of the Interior, Dr. T. E. Donges, is reported to have said: "For the first time a defiance movement in the Union had failed and collapsed. In the past such movements had led to successions and further demands because of the Government."

Dr. Donger and "that supporters of the definice movement were incited by the Liberals, the greatest enemies of the Europeans' future in Fouth Africa. The danger was not past and, therefore, South Africa must retain a strong Government.

"If European supremary was to be maintained in the Union. European control of legislation must be retained. If non-Europeans once gained control of the legislative authority, all forms of apartheid would disappear," he said.

If Dr. Douges really believed what he says about the defiance movement we must say that he is living in a fools' paradier. The

defiance movement has come to stay in this country. The tempocary full does not mean that it has collapsed. The Government is upaware of the undercurrents that are working. They are more dangerous than what appear on the surface. It will be well for the Nationaluis to know that the days of White domination are over. The darker races are becoming more and more con bas rawed their lo moine they will not gest until their goal of freedom from apprecision and hamiliation is attained. It to not fervent prayer that whatever they may do they will not give way to hatred and resort under any circumstances to violeace. For if they do that, it will amusedly be the day of victory for our opposents. Our victory his goly in following the path of pm-violence with foith in God and fear of God and not of any

MANILAL GARDEL.

#### Prospect Before Africa

THREE very significant events

are awaited with concern
by very large sections of
the non-white peoples in Africa.
The first is the verdict to be
passed on Jome Kenyatts, leader
of the Kenya Africans. The
second is the referendum to be
held in Southern Rhodesia on
April 9, on Federation. The
third is the general election in
the Union of South Africa on
April 15.

Although occurring over widely different areas, these events have one than in common-all are manifestations, one way or the other, of the club of colour in Africa. And although in all there events the peoples involved, that is, the whites and the nonwhites, have not as yet coordinated their plans, it is clear that a substantial rection of them. no both sides of the colour line, realise now that they have to deal with confidental problems and not just with matters of narrow. domenie kurisdiction.

On the white sade, one of the first things the Malamites did when they got to power was to tend Mr. Charles to Water to very many caustries in various pass of Africa to open their eyes to what Dr. Malan called the Right Danger. At the time the mission was not much of a success. But subsequent greats.

particularly in Britan-held territories, have abown that there in a growing number of whitemen who are thousing strictually along the lines of devising means by which to trush African parlonalism and get Africa to revert to the old days when the African people yielded to oppression.

In Kenya these people have robbed the Africans of large tracts of their lands and driven them to reserves which are in danger of being overcrowded. An unreasonable colour har limits the African's economic opportunities, gives him an infector education and all in all marks him apart as an infector human being, It is deaf to reasonable appeals to reform. It was in protest against

But the Man Man continues to make he not worth living for its victims of all saces.

Quite clearly, in Kenya, Britain has to deal with a situation which requires a fundamental change in Britain policy to produce positive essults. Efforts to counter Mau Mau tereor with military terror will not frighten the Africans of Kenya into abandoning the Mau Mau as long as the causer which brought it into being remain. The prople who are murdered by the British today are being halled as marryrs in the cause of Kenya's African people's freedom.

The first thing to do is to release Jomo Kenyatta from prison. Secondly, the British

wherher or not it should foin the federation.

It will be largely the white people who will vote in that referendant. And if the pronountements of men like Sir Godfrey Huggies and Mr. Roy Welensky mean anything, the future of the African is not very promising

Farther south, the white people will go to the polls on April 15, to say whether or not they like the tyranny that the Malanites have imposed on the African people.

If Jome Kenyalia is thrown into prison or hanged; if Southern Rhodesia votes for federation and if Dr. Malan is returned to power, an altogether new situation will anse in Africa. Inasmuch as the whiteman has shown signs of treating the colour problem on a continental scale, the peoples of Africa will have couse seriously to consider a joint continental solution to it as well. This is the prospect opened up before the world by the three events discussed here.

#### BEWARE OF SELF PRAISE

WHEN any one praises himself or speaks much of hunself, or lets in any way be seen that he stands high in his own esteem, he is sure to be laughed at. We nught both to feel and to appear to feel, humbly about ourselves; and even when others praise us, we should receive their approbation with humility. All good qualities are justly held to be set off and improved by modesty, while even the best qualities are in danger of being draphed if they be shown in a boastful spirit. We should be still more ridiculous if we pretend to knowledge, work or rank, which we do not postess. Such pretentions are easily detected, and then every one despises the pretender more than if he had been supposed to want those qualities altogeshee. We ought also to check the disposition to think too highly of our own opinions, and too humbly of those of other persons. Our neighbours may think rightly, though their opinions appear to us absurd; and our opinions may be wrong though to us they appear right. It is a great point for any one to attain-to know and act as if he knew, that he may possibly be in the wrong.

-Chambers.

thist that the Kenya African Union areas. The KAU was a moderate body. But Africans all ever Africa are discovering that moderation does not pay at all when faced with the avils of the white man's colour has. The Mat Man came on the scene and took almost complete charge of the nituation.

People who read their papers intelligently realise by now that the British Government is power-less to deal with the Mau Mau. A situation exists in Kenya which is not unlike what has been happening in Malaya for years now. British spokesmen daily inform the world that the Mau Mau terror—for which we have no brief whatsoever—in under control and that its leaders and organisers have been awared.

will have to realise that whether or not they like it, the solid unity of the Kenya Africans is a living reality. The thing to do will be to re-open their schools and allow them to return to their normal life. The third will be to give the Africans an effective say in making the Laws which shape their future. This approach alone holds out hope of peace in Kenya.

The situation is different in methods employed in Central Africa, where the white people plan to protent a white front against the African, in efforts to keep the latter a perpetual justice in the land of his birth. On April 9, Southern Rhodesta, which comes around only to South Africa in its harted for the may of colour, will decide

#### Fountain Of Wisdom

"All reputable anthropologists condemn the malignant nonsense about racial psychology which is preached and practised by those who try to justify the oppression of ethnic minurities, Political theoret about race are tuthing more than instruments of propagands, devised for the child minds of totalitarian populations."

-Professor E. A. Hooten In 'The Twilight of Man.

#### TROUBLED WATERS

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#### NOTES AND NEWS

#### Bishop Of Pretoria's Easter Massage

T was very necessary that Christians should cusure that the election would be fought on Cheinian principles, and that the party returned to power should govern in accordance with the principles of justice and integrity, says the Highing of Pretoris in the latest mater of "Kongdom," the Diocesas magazine. An election was recent ally a Christian way of discovering the will of the people. Bernus of the errors which creep into the bureau mind, all kinds of stupids hes, fajustions and deceits enter late an election. "It is unforjunate that during Passionside and Easter the minds of so many people will have to be absorbed with political controverty. But as members of the State, we have our responsibilities towards the State, just an we bave, so members of the Church, responsibilities to the Church, Although our paletical disties come upon us at a time when we should have preforced to have been free from them, that it no reason for shirking them," Referring to the anti Defiance | legis ation | the Bishop taid: "The principles of the Bills appear to be a complete negation of justice, and if our country is to be governed on these principles there can be no freedom of thought, no freedom of a dech, and no freedom of action for anyone,"

# Students Will Conduct Own Welfare Work

The students of the University of Cape Town are out to prove this year that their annual "rag" Is not simply a conventent excuse to give weat to their high spirits. They are going to devote most of the proceeds of this year's "cag" -gach year they raise at least £10,000-to starting their own organized welfars work in the heart of Cape Town's blackers spot-Windermere-where 30,000 non-Europeans live on the edge of the "poverty line." They will cetablub and ean n bealth and community centre to incorporate a medical contre, social services, youth clubs, adult education, food and milk schemes and a creeke. Members of the university guident at operate in running the scheme, and leading member of the public will serve on the board of management to advise en policy.

We very hearlily congratulate the mudents of the University of Clapstown on this fire genture worthy of emulation by all. (

## Government Loses Yet Another Cott

A full bench of the Supreme Court last week diamissed the Attorney-General's appeal against the acquittal in the Capetown Megistrate's Court of Mr. Petty Brean Bunting up a charge under the Suppressing of Communism The judges were Mr. Act. Justeze Herbetein, Mr. Justice van Winsen and Mr. Acting Justice Watermeyer. Mr. P. B Blanckenberg, Q.C. (the Attorney-General) said, "I may mention that I am taking this Juriber to the Appellate Division." The charge in the Mag strate a Court prose from Mr. Bunting's election as a Member of Parliament after the Minister of Justice (Mr. C R. Swart) had ordered bim, in terms of the Supression of Communism Act, not to become one.

#### Mr. Cowley's Offer To

Africans

Major Cecil Cowley, who is seeking election to the Senate an Africant' expresentative in the place of Dr. Edgar Brookes, who han cerired, set out au 18-point programme when he addressed Africans in the basement of the City Hall last week. He and he would work for an end to rule by proclamation, go taxation without representation. the removal of pass laws, the introduction of trade unions, and freedom to purchase and occupy land. "I am fighting," be said, so that you may be given that measure of justice due to other men." The present system of government whereby out lone value represented 2,000,000 penple was a "traventy of de-macratry." Major Cowley urged the African to develop his nawonel pride. He said that he would work to see that Emphasial. the traditional home of the Zu'u kings of old, was empropriated for ibt Africant. "I enn .pieture the erection of a headquaetera of the Zufu nation here, where the spirit of a nation will apeak It will build up the strength of the nation, landing weighty authority to the Zulu spokesman.

#### No Colour Bar to Angola And Mexambique

No escial discrimination enacted in Angola and Morambique, Dr. A. J. Alfaro Cardono, the Angola Government's economic, delegate to the Union and Rhodesia, told the University of Cape Town Summer S. bool. "What we want to see in that the individual, he has White, Yellow or Black should poisses a moral and rivic educations and culture—that he should he, in a word, a civinted man," and Dr. Cardono.

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#### PROFESSOR MATTHEWS DEFENDED

Mr. Selby Ngcobe (Fort Hare, Cape) writes in the 'Cape Tener'

THE speech made by Mr. C. R. Swart, Minister of Justice, when he moved the arcond read in al the Pubbe Safety Bill, as reported in the "Cape Times" of February 12, quotes Professor Z. K. Manbews as having once mid, when speaking of the policy of "Africa for the Africans" a

"The altimate a most such a movement would be the eventgal papears of the whole country for the 8,000,000 Africant, and the removal from it of all those Escopçana who are not prepared to live here on terms of equality with the Africant. The 2 500,000 Europeans who talk so glibly about the repatriation of 250,000 Indians must reading that to the African national the repatriation of 2,500,000 Europeaks does not appear any intre prepotteraus

The above statement is part of s closely reasoned article wader the title "An African Policy for South Africa," published an the Race Relations News (volume XVI, Cambre 3, 1949). Taken ent of the proper context and set system the circumstances of the Public Safety Bill the quoistion gives a totally wrong sempre som of the most mean plant of the entire article or of Profestor Maithrey's general political out

The general constast of the article makes is very clear that in the above statement Professor Mathewa was countering a trend of thinking among his fellow Africans which was certainly not his own. He rejected the idea contained in the earlier part of the Minister o quotation as Black eparthed

Secondly, the latter part of the strument quoted above contains in modied warning that the idea sed talk of repainating the 250,000 Indians can have a buomerang effect on the African Chines an regards the presence of Enropeans in South Africa.

The quotation, standing by enell m it does, in objectionable and unfair to the Professor as it gives the impression that he is in favour of, or associated with, a scheme or programms for the supulcion of the Europeans in South Africa by the Afri-

tion would the South African lestirate of Race Relations, under its suspices, publish views of a with dangerous scheme.

Professor Matthews, who is more in he very easeful with his thoughts and words, is not given to mying things like that.

Professor Matthews warmed the country against ideas of monre-operation. He said. "It has been pointed out that here to a growing feeling among Alincans that the policy to which they should lead their support in the future is that of non co-operation. Certain acctions among them look upon this as the most suitable answer to the European policy of apartheid, which is itself tantamount to a policy of mon-coffabaration

Then he warner "Once the policy of side-gu operation becomes endemie un both sides of the colour line, the resultant friction and antagonisms will prove disastrous to the country as a whole,"

Professor Matthews also grated that, like all other peoples, the Bontu "claim the right of salfdeterm parion." In the South African intuation self-determination for the Boots means that be must be accorded a full phace on the determination and the execution of policy.

Inconsistent with the African right to seif determination and "full co-operation with the African" are policies based on White leadership, Christian trusteesbip or apartheid.

The burdes of the entire article was a reasoned pira for "closely scrutinizing the peruciples by which our policies see inspired," racial accommodation and racial co operation.

Professor Matteren defines cooperation (p. 40) as "working together," ("The African has hitherto taken his stand on a policy of co-speration between Buck and White at all levels of our national afe.") Then he con-cludes by saying: "Co speration sheet out rightly constitute a note able watchword for a strong, prospercies and united South Africa."

Since Professor Matthews is away on a lecture musion in the United States, I felt, obliged as his teaching tolleague and felend, to defend hie good name and reputation.

filled to capacity. Mr. Sultan attended and presented Honoure Awards. He also made this the occasion for the announcement of the increase of his donation to £ 11,000, Dr. B. M. Narbeib presented certificates to specessful Studenty.

Referring to the services of Dr. B. M. Narbeth the report grates: "It is fitting that we should remember most thankfully the long years of ateadfast endeavour and service rendered to Jechnical education by Dr. B. M. Narlieth. To have been the first Principal of the first Technical College in the Union and to have, without remuneration or reward, worked for the extoblishment of the first Indian technical college and guided It into as present virile state is a record of which any uses might be proud. To have such a plagger connected with our fougdation is cause for much thankfolgers. The College Council join in congratulating b.m in connection with our site and look forward with pleasurable anneingtion to seeing him, in fact, lay the foundation stone of our new building "

The College has the following branches with the following gross curolments for 1952: Sastel College 1,752 (which includes 572 decastasking encolments at Dartadl Crescent and Kathiawad Hindu Seva Samij) Hindu Tamil lastitute 327, Clairwood con tinuauon 164, Depot Road 56, Mount Edgecombe 428, Urakumeans 115, Tongast 395

#### M. L. SULTAN TECHNICAL COLLEGE

T is wonderful bow a night school for adults commenced years ago by Advocate A. Chris topher with the aid of a band of eathusiastic workers has grown into the M. L. Sultan Techo cal College, a unique insulution of the Indian community open to all nun Europeant. It stands also as a monument to the biggest charity made by a pagle Indian for the benefit of his own bretheen in particulat and the non-Europeans in general. Mr. H. Natiram the Principal of the College who is the live were of the teating on has just submitted his annual report fur the year 1952 in which he gives a vivid description of how the institution has grewn in recent years by Raps and bounds. In his report Mr. Natteass referring to Mr. Sultan states:

"Mr. M. L. Sultan, who is eighty years of age, attried work in Durban in a lowly capterly on Beres Road Station many years ago. Through rieady application to work and by reason of his outstand og businers arumen be, to some of est-backs and difficulties. has been abie to escabiish the M. L. Soltan Charitable and Educational Trest, endowing it with no less a turn than £100,000 Mr. Sulern and his Trust bave donated to the Technical College the magnificent sum of £33,000,"

"The year 1953" states the esport, "is to see the erection of the first of the College buildings no Curries Fountain, some six acres to extent and tying within a stone's throw of the Greyville racecourse. The completion of this

building and the warkshop block will make pussible the establishment of full-time day clames so altering considerably the authork of the College."

Referring to statistics the report states: "In 1932 the encolment in our clauses was 169. Ten years later the number of students enrolled tose to 518. In 1952 the College dealt with 3,605 students.

"It is plassing to note the encrease in curoletent of women had 1,493 Indian, 80 African and 15 Coloured women studenes as against 1,606 Indian, 410 African and 5 Coloured man.

#### Students' Society

"The newly constituted M. C. Sultan Technical College Sin denta' Society held sie fiest election during the early part of the year. Students at all branches of the College trak part in the baljot. As this is the first occasion on which a full election was held I have pleasure in recording the names of the students elected. President: Mr. V. S. Nadu; ist and 2ad Vice Presidents Makanin and Mrs. N. R. Pallay, Members of the Administrative Coungilt S. R. Chetty, Mer. S. Nudos, R. Royappes, Min J. Velu. K. A. Appaliaray, M. Bawen, J. Diniel, G. Naguran; D. Nohin, K. D. Pillay, R. S agh, and S. R. Singh,

"Rapid strider were made by this Council of Students and additional sporting activities the tuted. A successful social was held in June, the Sarter Hall being

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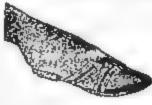
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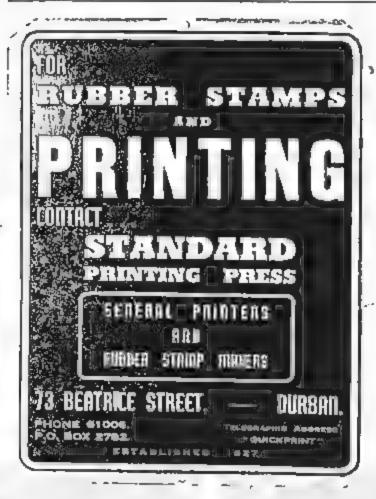
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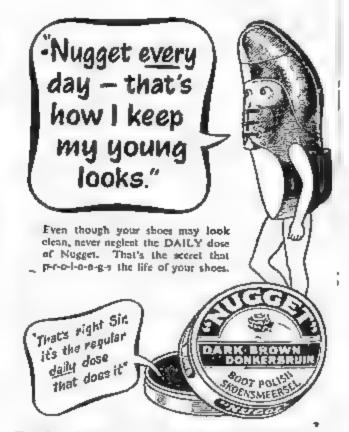
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#### THE WIDER WORLD

By JOHN GILD

#### SEPARATE BUT EQUAL

THE true mesolog of the Approl Court's decision on apartheid on the railways does pot emerge from the blentings of the political parties. A lawrer tells me what it all amounts to. Under the common law of this country, which follows the English law, racial dicorimination is not valid, and will not be nobeld by the higher courts, unless it has been expressly authorised by so Act of Perliament. In pisings words, if colony ters are to be strong enough to traint obslience, they must have been precied by statule, not merely in the form of regula-None made to earry out a sixiniawhich is itself stiont on colour-Officials in various government to fided adt at ats staspartequip basing a colour bar ou a rogalation framed by themselves. It is this produce that the court now holds to be unreseasable and a regulation which is unrepid able can be upsal.

In earlier years the tradition in ony parliamentary law making was to avoid putting explicit colour bars into statutes. There was no need to put them, in heearly non-Europeans vory suldom. or gover tried to preart their legal elable poder the common law of the lead. Dat pon-whitee have been rising in the comomic and replat sorte. An ingressing middle sizes of admotied people has emerged, conscious of their elable and ready to claim them.

! In the Boiled States a similar position atoso p long time ago-The courts met it by luventing the doctrine that "separate but ential facilities" are legally fastle able. Once then turned, on they will do, up the question of fact whether certain asparate facilities are really equal in practice. Where they are proved to be unequal, the Suprema Conet will not recognize the discrimingtion. It is now alter that in Bouth Africa there will be no pratence of providing equal facilities when the rease are kept right phrase- "erparate but adegoals." You can guess, without He lived for many years after

a moment's breitation, who will. I am happy to Gud that a memodeolds the question of what is "adequate." The white authoritie will exercise their own discretion: Before they mu do so, however, Parliament most pass a new Act saying that racial asparation need not be build on say semblance of equality. As time Lack! was a very good friend to and nun-Europeans march on. the atter hypearley of the whole theory of aperibeld is made plain in the hersh light of reality.

#### A Terrible Example

The Colonial Office is rescribed to open warfare against the Kiknya in their violent efforts to combat Man-man. The latest step, the arrest of Mr. Fanuel Walter Ododo, has shooked liberal opinion in Britain, Mr. Odede. who is not a Kikoyu, but a Luc. is a very moderate African leader. The fact that he won nomicated by the Governor to a seal on the Legislative Council is evidence enough of that, When Me. Jomo Kenyatia was arrested months ago. Mr. Odede agreed to become president of the Konya African Union. But he maintained bit opposition to methods of violence and charished his bops of loter rapial apoperation. It seems to me that Mr. Odede's real grime te bie successful resistance to official efforts to destroy ble Union in the Nysons province which he represents. By their destruction of aivil libertles and their surrender to the small minority of men settlers, the British are softing a terribly had example to every government to this conlineat. And by these methods they will never bring perce and racial harmony to East Africa.

Incidentally, the best books about Kenya are by Norman Lays, especially "The Colour Bar In But Africa" (Hogerib Prem) 1940). Dr. Loys was a mintly obstructor who wrote with a beautiful lucidity. He was gajustly dismissed from the colo nisi service because he was apart. Prompily, 'The Star' in - suspected of allowing his sym Johnnesburg has found the gathy with Africans to undermine his loyally to the secrior.

his diemirent to use his pen us a formidable weapon in the service. of the tenth.

#### Life of Luski

Harold Laski was a great man. rist to bie life and work has come in the form of a blugraphy written by Kingsley Martin, the aditor of the socialist weekly. 'The New Statesman And Na-Hou." and published by Gollanex at 21s. Among other things. lodiens, many of whom were his students at the Landon School of Recomire. One of the most brilliant of them was Mr. V K-Krishus Monac, who has lately retired from the post of High

Commissioner in London. It was he who got Locki to speak in Religio on ignomerable platforces of the India League. A won lerful speaker. Laski used to allook the British Roll in horalog physics, explaining the absurdity of templing In I'm Stolenie the destrines of Mill and Milton on freedom and then expecting them to allow the British to ron-Indea indefinitely. Those speeche ce helptd to pave the way for the Labour Government's dealsion to especie independence after the world war. Lask! sequired great is finence in India itself where his books on politics see widely send and where his former students scoppy bigh

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#### SEETHING SOUTH AFRICA TO-DAY

By HOMER A. JACK

(With The Kind Permission Of 'The Christian Contury')

#### SIGNS OF HOPE

WHILE IS IS A Should be presenting the evils of vacion and opposition in South Africa, it is also true that there nes grounds for lope. The most amportual factor for progress man a greater degree of racial equality is the consumer trends which one bringing the African to ushan erean and thus bringing non-Whites together with Whiten fauter than De. Mainn sed bis government, or any government, can possibly keep them aport. This trand is not want's possesse, for with more some encial contact and less within passing there grault paged districtions which create the shantytower and a kind of secure cantact which rapy, for a need in Smalle Africa as in North America, actionly origin ben ferrion.

It has been said that South Africa's recognity in the part number century has good through stoot so great an industrial revolution at occurred at the time of the industrial sevolution from the 1780's to the 1840's The gross value of the output of proudary industry in South Alries tose more than fivelold to fally without between 1928 and 1948 Yet most of the non-Europeage, and especially the Awaren age treated by law and conum in a leudalinter manner. African reales are not "em-Cognitation acre, but retunate autor the archive. Munters and Surger want probled to those en fendal Egrabathun times. Alecan maior must conke confrom with their employers, and penal panetions are imposed for bruck of contract. On the other hand. Whate workers in South Alica come under the Judustical Conciliation arts which contact some of the most protective legulation in the world. In eddition, through other legisleгопремым ву пос-Ептореан

industrial fructions has facttengert in against the man. These accounts block - largely brow at let up main low wager and inhuman what modern the faction influence in Parliament. In mother party, however, the thrive importance of mining area of negliculture has Pa minulacturing has Dayles faceign concentration. After he will be a land of gold and diamonds, happily for the economy of the country, not to mention the welfare of the Africans, there has been no forcesting economic diversions. June with your money accounting for only 3 per cent.

In the past quarter-century, especially during and sluce World War II, the rise of secondary industry in South Airien has been raped, with manufacturing new contributing a total at 22.5 per cost to the not cool tecour more than twice that of mining and almost twice that of agriculture. The stitution has been martly financoal and could purposed a housecoal peressity to concerve dollars and indeed earn pounds, and a political necessity—on the part of the Nationalists-in lessen. ties with the Commonwealth. Busically, of course, the stimulus had been the almost glassical conditioner for the growth of candalisms entracted concrete of icen me, coal and other raw muteriol; an abundant fabour supply; and a root patentes" parket both at bome and abroad (in the rest of Africa), Whole new industries have been extablished-for example, watches. with African labour being need largely in all but the highest managerial levels. The frequent allegation that non-Europeane, eape cally Afretone, are many able of skilled week is belied by actual experience in these industries.

## Africans Shift To Urban

It is entirested that between 30 and 40 per cent of the adult African population is now emplayed outside agriculture and mining, the employment of non-Europeans riving from \$5,000 to 401,000 between 1918 and 1946 The real wages of non-Europeans are still unbelievably law, but are rising faster then those of Europeant. Many Africant are beinging their wives and children to the tower and stabilesed family life it retalting. The African women, through a facturious court decition, legally can join trade unions; though rigidly segregated, non European women constituted oneafth of the membership of regratered frade malous In 1919. Even male Alticane are creating their norm minione. The difficultive involved are great, he waver. since under the Masten' and

Servants' law each African most give notice to terminate his contract before going on strike,

All this means that South African industry would collapse if Alcienne and other nee-Eurapress were withdrawn, Increamingly manufacturers realisa that their vested interest is on R stabilistel, well housed non-Enropean labour force, and eventually their vasces will be beard to Parliament and felt by the African in the locations, With more skilled amployment, higher wages and more un south too, the nearburgees lenself will be in a better utrategie position, if not yet in a voting one, to demand greater justice and aquality.

#### filands Of Interracial Activity

A precent ground for hope is the existence, although much ton intrequently, of little salende of genuine interracial activity in this sen of aparticle. Not too many can be found, but three no the fields of higher education, recupon and cultural saletions are alternative.

At the 195x graduation teremany of the University of Witwatersead, Chruceller Richard Feetlesm told the distinguished gathering; "Expericace in this warrerally champ that, gives equal opportunities to study and to learn, Africaus can benefit and progress in the pame way at Europeans," There are fighting words in South Africa, but fighting words are expected from the Witwalers expected from the rand University in Johannetburg which, together with the Carretony of Cape Town trees to coupl: title the occusionals in a devided smooth. Of the five full majorration in South Alzien, the was A colleged and betreen at hieltent wich and Cretoria winn! ly do not accept non European students, and the University of Natel accepts these only to separa e classer. Withentermand, on the other bond, has between two and three breedend African. Indian and Coloured studence in a student body of about four thousand. It is, however, and emphasily an interestal para dies, for pon-European ecudente ties in separate hostels (or in private hours) and by persoon constat do not take part to sameta ne un dancing. They do. however, take referchiere to much Whate students and participare in student activities, some non-Europeano always being eincled to the student council.

#### Student Opposition To Segregation

When the Nationalm a cominto powerin 2948, one of 16452 10616 was apartheid in higher

education, with a calinet member describing in Parliament , incluse and "the sataleeable appleasant relationship between I unpresent and see I propress." The government shut all certain scholorships provided for African medical students and belped instrate a geprenie medical echnol at Durbon for non-Eurapeans, promptly offering it 15 scholatrheps, The National Union of South African Studeute, consistive to excisus, funmediately organized its own African Medical Scholorobias Trust Fund, imposed a voluntary nonual lavy on atudents of so shillings (about \$1.40) and so for hos collected enough, from students all over South Africa. -and in other parts of the world-to offer several scholar ships to qualified African mediral students at Witwatersrand.

Through this and other support, including a direct government subsidy of almost 30 per cent of its annual budget, Witwaterscand University despite the lack of an appraciable endowment has not suffered despite the threats of the Nationalista to complete the argregation of higher education. This univer sate also offers at meeting balls. nten nearlable, is outside gerups desiring inningregated meeting, and at it the home of the Johnnettburg Succeey of Friends, which feels happen meeting at the university than in the Johannesburg Y.M.C.A. With the faculty and administration calidly not coursesously behind a policy of integration on higher education, Witmatersrand and Cape Town parrers. ties are undoubtedly producing meh year graduates who, if they remain in South Africa, neo destined to be its leaders and inevitably will retain they profreshing Interracial experience and entlook acquired during their necessity days

To be Continued)



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#### AFRICAN VIEWPOINT

#### RHODESIAN FEDERATION AND AFTER

By JORDAN K, NGUBANE

Southern RHODES'A will to the fact to a referendum on April 9, 1953 on Whather or put to tale the proposed Central African Federation. The result will be awaited with interest by Africans in all the continent south of the equator-for wary good reasons.

Firstly, the Rhadeslap dena federation itsell, An albtwell avig lily flues saw strength to the federationists and encourage them to go fullsteam abend with their plans for the Malacisation of Africa. An adverse result—which is most polikely-will force them to go about federation a little more carefully.

Secondly, if the referendum result fargurs federation African opinion will perforce develop a new approach to Black-White relations on the continent, This might be a good development, it might not be-because so much depends on the basis and objectives of that unity-

Ope propect of federation which arouses very close African interest is the attitude of the Brilish Government towards the clearly expressed wishes of the Africage in Northern Rhadesia and Nyaspland, Up to now, Britain has seemed determined to impose federation on these Africans in spite of their unanimous opposition. If Britain does this, she will have given Dr. Malan n. valuable precedent for subsequent ute when he presses his demand for the protectorates.

Up to now, Britain has taken the line that the caunut agree to incorporation within South Africa of the three Protectorales within our barders. Her resion is that the is legally obliged, in terms of the Sthedulm to the South Africa Act, -to consult these people before the agrees to sucorporation. Such agreement will presumably depend on African acquiescence to incorporation. At least this is what Britain's attitude to far bas implied.

in abort, Beitara bas tuken tue atand truich implies that the protection extended to Barntoland, Bechunnaland and . Swaziland would have been of no value if it did not mean that on a fundamental muse like incorporation, the pro-protecting power would be gooded by African wither,

But this attitude, whether clearly expressed or implied, is

almost the exect opposite of the line against the Africans in the protectorates of Nyasaland and Northern Rhodests.

in itheses two territories Britein seems in mond to listen more to the wishes of the White settlers than to those of the African people. If she does this until federation comes through in the feeth of African apposition, Dr. Malan will have reason to sak why, in Besutoland, Swaziland and Bechvaneland, the attitude of the Africans should be treated with respect when it has been victually isnored in Central Africa. He will have reason to insist that the Central African precedent justifies the incorporation of the protectornies within our barders against the wishes of their African

A second result of an offitmetive decision is that the process which the African calls the Malapianos of Airca will be firmly entrenched in the whole of Southern Africa and directly threaten Uganda, Kenya, Tanganyika-and even Ethiopia For, in African eyes, lederation consolidates a White racial front at the expense of the African and condemns the latter to a Junior partnership from which the African cannot escape. In fact, if the history of South Africa is any guide, federation bolds out the prospect for the African of seeing bimself reduced to the position of variabl seridom one day. This is what Malanism stands for to African syes,

The protective clauses in the propoted federal constitution will not slop a determiced Hertzog and Malan of the federation successively reducing the African to the position of a seel. The framers of the constitution, who were Whilemen, ensured that political power hou won beleev niamet blunds to the future, in White hands. At the very best, the African was Eraco topes represeduction in thip in that arenogement? And, if the African becomes a little more truculent in agitating for complete equality, what will stop the White federal Covernment presenting a notice front with Vojob Malanites of the future against the Africa of

But there is a silver Hoing in this otherwise dark picture, If Britala forces through her plans for the creation of a White-dominated state in Cen-

tral Africa, that will be the signal to most men of colour on the continent that it was time the African cultivated p pass-African approach to the position of Colour and devised ways and means to solve the problems created by this jointly For a long lime the White appressors in all parts of Africa. have acted more or less in unsion when it came to bundling Afr.can problems, Federation will give the African the reason. to take a leaf out of his oppressor's book.

This attitude will not be racial. It will be protective, implied by African determination to throw off their shoulders the year of oppression. The Whileman who opposes the avil tyrappy of race wall, as he her been in the past, be on the ende of the Airscen. The appresses will join the advohas done all Blong the hoc-The same will be straight and clear cut—the African will be opposing social and political values he considers wrong and which he can no longer stand,

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# INDIA LETTER

From Our Own Correspondent

Bombay, March 28,

NDIAN Parliament began the second stage of the debate on the General Budget by taking up the demands for geants in respect of the Ministry of External Affairs totalling Ra. 8,88,01,000. The Opposition members vigorously attacked the fateign policy of the Government of India: Dr. Shyam-National Democratic Group, applying the lest of the results achieved in areas that maltered most to India-Pakistan, South Africa, Ceylon and the foreign pochets in India, adjusterd India's foreign policy "a dirmel and dynamic faiture."

Mr. Nebru, winding up the debate on foreign affairs, slout y defended his foreign policy. The Prime Minister defined bie ap. proach to foreign policy on a subordisate of "basty courage" to "quiet windom and late acce" se action, looking abend at the future rather than act ug on the suggested passion of the moment. Mr. Nehru declared: "I am convinced that whoever might have been in charge of the foreign policy of India-dering these years would not have but followed more or less the broad policies that we beve pursued, because it did not come est of my bead or anyone cue's head, but came out of the cirdamaiosces under Which We her, the background of our history and the present context of events. It as an inevitable policy, baning variations here or there, barring, may be, a certain emphase here or there."

le regard to South Africa Mr. Nehrn said that the "beifbrarted attreads of some of the important countries did not do any credit to them. The home might come when other countries of the world would have to choose definitely at to what policy they were to scopt in regard to a country him South Africa, where this policy of social inequality, discrimination and suppression is applied in the way it is slowe. It was perfectly true that we have been unable to do anything in Pegard to South Africa except to express pursulves in the United Nations or otherwise. I wales I do not see any solution of the problem in the sear fature. Lecturally I cannot bring it about except as a gradual development of situations in the world which bring enormous present, I confess at the present moment to a (celing of same distilusionment at the way a number of important and grant countries quibble about these mattent. They could not openly support this kind of policy, of course, because practically no reasonable person in the world can support it,"

The Congress Praja. Socialist. talks for co-operation at Governmental and other levels which had generated high hopes of Confition Governments at the Centre and in some of the States, have failed. Negotiations between the Prime Minister and Congress President, Mr. Nehru and Shri Jayprakash Natain, the Praja Socialist leader, have come to an end. While the Coorcess found no objection to a more radical economic and rocial programme outlined by the spokerman of the Praja bornelist Party in his falks with Mr Noben, it was felt that difficulties were bound to arese at Governmental level in the timing, method and manner of implementing it. The proprakesh included amendment of the Constitution to remove the compensation clause in abolishing kamindari and thus facilitate espeditions agrarian reform, a more prosonaced isbout policy, autionalisation of key industries, abolition of Upper Chambers of the legislature at the centre and in the States, stoppage of payment of privy puries to rulers, abolition of the system of Rajpramukhs and con-

employment
laformed Congress arclor,
however, suggest that there is
still scape for co-operation
between the Socialist and the
Congress parties in matters in
which they are agreed, like
lighting Communism and commutatism and implementation
of a programme of rural rehabilitation.

crate measures to tackle un-

The communit organizations like Jan Sangh, Hinde Maha Sabbs and Ram Rafye Parishad have Inspected as agitation in support of Prays Parished of Jammy, which is continuing its satragraha, demandany complete accession of Kashmir to India. There organisations started satyageaba ander the leadership of Dr. Shyampraued Monkeys so Delbi delying the ban impored by the District Magistrate on processings and meetings. Dr. Mookerly was arrested last week along with two piber mambers

of Ferhament while frading a procession, After Dr. Monberhis arrest police had to resort to teargus and lathi charge to disperse the untuly crowd. About thirty persons were ar-rested in this connection Dr. Mookerii was subsequently released by the Supreme Court on the grounds that he was not brought before any Magistrate within the next 24 hours of his arrest and that was against the provisions of the Ladian Courtetution. Mr. Nehre characterfred this agitation as "belping the enemies of India."

The sight-man Pakisian delegation, headed by Mr. G. Faruque, Charconn of the Pakistan Cotton Board has started segntialized by the Pakistan Cotton Board has started segntialized by the lines with the Government of India at Delhi for a long-term limited agreement, This is the first attempt to have a long-term agreement between the two constries, Looking at the preliminary appecters of the apollosines of the apollosines of the parties concerned, prospects of such an agreement seem to be largest.

Akalı lenders, including Master Tarasingh, who were arrested recently have been released by the Punjah Government

Ackneys. Vinobs Bhave has resumed his walking tour for Bhudan Yagos (land gift) after three months rest at Chandil.

Sri Mahavir Tyngi has been appointed as a Minister of State for Defeace.

At least 50 people perished and over 700 others were injured in north-western gales which swept parts of East and West Bengal and Assam. The quiet, which sipped treatupe, blew away roofs and Sattened telegraph poles and basens plants. tions, rendered over \$5,000 homeless. Lusbing the countryside at 60 miles per hour at places, the slotm has reopened the question of rehabilitation for the Government of East and West Bengal And Assam as most of those rendered homelest are displaced persons who had made a humble bettersing with loans from respective Governments. Total damage in property and crops is estimated at over a crore of Rupeet.

The Government of India less bowed down before the strong and united opposition of Tamitnad and has virtually decided that the Audhra espital will have to be located putside Madras City. Andhres are still editions tower the temporary capital lesse and a controversy is still raging between the parties concerned, preventing the publication of Justice Waschu's report for lear of its advices repertuesions. Waltein or Vizagapatam may be chosen as a temporary capital of Audhra.

The Government of Pakistan has released Bhupst, the notorious desoit of Saurashire, from juil on the expity of his term of imprisonment for untering Palestan without a permit and carrying arms without a licence. The Government of India requested the Pab Government for his extraction, but the Palestan Government has refused to accede to this request,

The resignation of Sr. Dhrbar, the Chief Minister of Sawrashira, on the grounds of continued ill-health, has not yet been accepted by the Congress Legislative Party and there are chances that he may be prevailed upon to continue as Chief Minister.

The Government of lodin have lodged a strong protest with the Government of South Africa against the south Africa against the south African Parliament to prevent the entry into the Union of wiven and children of persons of Indian oragin, domiciled in the Union of South Africa

According to latest Information from New Dalbi. the Covernment of India have sent a special report to the Secretary General of the United Nations pointing out the gravity of the situation created by the South African Government's attempt to implement the Group Areas Act in the different parts of the Union. The action secently taken by the Union Government in connection with the prechamation of Group Areas is in figurant and complete duragard of the resolutions passed by the United Nations in 1959, 1951 and 1954.

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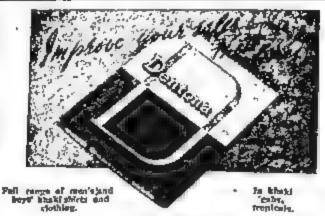
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### Indian Students' Manifesto

HEN the Moral-Rearmament team led by Dr. Frank Buchman visited India recently a rousing reception was given them throughout the country. Various newspapers printed special illustrated aupplements on the subject. 'The Hindo' (Madras) in a supplementary issue dated Match to gives the following manifesto issued by Indian students, which the students would in South Africa will do well to ponder over:

We, the undersigned students representing various political cultural and social student organisations, sign this document, in the spirit of Moral Re-Armament, to start a new chapter in the student and youth movement of this country.

"We are convinced that Moral Re-Armament is the only force that presents a permanent answer to all the problems of the students in colleges and universities not only of our country, but we believe, of the entire world.

The atmosphere that prevails in the universities and colleges of a country and the direction in which the minds of the students and young people work determines the future of the country and the world. This atmosphere to a great extent depends upon the individuals comprising the colleges and universities. We therefore realise that for the progress of our nations and the world a change in our hearts and minds is essential, and this change must be brought about immediately.

We acknowledge the following facts:

- 1. That a great deal of moral de-generation has unfortunately crept into the universities through us.
- 2. That we have very often laid emphasis on wrong values and have been guided often by success, sex and security.
- That we have contented ourselves with more book knowledge 'and have very sedom tried to translate it into action thus making our lives unpractical and useless.
- 4. That we have shirked our moral obligations towards our friends, families, universities, nation and humanity.
- 5 That we took great pride in our spiritual heritage but never thought of making it a reality in our present lives

We are aware that a tremendous responsibility for the future peace and happiness in the world has on each one of us, and we are convinced that that can be achieved only if we become changed, God-goided young men and women, and live by absolute moral standards.

We extend our hand to all those who believe with us that the world 'can be rebuilt' by people who begin with themselves, their homes and their surroundings. The first step that we all jointly intend to take in that direction

(Continued on page 227)



The only worth wile seenity is Courago; the only worth while power is Love. Character and Fasth are the things that count in the long run.

-Roger Babson.

The world is made better by every man improving, his own conduct; and not reform is accomplished wholesale.

. -William Allen White

Search thene own heart
What paineth thee in
others, in thyself may be;

\_\_\_\_

Alle dust e is frail, all flesh is weak,

He thou the true man than dost sech.

---Whettler.

# INDIAN OPINION

FRIDAY, 10TH APRIL, 1953

### Fateful Day For South Africa

PRIL 15 will be a fateful day for South Africa, The country will decide which Party shall be in power-the Nationalist or the United Party. In so far as the ten million non-Europeans are concorned they are to be the silent speciators of this drama of the two and three duarter million White people. Drama it is, indeed, and a melo-drama at that, the way things accm to be moving. That the non-Europeans have no choice to make in this election must be taken as a piece of For if they had it would have been a very difficult thing for them to choos 4 For them it is a choice between two evils and they would at best have to choose the lesser one. which is the United Party Under it at least there will be a lease of life for the non-Europeans. Under the Nationalist Party they are given no hope whatsoeve'r. It will be a case of choosing between slavery or death. If we in our human weakness choose the former it wilt be a living death. Our body and soul both shall perish. If we choose the latter our body which is in any case perishable shall perish but our immoral soul shall live till eternity. It aball live in the hearts of not only our own future generation but of the world. The great souls who have sacrificed their lives at the altar of Truth and Justice live to this day even after as is: "Those, who wield the thousand years.

Under the United Party. on the other hand, we are at least given promises of being consulted and there may be a chance of converting our opponents to a better way of thinking. But what use is it conjecturing when you have no choice to make? We can only pray, as lovers of South Africa- beloved land to millions by virtue of their birth and to thousands by virtue of adoption, that those who have the right to vote (shall exercise it not in the interest of any one Party but in the interest of this great country., For on it will depend its future. If they do not choose - wisely and allow this country to pass into the hands of irresponsible and unscrupulous hands millions will undergo sufferings beyond buman imagination, but, in the end. this land, which has been blessed with all the resources the human mind can wish for, will be rendered desolate. Neither will there be any "White" man nor will there be his much vaunted "White" civilisation left in it. That will be the ultimate result of man's inhumanity to man. There is space in this land for all its inhabitants to live in peace, happiness and contentment, ft is the selfishness and greed of a few who have assumed power unto themselves that has brought so much misery to this country and is leading it to reination. What we all need to remember sword shall perish by the

sword," "Love thy neighbour as thyself," "Do unto others as ye would that they should do unto you," . Instead of this the spirit prevailing to-day is that of "an eve for an eve"

Oa. touth for - a touth' which must result in misery and death. For the sake of this fair land and for all its good people God forbid that that should hap-

### 'HORRIBLE WEAPONS' SHOULD SCIENTISTS MAKE THEM?

OPENING the Conference of the Commonwealth Advisory Committee on Defence Science in New Delhi recently Prime Minister Nebru urged that scientiets should "help in creating an atmorphere in which science can be diverted more and more to the arm of peace, construction and co-operation."

Over forty eminent sumtiets from all parts of the Commonwealth and observers from the U.S.A. are attending the Conference.

Mr. Nebru assured them of the full co-operation of his Covernment in the tasky- in which they were engaged and said:

"What these tasks are, I am rather dimly, sometimes rather uncomfortably, conscious."

Today, when the world looked up to science to find a solution of its ills, it was at the same time tetribly afraid of what science might do in destroying what it had itself built up. It was an extraordinary diferenta.

When the consequences of the ecientist's work were so widespread, the responsibility upon him became terribly great and he had to function in something slightly more than a purely scientific field, went on the Premier.

"There is bittle solution of that dilemma in merely carried blame on others. If we do not solve the problem, it might very well bring disaster."

Sir John Cockreft, F.R.S. leader of the United Kingdom delegamon and stomic scientist, preaided at the opening seming.

Dr. Kathleen Louadale, a Quaker beientirt who was not present at the Defence Confereace, made some compenses on Mr. Nebru's speech to a letter to the 'News Caronicle.'

The dilemma which Mr. Nehru posed at the meeting, said De. Lousdale, was in fact his own بعصصعية

"If statesmen choose to ask ecientiste to make terrible weapons and if they provide labora-tories and salaries for this week, then many scientists will be found who will believe it to be their duty to do their utmost to to provide what their own heatenmen want.

"It it, hawever, a joint tempossibility. Scientists need pot undertake this work if they object to m."

Dr. Logadale then sale whether it is right or even wise to make borribly destructive wespone is the hope that their very existence will prevent war, knowing that if the gamble fails they will be

"I beliere it is not wise," the concluder, "because it is not right. But then I believe that Christian behaviour is really proctical politics. "Peace News."

### Railway Apartheid

There have been no incidents on Read stations in consection with the Rallway "apartheid" regulations, states the Johannes burg correspondent of the 'Nate Mercury.' So he as is officially known, there have been only two elleged incidents in the Unionboth in Durbat. In the few case, it is alleged, two Coloured men went into a tearpoon and were taked to leave. They had the premises and later; & b alleged, one of them return He was charged with trespansion giving a false name and address and an 'allegation' under de "apartheid" regulations, case is still pending. ease is still pending. In the Coloured women went into the Suropeta women's closkross Their explanation to the pullet was that they went to see pe off and that there were no facilities for Coloured women. pailts informed them that in matter would be referred to the Senier Public Projecutor.

Ashman Nene, 41-year-th charman of the Cate Mane district branch of the Africa National Congress appeared by fore the Durhan Magistrate, 16. C. E. Russell on Tuesday in the occion with the alleged using of the European booking hall at the Beren Rund Railway Station : February 21. The hearing with adjourned until April 28 to and the defence time to study the record of the recent Appeal Court decision on railway Ap beid. News was not form charged in Court and made at ples.

### MORAL RE-ARMAMENT

(Continued from front page)

is to make the first Five Year Plan for the commune development of our country to a success by playby our full part and by inspiring our fellow-students by our example. May God give us the strength and the character to accomplish His plan.

R. D. Mathur, (Hundu College), Founder United Nations Students' Association of India; were President of United Nations Students Association of Hindu Colleges; Former Prime Minister of Hindu Parlument; Champion debator of 'Caravan' of India for one year (Delhi branch),

S. D. Pandry (Law College), Foundre and President, Delta University Democratic Students' Union, Former "Prime Madater" of Handu College Parlament.

Madan Nayer, Former Secretary of Literary Union of Hindu Council of University Union Leading debator.

Hari Singh (Hindu College), Secretary of the Leterary Union of the Hindu College. Lafit Kumar Khoshla (East Punrab University College), former Publicity Secretary of the Delhi University Peace Committee; former Executive Member of the Students' Federation,

INDIAN

C. P. Malik (Gwyer Hall) (Former Delbi College Representative of the Delbi University Union Secretary of the Delbi University Science Somety).

Iyas Kakar, Former captam of tenou, Delhi University, table-tennis champion, repretenting Delhi National Championahip.

Pritting Malkani, Secretary of the international students Association, Benares University.

R. Rajde, General Secretary, Bombay Prodesh Youth Congress,

V. C. Viswanatham, President of Madras College Students Council and President of the Law College.

Sri Krishna, President of the . Government Arts College, Madray.

occurred. Appear of these could have led instantaneously to world war thirty years ago -and would have done so today had it not been for the recognition, on both sides, of the final calamity inherent in full-scale modern war. It is true that the Western Powers have exercised great restraint no those occasions: it is equally true that the Western Powers have exercised great restraint on those occasions; it is equally true that Stalin has done likewise. This was because he was already atrong enough to require no military adventure to enhance his

Prof. Radhakraboan, India's former cavey to the Seviet Union, bad two lengthy interings with Stalin. On both occasions, he was profoundly impressed by Stalin's wish to be regarded by posterity as the great peacemaker. Contemporary judgment would surely declare that this wish remained cycleally mofulfilled. Yet, in a relative sense, it could prove all too tragically true.

Analysis of Soviet foreign policy frequently overlooks one basic consideration which should never be forgotten. While it is true of all countries that domestic and foreign policies are contingent one upon the other, in the case of Russia they are inseparable in a much greater degree.

Almost all Soviet atterances up foreign policy, and even their major policy proposals are intended premarily for domestic purposes.

This has been noticeably true in the case of the whole Communist-inspired prace campaign but applies just as much to the recent anti-Jewith developments.

Anyone doubting the intrinsic propaganda nature of Soviet foreign policy has only to conexter for a moment bow a vast personal distatorably could be maintained without immense consolidation every minute of the day and night. Thur is only to say that much of the bewilderment caused to the outside world by the frequent nameranules of Soviet foreign policy disappears when it is coundered in its proper context-namely, as driving from, and being directed to, home purposes.

#### Short-Cuts To Power

But this has a direct bearing on the present transition. Stalin's eventual nuccessor will have to overcome violent intrigue and opposition inside his own country.

For internal reasons, he may be faced with two clear alternatives as a short-cut to absolute power. On the one hand, he may seek his strength and suprebeloved and revered leader who aucceeds, where Stalin failed, in establishing good and peaceful relations with the rest of the world. On the other hand, he can determine to establish his might by emerging as the infallible military defender of the Soviet fatherland, awarping aside with the skill of inspired generalship all potential invaders and trouble makers.

The influence of the West can be decisive in determining which of these alternatives becomes the most attractive.

Will the Western Governments be so intemperate as to create a situation in which the fatter alternative becomes the only choice?

Or will they rise to the challenge presented now, and by wisdom combined with enlightened diplomacy devise a amustion in which the future Soviet dictator will find all his personal and national advantage in working to create good relations with the rest of the world?

We can scarcely hope that public opinion in Russia, by now probably quite atrophied through prolonged inhibition in such matters, will determined Stalin's ultimate successor. The greatest—and most conflicting—influences will emanate from the leading factions within the country, generally rackaged as being the Army, the Community Party and the accret police.

But in the meanwhile, caution should be the keynote of the Western Governments' attitude. A false step could play into the bands of a Soviet military demagogue seeking a sudden and aggressive ancent to power. Temperate patience exercised at present by Britain and America would have a salutary effect, and could indirectly evoke within the Soviet Union the necessary backing for a man who could lead his mighty camp along the paths of concillation,—'Prage News.'

### STALIN'S DEATH AND WORLD PEACE

MOMINALLY and technically, Malenkov takes over where Stalin left off. But in no other came can be be regarded as Stalin's successor. The qualities of emaisticence and amnipotence popularly vested in Stalin are not counted overnight. [Some day Malenkov may create for himself the status of the "Godlike" Stalin. But he may not succeed.

This is a time of guesses. Yet it a possible at this mage to predict a number of things with pertanty, and of these several are worthy of special study.

- I. Sooner or later one person will emerge as Stalin's successor: the entire Soviet system is geared, practically and psychologically, to operate at the direction of one man, and the present arrangement for "government by committee"—or rather dictatorship by obgarchy—is only a temporary expedient.
- 2. The transference of power to this one person will be prefaced by a period of unrest both within the Soviet Union and the satellite countries.
- 3. The aim of the Western Powers will be to promote and exploit this ourest so as to cause to much description as possible within the Communist lengton.

Nothing can enectivably happers to prevent each of those

developments. Each may safely be regarded as inevitable and therefore beyond our control. But the impact each will have upon the other is yet to be determined, and is of imments consequence to world peace.

Undoubtedly, the governments of the Western Powers received the news of Stalm's demise with pleasure, implicit or explicit.

For twenty-seven years Stabo has ruled with absolute power an ares of eight million square miles. containing two bundend million people, divided into one bundred and sixty-zine separate ethnic groups. Surely his death presente an irresistible temptation to break the tyranny he has wielded so long and so effectively? But so many people have been preoccupied with according proper condemnation to the sustained ruthlessness which has invariably characterised States's attitude to potential rivals, and which forms each rung of the ladder he climbed to supremacy, that one result of his power is frequently forgotten. For the very arrength which Stalin gamed and held of irself enabled him to behave with great shrewdness in matters affecting peace and war.

Let us not forget that since the end of the last war, hundreds of international "socidents" have

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### SOUTH AFRICA, S.A. INDIANS AND RELA-TIONS BETWEEN INDIA AND THE UNION

DR: EDGAR H. BROOKES' LECTURE

(Dr. Edgar H. Brnotes is South Africa's son of the faw great thinkers and writers. Ho holds an esteemed position both among the Europeans and the non-Europeany. For a conelderable time he was at the best of Advecs Missing, where both Africans and Indians have had broome under him and his morb is visible on all those who have been under him. Dr. Breekes was for a long time one of the few onlighleved Senators representing the ees-Europeaus, which, post to the great desappe numers of the non karapeans in particular, he has resigned towing to allhealth. He is also one of the live wires in the S.A. Institute el Ruce Relations, Dr. Brookes is at present engaged in leclung. He has delivered a series of coleresting lectures in Lietermanusburg on current topics. They are highly enlightening and it is to be hoped that they will be published in book form for the benefit of the general public, it is defficult, elmost impossible, for us to publish those fectures fully but Wednesot result the templation of a vine a portion of one of the last lectures dearing with " booth Alrica, South African ,ladices and the Relations between Index and the Union," for the benefit of nur rendern,-Ed. [,O ]

"WE come now to South Africa, to the South African tedians, and to the re-Interna between Judia and the Union. The years from 1907-1948, which might be described at the Gandhi-Smute era, are over. While these two great new were both alive, there was always hope, Euch recognised the executed greatness of the other, General Smuts, It is true, never seemed to bring to may questing of colour in South Africa the complete and dauglles keedom which he brought to the -world of international Affairs. Yet be uncorely resperied and admired Gandhi. Had be been less magnitudité in tharacter, he' might have exhelituted double and distrust for that respect and admiration, fer Gandbi and the question of ledies rights in South Africa. pare his little peace from the early days of responsible government in the Tennsvant to his and political defeat. As the Peninsular War was to Napolson, so the Indian question Was in him-in upperent side thou which to fact drained it? ble out of him and played its part in bringing him to disease, all the essentiate of the present acute problem were with us before Dr. Malan's government tools over.

Not only were they not the special fault of the Nationalist Pasty, they were not oven the special fault of the Afrikager The streaked "indige question" has been the political grave of English speaking Natal, particutarty of Durbay, which has tended (in it too makind to any?) to skale Dr. Donzen by the right hand white waving two Union Jacks with the left, It was his English speaking supporters who, time and again. prevented General Smute from guing an far as his flate for statesmanthly would have left him., His passing has left no man of equal political stature, and leaver man are left to Inco the situation.

The South African white men have no "mute, and the South African Indians have no Gandhi lader, as we have seen, M. Don Commission but in its awa way, not the American way. To keep it so is vital to the maintenach of the Western civilination of Routh Africa by her policies drives India jate the opposite cump, the will be a traiter to world freedom and a direct beloer of Stalin, What seem the almost telvial "domentic issues" of the Union thus constitute a potential estable to world peace of a most formidable character. There seem lacking at present on the South African Europeans who realize fully the gravity of the "Indian question" and at the same time have enough political influence to make their views matter while much Indina bradership has been so introduced of lumake an bosourable complemuse all but impossible.

la an article in its issue, of the 14th January 1953, 'Dre Fransyalet' said that the great question was whether Africa would range itself with the democratic West or Communist Rustin or oriental ladin. But if the "democratic West" and "oriental fadia" part company, the former will soon be in mortal danger. "Do the Western powers," asks 'Die Transvalee.' "realise what significance Africa has for them?" It is the idless of dreaming to imagine the Gold Coast or Tunisin alleed with the Union to postert Africa. against lacia, just because all the States concerned happen to be on the African continent. Do the Western powers, we may sold to over this, realize what significance India has for them? Even when they are most exerperated with Mr. Nebru's neutralism, they do, And when they nome to balance the Union, between the strategies of maritum and the strategies position, against India (which they would prefer out to have to do, for there is still much friendiness towards Bouth Africa), their decision compot he for the Union.

Ayers and again in there studies we have atressed the similarity of the problems facing the great world, and these facing the Union, which is a true microcoem, Even those traitables elements of morersonableness which the West has found in Mr. Neheu's palsay have their parallel in South Africa, It would be idle to pretend that the political landership of South African Indians in the last few years bee been conciliatory or easy ' The 'moral everious' has been present their too, and perhaps sometimes the double standard of morality referred to corner-complained or organds the Sousete, certical lower's the Western Pawerr. Moreover, the Union has had a problem all of its own to cope with in the lect that no infurnish writion of Indian lendersbie attempts to combine Communism with 5atyagraha-Maga with Gandbi, a portentous atmacer

Perhaps this picture may be thought a little over-critical, Parhaps Indian opinion may feel that it overthies the case, But even if it understated the case of would still be the duty and the interest of a sath A're, on orates mere to consider and, if possible, win over Youth African Indian apinion, just us it is the duty and the interest of world at a termen to consider and win over indea.

India is, when properly known and layed, a peacl of great price, a potential Irrend worth cultivating; and that should be the approach, worthy of our common humanity, and completely justified by the facts, as those who know and love laden can testify. That South Africa can also aspeciaces with its own Indian population if it will. A man always has expre of a chance to bring out his truct and best self if he is approached or a man rather than or a "problem," and there is a great wealth of amotion and intratect in the Indian population of South Africa, available to the very few who know and love.

But India to the western world is also a potential enemy, and a heatile India, making common page with the sorrets

and Chan, might do much to bring our world down in turn No amount of prilation with Indian leadership for not thinking as Aloencius think about presen day issues, no amount of wishing that India was not there, can destroy the fact that ludia is in fact there, and if not a hound can easily be a foe. So in the Union it is utterly fatile to wish that the fuding population by I never come here farmous and mitchievous in to k about Indian "repatriation" - which will not and cannot take place as a political programme, theless and dangerous to fastes only on the fact that the Indians can be 'deficult,' They are here, they are here permanently, and if they are not briends they can be formedable four. For South Africa's own inner peace it is important that the Incide should be found a real place in the joint community. But South Africa also must act in this matter as a trusten of that western givin/sation of which she is so proud to be a part, and not with a due sense of her responsibility to the western world from which she springs, but which has already suffered much by her aperpossibility in these matters.

To must seems that the Indian character itself should be considered. India fulfills besteif in loyal service and cu-operation. Tau test of ladian thought and practice is bound up with these silents. Jodia, respected and loved, has a fund of true ferendship to give in return, pressed down and shaken to gether and tunning over." To force this great peoply into bitternest, resentment and selfprotectiveness, and finally into a gleitive a tree w with along ideologies, would be a crime against world peace indeed, but most of all a crime against the very lovely thing- he coul of India at all highest and best

Few men have been more magazaiannya zad less given to obsembles restalments than Jahatma Gaucht. Yet his years in Spails Alcica felt Juberiale impressions on his soul. One wonders how many South Air cans males how wide an in-Quence our petty exclusions and discourtesies have in the world, We cannot say that Gaedhi would have been a Christian of it had not been for the South African Christman he had other difficulties take he inconvisions poleur bar to face. difficulties of philosophy and theology. Yet at maker one cold to be a ton y set a pictura of Christianity for 41 to ma giust have formed from his exoccuences on our Land. Is it altonetuer fanciful to feel that of he had become a Christian he would have found in co-operation a stronger faces then mosco operation, and been abla moreover to recoucile Mostums and Income in a way impossible to the best Hindu or the best Mostan?

How much of this is justifible speculation must be left to the reader's judgment; but this we do know—that Gandhi tame to finith Africa a believer in the British Empire; that his experiences here played their part in determining him to break away if possible; and that it was Natal, with all its emotional loyalty to the Empire, which thus helped to give it the greatest blow it has ever had.

"Rardly ever," writes Goodh in his Autobiography, "have I known anybody to cherish such loyalty as I did to the British Constitution...The National Apthem used to be sung at every meeting that I attended in Natal, I then felt that I must also join in the singing. Not that I was poaware of the defects in British rule, but I thought it was on the whole acceptable. In these days I believed that British rule was on the whole beneficial to the ruled... Never in, my life did I exploit this loyalty, never did I serk to gain a selfish end by its means. It was for me more in the nature of an obligation, and I condered it without expecting a reward," ("My Experiments with Truth," Chapter XXVI) In Japoury, 1897, he was mobbed by angry Europeans on seturning to Durbon after a stay in India, yet he raised a corps of 1100 South African Indiana for ambulance service in the Auglo-Boet Wer. In 1906 be organised e much smaller ludran Ambu. lauce Corps in the Zulu rebellion. and though his great juy was in leading the Zulu wounded be was yet in the service of the white government of Natal, and even held (a little-hoown fact) the rank of Sergeaut-Major! He organised an Ambulance Corps in England as lete as 1914.

It is too much to suggest that it was only Gandhi's experiences in South Africa that made him turn against British rule in India, The years of decision were in India itself. But it in nodeniable that the experiences of the Mebatron in South Africa formed him for his leadership in Indie, helped him to discover the method of Satyagrains, showed him the svil of race prejudice, prepared him for disillusionment with the British Empire, led him by winding paths indeed, but steadily to his destiny, to his part in building a near world wherein the British Empire, as it was can be more bave a place, so that Natal In

rejection him utilizately re-

If our policy and attitudes could have such fer-reaching effects in the relatively stable first quarter of our englary, how tauch more important three must be in the uncertain age in which we live, when so much is in peril and when responsibility of word and deed is a duty so never before; With a policy which discriminates against Indians se fodiene, South Africa becomes a linhility to the Com. monwealth, a liability to the Dorled States and its affice, a hability to the United Nations. If India went Communist, the

effect on the world would be luculculably bad. No one is more likely to push her over to the Communist elds then white South Africa, and so commu-city is more likely to suffer from the victory of world Comenunism then white flouth Africa. There seems a lack of perspeclive, so insidegoate ecose of proportion, in running these risks in order that Mr. X may be elected to the Durban City Council, Hejor Y to the Natal Provincial Council or Dr. Z to Perliament on that "anti-Ariatic" platform which is the catiest way in Natal to become famous without ability.

### LEPROSY REHABILITATION IN INDIA

(From Our New York Correspondent)

DR. PAUL. BRAND, British missionary surgeon in Iodia and widely known for his pioneering work in leprosy rehabilitation, has just completed a three months series of toosultations under the auspices of the Rockfeller Formdation with America's foremost hand surgeons concerning reconstructive surgery for the paralyzed hands of Jeprosy victims.

Dr. Brand has left for India on April 2 and is due to pass through the Union in the beginning of May.

Head of the Department of Orthopedics at the Christian Medical College in Vellore, Madras State, Iodia, Dr. Brand is also director of New Life Centre, a rehabilitation project for leprosy patients near Vellore. He is a missionary of the Mission to Lepers in London.

Dr. Paul Brand attracted considerable attention in world-wide medical circles in 1948 when he performed what is believed to be the first successful transplantation of tendons in the paralyzed hands of a leprosy patient at Christian Medical College in Vellors, India. Later a similar operation was performed at the U.S. national leproscatium in Carville, Louisiana.

Two years later, after many leprosy patients who had undergone effective reconstructive surgety at Vellors were compelled to tetura to the hospital because they still could not make a living. Dr. Brand established a rababilitation centre where discharged leprosy patients could; learn cottage industries and skilled trades before returning to their homes.

The only one of its kind in the world for leprosy cases, the rehabilitation centre is patterned after a typical Indian withge. Called New Life Centre by the pattents, the village was started with a gift from an American archites patient in Veltore and receives some support from the Gandhi Leprosy Pand, as well as gifu from America and Regiand.

The fifty or so patients expresent all castes from Brahmin to untouchable, who live together barmoniously, aharing food at the same table and taking turns in performing the daily chores of the Centre. While their treatment is being completed, they léarn to help themselves in preparation for their re-entry into village life.

Training is carried on under skilled instructors, and special tools have been designed for the patients' individual needs by Dr. Brand. Products, which include all kinds of carpenter work and toys, are sold in leading departmental store in Madean.

Experiments are carried out during the period of training to determine just how independent each patient can be, and studies are made of the crafts best stailed for laprosy cases.

Each patient receives the procetds from the sale of articles he has made, thus accumulating a nest egg to buy tools for his trade when he leaves the Centre.

Dr. Brand does not expect the rehabilitation project to grow in size, but rather hopen it will stree as an experimental contre and a model for government and private hospitals to other comparies

Born in 1914 in outh India of miniotary parents, Dr. Brand was educated in England. Determined to become a minimary, he worked in a corpenser, plumpher, mechanic, stone mason, and studied architectural drawing and building communicion before going to medical school.

He exceived his medical degree at the University College Hospital in London and later, a Pellowship of the Royal Cellege of Surgery, He also worked at an arthopodic turgeon at the Children's Hospital in London.

In 1946 he was called to head the Department of Orthopedies at the Vellore Medical School in India.

He was recently elected a Honterian professor of the Royal College of Surgeons in recognision of his research work on leptony paralysis.

His wife, a specialist in ophthalmology, is also on the staff on Vellore as an eye surgeon. They have four small children.



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### SEETHING SOUTH AFRICA TO-DAY

BY HOMER A, JACK

(With The Kind Permission Of The Christian Century')

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Continued From Last Week

### AN INTERRACIAL WORK CAMP

A SECOND interracial institution has been in operation for four years and promises to fill a real aced in a country which goes to great lengths to keep proples sport. The Wilgesprant Fellowphip in a group of dedicated, colour hand Christians who have atte to a hilly, rock-atrewa farm a few miles west of Johannesburg of Rondepoort. Here they conduct an interracial work camp. A modert centre of Christian living in slowly taking shape to house qualentees, training courses and pressals.

Unlike toma tentareve interpacial experiments, Wilgespruit in get afraid of publicity. One lohannesburg newspaper in July printed a favourable mory. But by some rule of South African loweth estate ethics, it would not print a photograph of the 19 young people of all colours actually wething in South Africa together. Already Wilgespruit is Deputicant experiment in commonity and "welcomes all who with to come together as Cheistons, regardless of special distfinction, to work toward a richer enderstanding This assured simple enough—almost innecesses anywhere else in the world-but there's werhing else quote like it to all of South Africa

A third remorable mentation in the Durban Invertagement Cloic. The visitor to South Africa soon realizes that there is mowhere for Whoten and more Whoten to meet to a social level in may of the cides. Herel lobbies and all kinds of restaurants are closed—negotically, by custom and not by how. If two people of two recessor friends or want to be friends, there is no public place to multi-test this friendship, except furfively on such park benches as art not anached "European" no "Non-European" no "Non-European"

To \$11 this need for nocial interdworte, interracial clubs have bren entablished at Jeast in Cape Town, Julyanesburg and Durban, For various reasons, some pointed, only the Duthen International Culls survives. Today it has a Paid-up membership of 400 perto appear laups wire of Induse and Whites and fewer Africans and Coloureds. The club oceven meals, meausteins a Ebrary, spousses lectures on race erlations, offers some group acrivities and allows the use of its permues to other organizations Pith miten memberphips. After simust a steemle of operation, and recently with modest and from the Phelpe-Stoken Fund, the club terves at an important brides between Africans, Indians and Whites on this third largest city in South Africa.

### Growing Native Dissatisfaction

The third ground of hope for a change in the age-old pattern of race relations in South Africa is the examp shreahold of distant faction by non-Eutopeany. The traditional "howers of wond" are suddenly fabricating vehicles for freedom. While this unrest in most obvious in the African and Indian parisual emogresses, which will be described in the final article, it extends to many other levels of non-European life.

In certain colonial counteies and even in large portions of the Umited States there in a middle class of non White who have a verred inseres on the prasus que and actually can be countrd up to out as a counterweight to revalutionary changes. Thus. in much less true in South Africa. There is a growing lower middle class hard y middle compared to European or American standands-but these people are being so contempraously treated that even the professional men among them know their only hope lies to the future, and pot with the

Even without ton much trained leaderabig or organization, in recent years there have been amportant demonstrations of this vast, son European potential for direct political action -by peoples simust completely without fran thise and therefore without web icles for parliamentary action. One speciacular example was the refusal of African residents in the Alexandra location of Johanneshurg in 1943 and 1944 to use buses in protest against a fare rise of our pruny. Thousands walked many miles each day to and from work for many months-and wen-In 1946, some 60,000 Africans struck on the Rand gold mines. Ten workers were killed, hun-Areds injueed and thousands driven back to work by force. In 1950 Indians and Africans held a successful day of project against appression with thousands walking off their jobs in several centres. Also in 1949-50 there were evidences on the Rand of increasing defiance of the insulcing and aften brutal White police. Here women took the lead, and an the enumeration investigating the disturbances revealed, "Native women played a prominent part in all the disturbances (being) always in the forefront in large numbers and by yelling and abricking egged on their menfolice fight the police." These are but a few of the examples of effort by non-Europeans to missions their plight with the only tooks available to them.

### Nationalists Bring On Tention

It is frome that the Malan govconnect can thank irrelf most for the present revolutionary spirit of the non-Europeans. During the years that the United party was in power, the administration of ets White supremacy policy was sufficiently leasent for moderates with a the non-European community successfully to advocate conciliation and caution and for the community to be an divided to terms of strategy that it could not successfully engage in political battle. With Malanjam visibes for all to see, however, the modeen e leadern have either repudiated their earlier positions or been repudiared, and there is hardly any disacussion smoog non-Europeans at in whether or not co-operation with the gareen ment is feasible. In addition, the Nationalists have brought about what the non-Europeans themselves have never been able to do before-they have forced the non-Whites to come together and bury their meial antagonisms under a common threat. This makes a perent atudent of South African politics, John Hatch, comment in his new volume, "The Dilemma Of South Africa, that the present eacial attention in Johnsonesburg in 1952 to "as explosive as the conditions of the people of Parsa and St. Perersburg before 1789 and 1917."

The general distintuitation has been greatly statemed by events for from the bardent of South Africa. As carefully as the Malan poserument trian to include South Africa, and especially in non-Europeans, from the outside world, new ideas infiltrate into usion across the Atlantic and Indian occase and from morth of the 1 rapope. If the government is not influenced by world public opinion, the non-Europeans in South Africa are

### Communism Blamed

Almost 200,000 mon-Europeans in South Africa were recruised for World War II and in the process many caught a spack of the democracy for which they presumably fought. Others get hints now and then of world public opinion turned opsient their government an opensional

article in one of the Englishspeaking newspapers, a broadcase from the All-India radio, stories in American picture magazinen, or rumours of another speech by the Rev. Michael Scatt before the United Nations. The Indiana follow carefully the refusal of courageous India to sell perclose agricultural bags and the refusal of a truewlant South Africa 10 co-operate fully with the United Nations inquires. Most of all, the Africans bear the drings of freedom beating through the whole continent of Africa, and they like what they here from the Gold Coast and Irom Nageria.

The South African government periodically recognizes this threat of revolt by the non-Europeans and lays it at the door of communism. The Community party, though now technically debonded, is no doubt working avertime in South Africa to use this disputsfaction for its own evil purposes. To attribute, however, the grawing "(usolence" (a fayourite word) to the Communists is to give the latter a strength and a success which they don't deserve however gladly they would accept the hanour. Yet it is wrong to underestimate the potential of communism anywhere in Africa. least of all in South Africa, In this Unhappy land the preconditions of communism are evident (as in the economic sphere are the classic preconditions of capitalitm), for it is easy to nee how subversive shontytowns and hungry stomacks can be.

The world it moving fast there days. The African, if not in the kraul at least in the location, knows something of this grouvers. of the coloured world coming into its uwn to India, Indonesia, murthern Africa. With this knowledge the despised "kaffir" and "cooke" will never be decile and happy again. This revolutionary potential stail spells hope if ie' in understood and acted upon by Whites to South Africa who think in terms of a decode and not of a century. It equally spells danger if the anty reaction in ,to sail a few more Communists, real or alleged, and hape the warst will blow over as it somehow always has in South Africa before.

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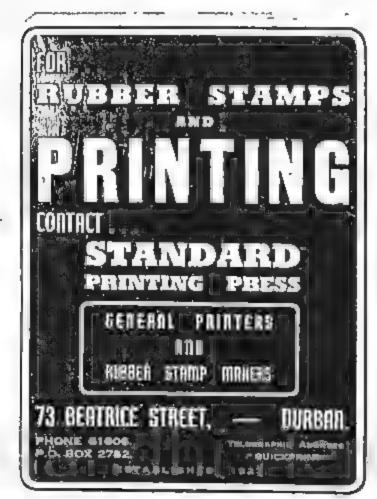


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# Things In General

Special Report On Group Areas Act Sent To U.N. Secretary-General

Lecording to P.T.I., the Goverament of Judes beyo spent a special report to the United Na. 1.00s Secretary General pointing and the gravity of the situation created by the South African Correment's attempts to enforce the Group Areas Act in different parts of the Union. The ection receils laken by the Malao Gorgrantes in connection with the proclamation of the group areas it, it was stated in New Delbi, lo fisgrant and complete disregard of the U.N. resolutions passed in the last three years. These re-mishum had niged the Malan Correment to suspend Implementation of the Group Areas Act pending further negotiations beween Judes, Pakistan and South Africa on the question of treatment of Indian origin in South Africa, Meanwhile, the Natal Indian under the group areas plan nearly co,000 lediens in Dorbon would be didodged from their homes, It she mid that properties owned by Indians in Durben had been seemed by the Durban Municipality at much less than half their process value.

### Nebru's Talks With Jai Prakosh Norain

The President of the Indian Named Congress, Mr. Jaweharial Netro, has insped a statement on his talks with the Praja Socialist leaders, Mr. Jai Prakash Nataio, to explore the possibilities of greater co-operation between the two parker, Mr. Nebro rays they felt that, sithough there might be a too deal of agreement between the two parties, probably the time had not come for any commitments to be made at this stage about the minimum programme and other things. Therefore they had decided not to pursue this particular lies of action at present. Mr. Neiro adde that this, of course, does not mean that they should not comperate to the largest possible extent wherever an opportocity offers. He said it was aniam) for him to exect his old colkagues who "are not only our courades but tried soldiers in the firegie for luda's freedom." Mr. Nebru tays that of all the political or aconomic parties, spart free the Congress, the Socialist Party is by for the most important, Whatever other dif-ferences there might be, there len experiderable field of common. approach and methody between these two queries, he adds. Reterring to the talks, the Congress President says that his meetings

with Mr. Jul Prakuth Names were exceedingly friendly and frank, se they were bound to be between old friends and colleagues,

Mr. Jai Prokash Narain also referred to the talks at a Press conference in New Delbi on March 18. He said that, given sincere desire on both sides and n common approach to the tasks facing them, It was in the national Interest that a joint co-operative effort should be made, particularly in the present transitional and formative period. He feit that, without a common basis for work, experiment in cooperation, particularly at govern. medial level, was bound to result in mutual conflicts, ineffectiveness and failure. It seemed to him that political parties could not work on the basis of personal matus) anderstanding unless there was some agreed programme, Inthe context of this difference to approach the question of co operation at all fereis which Mr. Nehra has refeed had to be dropped

### Lord Rema's Birthday

Under the auspices of the Hiodu Yuvak Sabba and Arya Samaj, Ladysmith, the Aryan New Year and Rampaumen lestivals were jointly calebrated at the Hindi Yuvak Sabha Hall. Leonardstownship, on Rarch 16 and March 23. Mr. Vithal Lala. who spoke on the significance of the Aryan New Year, said that this year started from the time of the creation of the world, that is from the time of the inception of the Vedes, Mr. L. Sawgalam, president of the Arya Hamsj, spoke of the signi-Seasce of Ramanumes (birthday of Lord Rame.) He quoted verses from the Rumayana and gave brief explanations of its teachings. Other items which added success to the celebratloos were the performance of Haven ceramony, musical items by the Hindi Yuvak Club and songs and Bhajans rendered by the pupils of the Hindl Yavak Sabba Ratres pathchale. These functions were well attended by men, women and children. Other speakers were Messry. H. B. Bhola, S. Ounpath, Badal. J. Rollideen and B. Vilbal.

### व्या भ्यास

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### CAPITALISM AND WAR

By Wilfred H. Harrison

T reems cruel to may no but most of our wonderful mechapieri derelopments have been mide possible by continual 20.h century wars. Every invention bushes encouraged to perfect the war machinery and almost every (astory has been converted for that purpose, which also mone that every mechanical workshop is making big profits for those shazeholders or lowners who control them. This induced Liber M P. in England to write a book with the words "Death Page The Dividende". In other words aspitulism theires on war. In fact it would today edlapse with continual peach.

America being the bub of the optable universe has given special attention to recoul years to provobing was knowing as they do that it all their haproved machinery was diverted to the processies of life on abundant market of goods would, soon erosed the demand. This really Aspeced there following the t he fre in 1945 They, unlike Larspr. soffered no destruction. of their plant and material, bence their warehouses were soon full of goods and millions nuemployel ma consequences

D-variated Enrape wer in dico ared brace the "Marghall 'Ald" on a credit basic was established to dispose of their supplies. The Abotic Past followed which meant a combination of mailons with America of the Wetern Powers against the East, This allowed America to got hank to her was muchinery to supply ibe lat. More armament productive has continued in America and E gland over slope. R pairs of Landen's grambled streets, of shops and houses are of little Inperisone in comparison. Their Umited and rationed foodslafts b mather tragedy of this unholy allitator. The possibility of a third world may is repeding daily la rpite of the efforts of the Americana in Kirea to bur the Estern world into

It is considered a origin in America to talk of perce. A little girl who heard her brother by to mid "Mummy, Juhnais ka sid a wisked word." E erry Protes move in E gland or even fouth Africa is eald to be "Commoniet torpired". If that is so timly they want peace. Water is to be the battleground for a foints war? It will be impossible to evide the East to face file dilw stonistednes 000,000,000 their maniflance on the spot. The sowardly process of atomic wirfsee is the Intention for the

next occusion. Tests of its destructiveness have been prononneed a "enouges" by Britain and America, and our new Industry Draplam is to supply them both with the material for

When Knights were hold they fought each other, Modern 'elvilleation" put up their women and shildren for targett, and emash up their homes in the process. There is no suimal on this earth so victous and feroglous as the buman animal. Not because of avil feelings, most people who are responsible for 20.h century crack deeds are possibly well intentioned in doing so. It is a matter of drift. War is the conventional way of condited of any nation or territory which has magnified in cowordly orgelty. It has now developed a world could of with no possibility of congrest by sither elds. Yit we live to a bonutiful world of good kind people, paradoxical though it may seem. Who is our modern world of wonders, cannot, or do not offer a remedy or the pre vention of such brutal deeds. Non-violence is the remedy, as the present system of productive and distributive industry example thrive without war. The morale of the non-violence polley are laid down in the Galden Rula-"Do unto others no you would they should do unto you," That terobing was propagated by two actibe world's most autstanding persontules-Mahatma O.nubl and the Russian Les Toletol, Loth of the present contury. Toletol died too soon to make his infi sence felt in the revolutionary change of the Rassian system, and it has been left to those whose tectice are typical of the ege Mahalma Gandhi was cu! off at a time when his influence was bringing India out from her century of hundage to reap the joya of peace and human kindness munifested in all his works and delage during his long life.

of the Cape, visited Darban. the Corporation of which presented blm with an address which, inter the, declared:

"We believe your Excellency will flud posselon to expallen the introduction of a limited number of Coolies and other labourers from the East, in aid of the new enterprises on the which auffluient and reliable labour is absolutely essential."

Bir George concurred with this especial wash of the citizans of Durban to a degree that he wrote to the Gavernment of India to 1855 requesting the latter to permit Indian workers to emigrate from their bomeland.

to Nota.

### lodia Unwilling

But the Indian authorities ware at 0. at nawilling to allow folk of this klad to leave the land of their birth for South Africa on the grounds that not only was there then, much t demand for their labour to India, but not a few of these work re, too, were at that those ! being promised at higher wage in their homeland than that obisluing in the Notel of the 1850's.

Eventually the Government of India agreed to the particular desire of the Ratal ladustristists after the latter, through the Colonial Government, had consented to the payment of a ourtain rate of wages as well as scourity for the expenses in carred to the importation of such labour from India-

After the puriog by the Natel Legislative Council of Law 14 of 1859 which empowered the Government here to import Industried Indian dabour, and that of the mussion to India in 18.0 of a former local post-master-general, W M. Gollins, to solect ladian ,workers from Madean for the Natel sugar fi ldr. the first batch of the latter, numbering 341, arrived buexpectedly at Durben on November 16, 1860 - Ssolntrek' (Jo- ? bennesburg) Merch 29.

### INTRODUCTION OF INDIAN LABOUR INTO S.A.

By S. A. ROCHLIN

"HE 1850's syldenced the intreduction, of an entirely to bloom edl at tagassie wen South African Isbone, namely, that of the Indian in Name.

How did it all originate?

It had come about chiefly on account of the fact that Natal at the turn on the 1550's was seriously in need of ohean and entable labour in concetton with the promotion of her then best-nt sugar industry. Finding not only the European generally in the Colony at the time quite unwilling to perform labour of this specific kind, but the Z dos, also, on the whole unsultable to be engaged as workers as such the local industrialists then believed that the best way out of their particular difficulty would be to obtain the labour req-ired from Asia, perferably from Far E-st and India-

### First Proposal

It was in 1815 -lone years' after the sugar industry was founded here—that there was Leard in Natal the first proposal to import Indian and other Ariable workers into the Colony with the main object of saving the industry concerned from the prospect of economic rate as a doorequento of a lack of labour and of production

Among the first to sponeor oder eco saw aphi na done himself was responsible for Initiating an E tropess extilement sobemo in Natal. Bo was Joseph O. Byrne, whom Profracor A. F. Hattersley describes in his "Portrait of a Colony" as an "adventurer, an elequent speak r, by no means lacking to personal charm, but improdent and uncerspolens." It was at a public meeting held in Durben early in October, 1851 reports the 'Natal Titnes,' a Durban weekly of the time, that the latter advocated the julreduction of Indian and Chinese labour into the country.

But the notion as ruch was again relierated four years later when Bir G orge Grey, Governor

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P. Bag, PHOENIX,

NATAL.

# નવલ કથાએા

સાનવી માંડીયેરા (એક રાત વિત્તીની ભારમ કયા) વ •
મહાલાવ (અંપ લેખોકા હેતા કેલરના પુસ્તકના વ્યાવાદ) વ •
મહાલાવશે (તાસ્ય રસપી લરપુર તારેલ) હ •
ભારત ત્રોબળ (ર. વ. કેશાઈ કૃત) શોપદભાગવતની કપાઓ ૧૬ વ ત્રોડ સામવત (નાનામાઈ લક્ષ કૃત) શોપદભાગવતની કપાઓ ૧૬ વ ત્રોડ સામવત (નાનામાઈ લક્ષ કૃત) શોપદભાગવતની કપાઓ ૧૬ વ ત્રોડ સામવા (૧૮ અતાન નરનારીઓના હુક પરીભય) પરોપાય મહેતા વ સામાં તાર્થિયા (ત્રવલસાઈ શાહ) ક્ષાત્ર સાથે આનંદ આપતી નવલ કપા છ વ ન દેવાયલા હોઇયા (પુષ્પર પંદાવાકર) છ વ આનવીનિ ભવાઇ (પત્નાતાલ પ્રદેશ) કપ્ત •
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# 'INDIAN OPINION'

P. Bag, Phoenix, Natal.

# સુંદર નવી નવલ કથાએ!

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> INDIAN OPINION-P/Bag, Phoenix, Natal.

# નવલ કથાએ તથા ડુકી વાર્તાઓ

क्षात के का (अ.स. क.प.) નવશોકાએક (મેપાણી) (ર. વ. દેશાઈ) વસર્બીદ (%) प्रवसी क्षारी। મળેલાછવ (X. NZS) ભરાયુ સાથી भागत विद्या કુતરાકા (શકાબારો) પ્રભાવાર્થા " almit . ब्याप क्राव्याय (श्वीन्द्रनाथ टागेपर) ધરે બાદ્રીરે યાજર્યાં. aingu મેષ ખીંદ જાાંબધ નિયાણે ગલા ભારધ છે. अर्मितिक ઉત્તરાન ब्लानी सक्यरी देशन ५३व Miedle MAMI MILL HP IF DA काम्भुद धारा અધુરી વાત

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FRIDAY, 17TH APRIL, 1953

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# 0PINION

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# "That Credulous Morality"

O subject South Africa to intense and almost continuous criticism was the right of the free world and was ultimately to the benefit of South Africa; resentment of this criticism by South Africans sprang from ignorance and immaturity, said Dr. Edgar Brookes, when he spoke at the University of Nataliast week on the subject: "That Credulous Morality."

Dr Brookes added "What can legitimately be asked for, nowever, is that such criticism should be accurate and not malicious

"The credulity of liberal-minded men often leads them to an uncritical accept-

ance of any criticisms that seem likely to help the cause "

What gain accrued to the liberal cause by the dissemination of completely and demonstrably untrue statements? It was not as if the case against Union policy needed strengthening. It was unhappily only too strong on the facts without resorting to fiction

"On the main issue of the colour bar and the rigid opposition to political

rights for non-Europeans, the facts are there for all the world to see.

But to exaggerate every disability, to water down or ignore altogether every bit of goodwill shown or welfare work done, to suggest that all is oppression and cruelty on one side and borror, suffering and despair on the other, is not to serve the cause of liberalism, and is indeed to betray the principles of the great liberals of the past."

'Dr. Brookes gave a list of heliefs held by large numbers of South Africans, many of them in universities and many in positions of authority. "A large proportion of these heliefs are supported by pseudo-scientific arguments," said Dr. Brookes.

This list was'

- 1. The White man in South Africa hates miscegenation in his very soul
- 2. It is necessary to have legislation to prevent miscegenation, otherwise it would spread rapidly.
- 3. The African is naturally and inherently inferior.
- 4. Competition of the African with the White man is a mortal danger to the survival of the White race.
- 5 The African cannot really assimilate higher education.
- 6. The higher education of the African is a danger to White supetmacy
- 7 Educationally the African must develop on his own lines.
- 8. A committee of White men will tell him what those lines are to be,
- The justification of the White man's coming to Africa, is, at least in part, the training of the African in Christianity and Western civilisation.
- 10. The progress of the African in Western civilisation, away from the tribal system and rural life, is undestrable.
- ti. Christian teaching is fundamentally revolutionary as regards the position of women and children.
  - The old African tribal and family system ought to be maintained.



That is rightly called watted time which is spent neither in the service of God nor for the good of our neighbour.

-Antonio Guevara.



Happiness.... micans an enlightened realization of himida dignity and a craving for human tiberty which prizes above mere selfish satisfaction of personal comforts and material wants and would readily and joyfully sacrifice these for telf-preservation

-Mahatma Gandhi,



. (Continued on page 243)

### INDIAN OPINION

FRIDAY 17TH APRIL, 1953

### The Power Of Non-Violence

TINOBA BHAVE who has been engaged in the berculear task of solving India's land problem by begging land from the landowners and distribution it to the landless has achieved success unexpectedly outstanding He receives hand from those had pwners only who are prepared to page with at absolutely willingly and without the least compulsion. In this way he hat already re prived eight million acres of land. One landford in Behar has broken the record by making a gift of one bundred (boussed acres.

Had we hut a few landlocds in Source Africa to show a quarter of the zeal the landlords to India are showing the land problem, which is the root of all evid would be solved instantly and all talk of Communium would vanish into thin air. Vinobe Bhave her demonstrated to the world in no appearance terms the power of Bosviolence.\ It is a lesson that non Europeans in the whole of Africa would do well to learn. The plory of Min Man in Bast Africa

is highly deplorable. Those cesponsible for that movement seem to forget that they are dotog total culable disservice to the black people of Africa. It is an unterly tuicidal step which will wipe the Black people out of existence and White domination will be given a lease of life for another two hundred years

Non-Violence is the only way to get rid of White domination with the least loss of life and property and leaving behind it not batted but love. Those who are spellped to follow the path of violence in South Africa to achieve their goal of freedom from oppression would do well to think deeply and ponder over the power of oon-violence evineed by Mahatma Gandhi through his own his and which Vinoba Bhave, his true disciple, is doing so brilliagtly to-day. "Non-violence in thought word sad deed is the only way for our salvation in this country." That should be our only matte.

### NOTES AND NEWS

White May May

We bear so much about Man Mau in Kenya. But in it not practised by the Whitee In South Africa? Here is an instance. Mr. Dietlof Ziegfried Mare, a director of a big engineering firm god member of the United Party, was ejected from a Nationalist meeting in the Boltsburg Town Hall addressed by the Measter of Labour, Mr. B. J. Schoemag. Mr. Mare asked a question about the Language Ordinance, "As I did so I was seized by threes Nationalists who literally carried me from the doorway where I was standing, through the vestibule and into the readway," he east. "They left me at the parking bays near my car, but not before ned had smacked my face. I was then driven bome by any

chauffeur." Mr. Mare told a Prem representative that his child was compulsorily transferred from the Dominican convent to so Afrikanze school under che Orde-BARCE.

### Mob Rule At Election

Meeting

Major G. J. de Wet, United Party candidate for the Heddron. Frankfort (O.F.S.) constituency, was associated while addressing exceting. He had ocarcely begun his address when a service. of the crowd rashed to the platform, attraulted him and prevented him from speeking. Major de Wet was struck by several persons and had to receive medical attention. The speaker is reported to have referred to General Smutu's policy and made a remark which speet the crowd. It was no thus atage that the platform was

stormed and the meeting broken

#### Disgrace To White South Africa

Mr. I. G. N. Strauss, leader of the United Party is reported to have said at a meeting in his constituency of Germiston District that in an attempt to cause distanletes, the Minister of Juruce bad cancelled all police leave, but still Nationalist Party supporters at denent, peaceful Umited Party meetings bad been throwing money and 44rubing women who appealed to them to keep neder. "This is a desgrace to White South Africa. When we, a comparatively handful of White people, fight our elections and conduct ourselves so that way, what example are we setting to the non-Europeans?" asked Mr. Strauss. "It is thes dury method of fighting elections, that is dragging the good game of the White man through the mire, which will dig the grave of the White man in South Africa."

#### Non-Europeans Not Part Of S.A. Nation

Mr. J. G. Strydom, the Minister of Lunds, said to Precent that under no circumstances would the vote ever be extended to the non-Europeaus, the non-Europeaus were not part of the South African nation. He also indicated that be favoured the enforcement of aparthed on organisations which did not accept it. In this case he mentioged the universities and the Nurstng Council. we want to remain White, we must make sure that we remain the masters," he said. "To do this we must not excend the voce to the non Europeans," The United Party regarded the marton at consuming of all races in the country, but the Nationalists considered the nation to be only the White peoples The 200-Buroperes were a separate nation,

### How To Repatriate Indiana

Speaking at Hibberdene Mr. Barry de Kock, Nationalist candidate for South Coast, and the sum of Nationalist policy was the erparation of the four main colour groups into their own The loding were sucking the life blood of the Europeans and the Natives. To prevent this happening, he said, the Indiana would be moved Into their own areas. They would not be allowed to have business outnde their own areas although thry would be allowed to trade with outside areas. They would not be as happy in their own ereas so they were now and would therefore be more willing to be repatriated.

#### Criminal Law Amundment Act-First Conviction

The first presecution under the Criminal Law Amendment Act of 1953 took place in the Villa Nora Magistrale's Court. in the Waterberg district, near Potgetererust recently, when Arthur Matlala, an African of Johannesburg, was found guiley on one count under the Act and on a second count under Proclamation 276 of 1952 says the 'Natal Daily News' Johannesburg correspondent. Matials was found guilty of incitament, as defined by the proclamation, and of contravening the Criminal Law Amendment Act by soliciting money to assist a campaign against any law conducted by enteres of unlawful acts. On the first count of toestement Matlah was fined £50 (or six months). and on the second count he was sentenced to a year's compulsors labour and eight strokes. Notice of appeal was todged and Matlah was granted ball of £100,

### Letters With Chaques To

Cost Mars

A regulation that the length rate of postage on enveloper containing cheques-a minimum of twopence for destinations within the Union and other African postal countries—must be prepaid, has just been imued by the Preserie postal authorities. "Cheques, whether crossed of uncrossed, are not eligible in transmission as 'commercial paper, at the reduced rate of postage. If so posted they will be liable to surcharge. . "Usscaled and unsufficiently preenvelopes which ' all paid found to obtain crossed chaque made payable to order, 📹 be chargeable on, deliene with double the definions in postuge. "Those contains cheques not expessed, or not made payable to order, will be subject to compulsory regularion in to the payment of a double registration in addition to the deficiency of postage at double rates.4"

### Indian Gift To S.A. Gallart

The Indian Charge d'Affaire, Mr. J. L. Malbautte, presented P collection of books on Indus and and culture on behalf of the Indean Government to Mr. John. Aarm, Director of the National Gallery, Cape Town. The books. will form part of a library which the gallery intends to start.

### "THAT CREDULOUS MORALITY"

(Continued from front page)

- The only athically justisable solution of the race question in South Africa to total aparthesid.
- 14. Total aparthetid is not practicable today.
- 15. The end does not justify the means.
- Temporary restrictions are justified by the hope that at some time in the inture we shall be able to introduce total aparticle.
- 17. "Be not engloss for the morrow, for the marrow shall be auxious for the things of itself."
- 16. We enght to plan our ractel policies for the next 200 years now
- 19 "He that anveth bis life that lose it."
- Self-preservation is the first law of life."

"It is possible for large numbers of South Africans to hold all these beliefs at the same time," said Dr. Brookes. "We can only wish them joy of their state of mind—but is it quite worthy of aniversity man?

"On this question of race, we nafter in South Africa from a tyranny of phrases. This tyranny is, indeed, not prouller to Bouth Africa. Nover in a Sourcles more needed than when politicisms try to recommend unjust policies by kindly phrases.

"We shall treat the Natives Justiy," "We shall give the Natives a spuare deal." What is a square deal? What is justice? Is it not, in fact, in the mouths of each man altimately 'the loterest of the stronger?

Phreses are too often a substitote for thought. In South Africa
we go forther, and tend to
attribute magic powers to them.
For to repeat 'apartheid, spartheld, apartheid' and take no
effective steps to provide the
land for a separate African state,
or the attributive labour to replace Africans now working in
place Africans now working in
eroment by mosautation "— Netal
Vitness."

### THE WIDER WORLD

By JOHN GILD

### AFTER THE ELECTION

WHICHEVER side wins the election, one thing is already clear, laberals have lost. Both parties conducted their tampaigns on the explicit asremotion that White supremacy must be rigidly management of the Nationalists win, Mr. Strydom is likely to be Prime Kivister before long, and we all know what to expect from him-Il the United Party wins, Mr. Starges proposes to avoid great decisions by calling a conference on race relations. The probable entoune of such a conference would be concessions not to Congress but to Nationalist will be no extension of political rights in any form to non-Europeace in the near future, For one thing, to alter the present breegre rights of Africans would require a two thirds majority of both Houses. The only purpose for which Mr. Strauss could command such a majority would be to mae the Coloured voters off the roll. If, as seems likely, seither party wins a decisive majority, I believe that renewed efforts will be made behind the Meses to form a coalition.

At for the Torch Commando, its days are numbered. It has been petering out for some time and now it will die. For our

thing, the main source of its funds is drying up. But it was doomed, anyhow. Led by in-experienced and rather spineless men, it always put popularity before principle, especially when questions of colour came late the picture. No organisation can endure on such a basis and an tears need be shed by anyone when the Torch Commendo is decently buried because its members were only playing at politics.

### What Is The Law?

To clear up some doubts that may be felt, I went to point out that the African National Congress and the Indian Coppress remain periectly legal organisations, whose narmal activities are not affected by the new laws. The two recent Arts of Parlia. cleat were designed to deal with Passive Resistance against established laws. Both Congress movements have always had sims and objects for wider and older than the recent campaign, There is no legal reason why the normal activities of Congress should not continue. Nor is at against the law to collect or to give money to Congress. The amendment to the crimical law only makes it as offence to receive or solicit, money to belo

a campaign to resist laws, there is now to much uncertainty about these things that it is well to be turn of the least position and put to exaggrain the effects of the blows Parlinment appuck against Congress.

### Mixed Schools

Jim Crow, as the colour har is called to the United States, as under increasing pressure. At the moment a decision is a waned from the Supreme Court on the right of Southern Negroes to euter White schools. In the North, however, there are in some big Cities an increasing number of mixed schools. In recent years notable victories have been won- In four states-Himolt, Indiana, New Jeisey and Delaware-atata lectalatutes have forced reluctant towas to abolish segregation in schools. Even in a few parts of the South, Negro and White children learn side by side in elementary schools.

The churches are also waking up. Although bereily one per cent of them today have mixed congregations, steps are being taken to raise the question. The great body, the National Council of Churches of Christ, is urging its members to lift the bar against coloured people. The Quakers, of course, bave long been active in breaking down recial barriers. In the summer camps and other projects they organize, care in taken to welcome children of all taken to

### The Chinese Revolution

To the mind of Europe, China stems semote, And as the foreign news printed in the daily papers which we read in all manufactured in Europe, we are given little news about Chies. Yet the revolution that reached its climax in 1949 is one of the great events of this century. It is loolish to let apposition to Communism prevent us from recognising that fact and giving full weight to sts implications. I have been reading with special pleasure a grand book, "Revolution in China" by C. P. Fisrgerald (published in London by the Cresset Press for ars.) . The author is one of the few English. men who know China and its bistory well. What is more, he writes with the simplicity of a master of his subject and he also writes in a most lastminded fashing. One of the best things in this excellent book is the first ducusion of China's relations with ber Asian peighbours. To India, Pakistay. Burma and other countries to cently become independent, the Chinese revolution, says Mr. Fitzgerald, is seen primarily as

a great deleat for colonialism and a great liberation for Asia. They do not feel strongly on the lesus between Communical and Western democracy, because to them the issue of ladepsudence against subjection is still vivid and dominant. They devide the nations of Asia fato the free and the subject, and count the new China as one of the leaders of the free. The contrast between the so-called "free world" of the West and the totalitaries would of communism, so stressed as American policy and thought, ix largely unteal to Asians. They not only accept the Chinese revolution; they secreily, almost openly, admire it.

Cartainly in India sympathy for the Obinese Government, interest in its achievements, and hostility to the policy of the United States are much stronger than fear of Communism. Afront to Cama-fike the continued infant to let her take her rightful seat at UK-are felt as souds to Asia- Adventise policy towards China is alternative ing the Government there and improving its prestige among the peoples of Asia-

After continues during which China was weak and divided, the country it now united and growing in strength with avery year of internal peace, Mr. Pringerald says firmly that, whether there is war or peace in Koica, tension will remain in Asia until the Western powers recognize and accept the historic change that has transformed China,

"The growth and sprend of civilisation has gone on with a screen indifference to racial lines. All groups who have had an opportunity to acquire civilisation have not only acquired it, but also added to its content. Conversely, no group has been able to develop a rich or complex culture when it was isolated from outside contacts."

 Frof. RALPH LINTON of Yale University in 'The Study of Man.'

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### A COMPARISON FOR EUROPEANS

Dy C W. M. GELL

AS I write these words, South Africa is preparing for what palaceans of all parties usage and recion. Yet I think there is him doubt that he root and of the future will regard with ascone to peak the estent to which the real problem of the country was middled by both aides.

The election is being fourbt ever two main estuet, the first of which is "the sovercienty of Parhament" or the same ity of the Conscious The leads car nature of the National are con interestal argument has been so fully discoased that it needs no further elucidation here. It is now as it always has been a substitutely name whose motive is (in Le-Malan's words) the maint name of European domination over the averabelining majority of non-This can be y be Europeags " entured by his next party tohich, therefore, seeks to miat if c te election of its appearant mare difficult by Euch measures as the Congenium Act, the resrection of immigrants, it is seduring of the Council trans three to token reported the motional. penably events a series together with the and bearing Mustives), if r is it ' augleading. The effect of these majores would be as on a telepatry dictionship and nic as referry 

Writing in 'Forum in Debru-Dr Di Bernard be barren said "The Opposition has from the very first lossested on the moral aspect of the constitution I bear," To a fimited gatent this in tenes lemited, because the intestence has been on the particularly solemn character of the original compact of Union (as re affirmed by all parties in 1931 and 1931), but only occasionally and incidentally on the rights of the Comuted M namely as such. Despite Mr. Street's promite to treat the Coleureds as "a royal appendix to the Europeans," the canadianumal tress has not been a straightforward issue between democracy and distributable, but an argument as to whether "demograny" aball be confined to the White onefith of the population or the Nationalut que jeurit. Il the Nationalist passes, in its historically, legally and morally in schable, the Opposition has not yet discharged us tail moral and p. bugat obligatence to the cuonity at a words at 1953 metely by standing to its, own electoral inscreams by a fores-

year o'd compromise between I tropeans only

That we should be inclined to applied it for doing to a the incasure hath of the refragressive nature of National st pancy and the disorge of all our white thinking from the political and social reviewes of today. And this is most clearly disstrated by the attende of he b rider to the second major election insueaparthrid and six exminestions. From Hamonalina come a spate of pentive but conflicting statemen a on this subject, while the Opposition has yesled its proposals in a verbal fog of obscurity and vogueness. The one side secret to be botting out so all directions, hoping that the elector, will had comfort in one or and her of its rue at promies and well disregard its incomes encore, the other to be desembling its real intentions, if any.

#### Racial Policy Of Each Side

Here I can only suffigarise what the racial policy of each vide appears to be. Despite come of Sension Verwand's winder u terances, the Nationalists seem to have rejected finally the idea of partition at total apartheid, They stand (vide the speeches of Mr. Strydom on September 13 and of Dr. Oito du Please en February 23) for the perpetual man enance of exclusive Waite of figures and bar average frontiers slow down or reverse the flow of Africage laboute tota the towns, though "we must keep some Natives in the White stead for a very long time to do the work." This is the best they can do "in the direction of what we regard as an ideal" and, though Dr. Verworld is prepared to retard repnamic progress if necestary, others of his colleagues ore apparently

For its part, the Opposition will have no truck with racial equality either political or aconumic, immediate or eventual. It accepts and will even scrively promote the integration of Afri gans into "our kachens, our farms, our mines and our facby "White supremacy with jusrice." the industrial peloue bar. residential and social segregation and the laws against nexual intimacy between the caces. This does not seem to leave much nom fortie "consultation" to which the U.P. is pledged. Apart from its cost-of arring arguments addraised to the While electorate, the Opposition's one positive electoral promise concerns increased (mmigration and with all respect one must question whether, in regard to such atubbers facts as shipping and the supply of European emigrator, it is any more practicable than the Nationalist hope of returning the Africans to their Reserves.

There are no doubt important differences between the parties as to the manner in which existing laws will be applied and about some of the clauses of the actual laws. But the more closely one looks, the more one wanders whether there is very much difference in principle between the Puropean parties on racial essues, excluding the minor squabble beimeen Afrikaans and British South Africans. And the suxpieron that both intend much the same thing by different names with slightly differing emphasis in confirmed by the attempts from both sides to identify epartheid and our traditional segregation. Mr. Strydom and I have almost outbing in common except the belief that what primarily onterests the European political parties in "the maintenance of the discriminatory legislation on which the whole position of the European in South Africa depends." If this is so, it explains why the U.P. continued to support the Swart Bills, even ofter all its safeguarding amendments had been rejected with contumely. On November 22 Group Captain "Sailor" Malan promised that "we shall muste in the face of any hight as a White population . Is this very different from Mr. Luydom's call on February 28 to Europeans "to stand shoulder to shoulder as White men to protect themselves and their children?"

### The Real Problem

Three it seems that this election is being fought to decide who shall lead the White memority in defence of its privileges and power. But is this in fact the real problem of South Africa? Is this the way in which we want the problem defined, even if it eventually (and perhaps in the pot distant future) means holding our position by farce in the face of the united houseny of fourfifths of the population? Could we do that for long without pauperaing ourselves and the country? I do not for our minute believe so. I believe that, if we make that desperate decision, then the assue will be decided by violence, almost corrataly against us though we may win the early rounds.

I read that Dr. N. Diedericks once and privately (and I have not heard him deep it): "All we can hope to do is stave them off, stave them off for as long as possible." I recall that in 1950 a Conference of the Dutch Reformed Churches declared:

"The political life and the general prospect of becoming a full citizen are of the utmrst importance for every polic Thes applies to the Bantu also. We cannot keen Namves in our service, educate and develop them, and keep them perged to unskilled occupations. On the other hand we cannot expect that, if we give them full opportunity for economic development and allow them to rese to the highest rungs, they will be satisfied to leave thrir economic, political and social interests to the care of others. They will fight for a say in national affairs "

I have heard Dr. Ben Marais express serious conscientious doubts about the moral and theological foundations of the operiheld policy and, when his book was associed from the traditionalist point of view, I heard Professor B. B. Keet: "Is it only for the coloured races" benefit that we press for elementing selfstandige untwikkeling ar is it also because we do not want to have too much contact with them?" And I have Litered with no less respect to what Applican and Ruman Cathelie hishops and Jawish rabbis have had to may with impressive unanimity on this subject. Then I bave read this from Mr. J. D. Rheinalle Jones' last presidential address to the Institute of Rice Relations

"No one can say that the Nationalist Government has not been active in its efforts to carry out its 1918 election pledges, and the radial situation has become very much more explosive as a result. We are now witnessing the beginnings of a struggle between the Government and the leaders of the subject peoples, and we do not yet know what the issues will be. It has yet to be seen Im fas the subject proples w respond to the call to rese . or will acquiesce in measur c intended to confine their within geographical residential areas and to withhold from there the political rights which the more advanced among them appreciate and demand. The effectiveness of the regregation measures such as the Group Areas Act is still in doubt, whilst the economic forces of the country continue to develop the very conditions which the Governmest's policy and programme are intended to above or even shot sh "

And I cannot in all howerly abut my eyes to the amplications of the fact that no African or Indian leader, however "moderate," has repudiated the Defiance Campaign or the policy of the African National Congress, even if he has a third his active support.

( To be Continued)



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### SEETHING SOUTH AFRICA TO-DAY

By HOMER A. JACK

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Continued From Last Week

### THE DEFIANCE CAMPAIGN

THE most heartening pige on the Bouth African wold to section tolog at a telega at Africas and Indiana in defines of certain unjust rusted laws. Began only June 26th this year, the sampaign has spread to most of the major either and is beginning to involve temof the gural areso sa wall. By mid-August, 2,500. (By Coloher &, this Sgure had raisen to \$,764.) Africane and Indiane had been arrested (400 in a twenty-faur-hour period). White South Africa is suddenly realizing that it has a new weepen with which to dealexclausly enough, a weapon first perfected by Mabatana Gandhi in South Africa in the decade before 1914 and later teed by him with speatnesing resulte in India. This resistance empilgo, the most important corrent political movement in Africa Bouth of the equator, deserves greeful examination, licely for the almost religious ferrer and cacrifice it is engeaderlag.

The present defiation compaign been long bletory, going back to the organization of the Afriem National Congress in 1912 end of the South African Indian Congress in 1920-the latter sa an onigrowth of the Natal Indian Congress founded by Candbi in 1894. These congresses (accided) hodies not unlike the American National Association by the Advancement of Colored People) never had the leadership or emproet they deserved; it was not until after World Way It that they began to goin in effectiveness, The Indian somgreet, sparred by Gradbl's suctest in 1913-14 and by his later victory in India, has shown mers lastistiva than the Afriean congress. In 1946-48 It launched a Passave Renotance empolyn against the Asiatio Land Tenure act, which took eway certain elemental land ewaccobie rights from the Indiens in Bonth Africa. After the enti-ludian riets by some Africane in Durban in 1949, special afferia were made to farge may co-operation between the Indian and the African congresses. They emissionted se Jesa 26, 1950, le a nationwife demonstration against dis-Combondon.

At the levitation of the Afri

conference of the national excentives of the Indian sad African congresses, tegather with representalives of the Coloredo (the half-castes or mulations), was held in Johanneshung in July 1950. It was decided to form a joint planning council of the two congresses, with 60 year-old Dr. James S. Moreks, a physician in the Free State, as obsirmen. At the annual conference of the African. Congress in Bloemfontein in Desember 1951, a detailed plan of defining was noted upon. The e-at month the plan was enthusisstically endorsed by the twentieth seesion of the Bouth African Indian Congress in Johnnomburg.

The plus was coolly and brilliantly sonseived. So fee it has been remarkably astriod ent. It was not a secret plan: in the tradition of Gundhi, it is available for invpestion by anybody. Its preliminary step was a ecomonalisation address to Prime Minister, D. F. Malan by Dr. Maroke, as President of the African National Congress. colling upon the government to repral etriain raciet seis met later than February 20, 1952, er face a nulted resitance movement. The Prime Minister took ne bred of this request. On April 6, 1952, sa a prelede to resistance, non Europeans all over the union held impremire. 12 restrained, demagrications. be restting the Jan van Riebeck selebration commemorating the day in 1652 whru the Datch fret lindeil in South Afrien. The beginning of the doflance employed likely was not echeduled woul June 26, the second anulversary of the Nolional Day of Protest.

In Port Elistbath, where the compaign has been especially anceersful in lie frat two months, a public weeship service was held the Sunday before resistance was to begin, Two thourand Africans stood in the cold rain to pray for those who had volunteered to defy the laws. An African stergymen told them; "You have undertaken a taored and touching teels. You have started to write a new page of history,"

The pight before the casepaign actually started, a thousand women beld an all-night prayer service in the African leastion the Marienel Congress, a joint (ghatto) of Port Elizabeth. The

volunteers, including three wemon, defied the spartheid (segregulary regulations by autoring a suburban rai)read station through the door merked ' Europeane." On their sietres they worn the African National Congress colors-blank, green and gold ("black people on the green, land nuder which is gold.") They necesionally chanted the African policies. authem, "N'keal Blkelele Africa," and give the elepaked hard and thumbs up saints (the hand a symbol of freedom,) yelling on they did so, "Afrike, Afrika." They were presented by police so they eried "Mnythuyes Afrika" (comu brok, Africa.) The volunteers offered no reelalance whatevever, and cosperalizely entered the police van: They did not accept the services of an attorney, referrit to be released on the small buil set and for several works remained in the scowded, prgregated fall awaiting trial.

#### The Juils Are Filled

These econer were repealed in velected venters in the Cape and the Transvest During the fest werk one handred, and Ally animateers were serested Almost avery day the English language newspapers earried soccunte of the arrest of a new batch of volunteers or the trial of an old group. Some Africana wern tried for breaking the psea laws (regulations requiring eartein papers to be certiful by ell African males) and some Indians were tried for entering an African leastion without nermitte. Others were abanged, with doubles apartheid in reflecad stations and post efficient. Indially, the plac was for the principle. compaign leaders' not to be errored, but within the month those errested included Naus. Bits, president of the Transcant bracch of the South African Indian Congress, and Mrs. J. L. Z. Njangwe, water of the president of the Capa Province branch of the African National Congrett.

Most recisters pleaded net guilly, one seventeen year old glel telling the the court, " Eren if I'm released I am more to see the man European entranas agale, lor I did po because there have break friends ables between at and the Early-Pranc. 14 Megistrates ununtly found those arrested gulley The haders of tach group of volunteers received heavier centences, throu in Port Einnboth being santeneed to two menths of hard labour or a fine of \$10 (about 428 or the equivalent of six weaks' solary), with helf the ecutenou suspended for my mentle for good be-

next morning thirty African harder. The rank and file water centenced to shorter terms, but uniformly they refused to pay the fluer. Early in August, re the falls in several cities been me full, the government resurrested an aid how which permitted the authorities to ass any money found on prisoners to help pay their fines. In a few sures, the volunteers were not convicted. In Johannesburg, fifty-two reslatter who were accepted for breaking the 11 pm; enriew laws for Africans were released because the police argicoted to ack such volunteer separately for his pass. In Post Eligabeth, seventy-three volunteers were freed when it was belainly dissovered that there are as laws sempalling segregation to post offices. After eight weeks, more than 2,500 volunteers bad defled the laws, and in at least two eitler-Port Elizabeth and East London-the falls were filled.

### No Support From White Clergy

One might expect that the Obriellan Churck In South Africa would support or at least show interest in this ormanign. So fer, not one White street man in South Africa is known to have endersed the compalgu. A Methodist Minister was reported in the newscaper se coring: "A campaign of this sort is negative. We seek somethink positive. The Church esqant condons suything that sacks to breek the law." One Anglican Dichop said privately, "I'm watching it closely to our If it grows, but of course I man't enderse it because Later I might have to repudiate It." Auglicia Michael South did, of course, eand the dimpalge his support from his carle in London, and a few White conceinmen are privately weshing for its ausocus.

The African chiegy, he wever, are much more friendly to the sampa gu Saveral baya voluqtrevel, and exe-Johnson Somba-actually was acressed in Port Elizabeth for treaking the post office regulations. Upon arrest ha stated: As a Christian and a Minister of the Church of England I have for many years presched and prayed that 'Thy will be done in earth as it is in beaven. But on the contrary, government after government has passed on just laws that make it impossible for such a state of offeles to come about. I therefore have no other asternative than to doly the unject is eg. \*

General renations to this name saign have been varied. Pelipe Minister Maled antly marged the Atrinen Congress against action. In doing so shortly after

(Continued on page 251)

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### AFRICA AT THE CROSS ROADS

THE report of the North American Assembly on African Africa makes very interesting reading. We give here an extract from an address given by Theodore Mandod, Director, Institut Francisi d'Afrique Norie, Dahar, Professer, Museum of Natural History, Paris, Leader of the French Delegation to the Assembly.

"One would wish," he says, "that all those, blacks and whites, on whom depends today the fature of Africa, should be themselves convinced of and abould sever forget, even in the details of daily living, the true interest of a man who, although he is undered a consumer and a product, and a labourer, and a tempayer, and whatever one will, is also a free son of God.

This rending of a people, more or less spontaneously anatched out of the traditional framework and tythm of a life bardly changed since prehistoric times and precipitated into a feveral and mechanical world, is easily tesented by those of the sons of Africa who still know how to reflect and to meditate.

One of them wrote to me some wonths ago: "The word 'sacraficed' is certainly that which is best applied to our generation. The technology which gamed our almiration is now proved negative in our new eyes, because of its power to debase buman values... Ought we to go forward? Ought we to go back? There is the dilemma, and our auguesh is beart-rending. What a sad situsthe West and now the West commits suicide. However, we are obstitute and believe that man can become beiter again. He only needs less pride and selfsufficiency "

At the crossroads, the African toul miss reself, to submit or to thoose? The whole question is there. Africa and Europe stand to tach other's presence and hence in conflict, but why must the victory of each one be accompanied by the death of the other?

Far from renging himself to become a servile copy of an alien model, the African ought to separate the traits of an original culture, and he ready to unite in a new way of life and thought what he himself possesses of the ben with carefully selected gifts from the West.

Thus, one may already age the more reflective among Africans accept those Western things which are healthy for them white they select to deny their past, their language, their art, their way of thinking, and a humanity to which they in all ways, soma-

T .

tically and psychologically, continue to belong.

INDIAN

The old barriers, which effectively compartmentalised peoples, are going down. From one end of the earth to the other stores sell the same ready-made goods; the same movies regule with the same absurdities brains daily more identical and more docile; the same soldiers are trained to the same murderous games. Fashions, slogans, dogmas, likenesses agreed and penetrate. And human life is on the way toward acquiring, on a planetary scale, a perturn kind of behaviour, a sort of simultaineity which is pecparing to make of nations-only yesterday isolated cells-what biologista call a "synctium" (an aggregate of imperfectly separated cella).

Men, as nature, history and their milieu bave made them, are extremely dissimilar. Their common denominator, which exists, is enriched with innumerable and potent idiosyncracies. Nothing. will be gained by hiding this Better to accept the reality with the purely documentary and judg mert-free proofs of the ethnolagist. These profound differcoces, which concern something quite other than the colour of our skips and which distinguish me from this Asian or that African, or not to be prudishly disguised as if they were some kind of diserace, but ought to be treasured as blessed argus of the marvelous diversity of man

To be completely what one ought to be, to bear one's own flowers and one's own fruits, in not to deny the community but on the contrary to render it vital and something other than a dult sum of numbers. To be able to join with others, one must know oneself and will pactelf to be distinctive, "We shall find ourselves again when we shall have arrived," said Tolstoy.

The French Union will remain a value phrase if it it not a true "symbiosis." I deliberately employ the technical term which designates "the inimate and constant association of two organisms under conditions which can be considered as assuring them reciprocal benefits," in opposition to "communistium" or to "parasitism" in which the profit is exceptially unilateral.

Symbiotic equilibrium respects the personality of the associates. For to unite is not to efface one a own potentialities, to deop one's hest qualifies and one's itre-placeable gifes in order to drown in the monatchit anonymity of a shapefest mix up. Real union differentiates, and "to become lost in," What is wanted is a frontful

union, not in spite of differences, but because of these very differences, which are obvious, coormous, and which it would be as enumeral to hide as it would be purple to deplore.

It is necessary, then, that each of the collaborators in the common work be strongly and fully humself, conscious of what makes him indespensable, proud of the tint which he slone is capable of placing on a palette which would be incomplete without his contribution.

Leon Letelher said in 1908; "When I find myself before a black man or a yellow man, I feel myself to be a violinist confronted by a planist or a fluinst; what if we do not all make the same touted; there is music in all of us."

But the selection of colours, with the necessary tricks, ducards, shufflings, like their arrangement, will not be made by the wave of a magician's wand. It must be recognised and accepted that the process will be a laborious one, with tentative gropings, irregular spasmodic growth, crites 'and halts, determined efforts in all possible directions, long periods of forbestance, sudden whits onto the weak points of the wall, and with a regacious will to keep the highest end in view.

Will it be chough for the builders of French Tropical Africa to keep alive to themselves, as a great friend of human diversity has proceed them, "that thame of generosity and imagination which moves a man to love in any man his most personal quality, what makes himself and nor another, the creative force which stirs limit to action?"

Embylitened minds are alarmed to see Western civil-sation, while concrimes foundering anid the exclusively useful and rational, only hold as real what it can measure; they are alarmed to see it dismember a humanity which preserves elsewhere its mystical aspirations and its thirst for the divine.

Who knows whether aging Europe may not one day discover, in a confidential chat with orber countries belonging to different spiritual families, in a quiet dialogue leaving aside the accessories of form to attain, in its profundity, the unum necessarium, the sense of totality, the fascingtion with a Cosmas in which things and beings lose themselves only to find themselves, the fullness of a Unity in which man, with the rest of the world, realises and fulfills hunself in somethingor in Someone-who is beyond lum.

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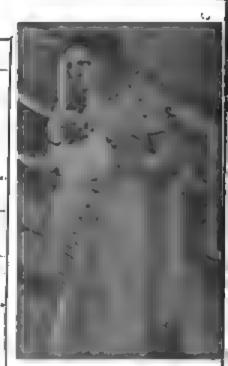
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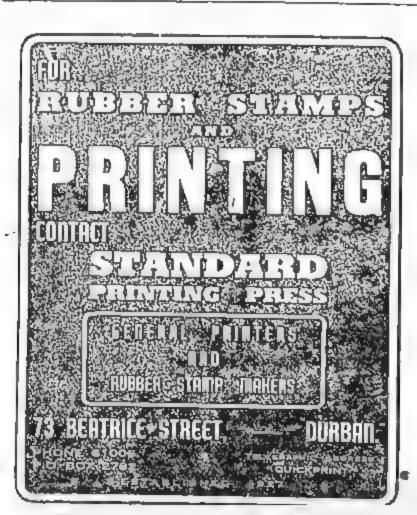


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### SEETHING SOUTH AFRICA TO-DAY

(Continued rom page 247)

the abolitien of the Native Representative Council, he onintentionally gave recognition to the Courres of the prime spokerman of the African people, Eren the South African Institute of Rece Relations did not give to see Europeans the Impression at mosert. Although its a press statement to Merch the lastitute admitted that pub-Do demonstrations were the Teply effective means of expression open in African," it condemned the African Congress for "sureslistically demanding the immediate abolition of all disoriminatory legislation" and prevetted the choice of April 6 for a demonstration—a date "which has such deep significases for many South Africans."

### Criticium, Legitimate And Otherwise

Another evidence of mitenderstanding of the comparge came from the liberal Johnnus. burg English language newspoper, the 'Star,' fo en editorial written less than two werks after the compaign opened, It said: "From the wittet the whole defiance merement was ill advised in conception and could do nothirr but beem to South Africa and the non Europeans themselves, alreading those who are well disposed towards the son-Europeans and hardening the hearts of the reactionsries and their sympathians "

The leaders of the campaign were cheered when they taw excerpte in South African papers of an editorial in the New York Times' endorsing their movement. On the other hand, the most influential Afrikanus-language newspaper in South Africa, The Surger' flomerly edited by Prema Busing Halan,) stated in a posicky editorial: "The state must refuse to play the game required of it by the resisters; elicuders who refuse to pay a for because they 'want to fill the ests' should be compelled to contribute to state funds rather than draw on them to the costs of their imprisonmeat," More rational was the 'Natal Witness," which in an editorial a mostle after the Campaign started admitted: "The presintence and strength of the movement to dair unjust laws most be profoundly dirinching...(for) in the long run no laws one be enforced which 48 not wis the political and meral approval of those who are embject to them."

The compaign has not lacked more legitimate criticism That the whole movement is the result of White domination and therefore of a black and brown nationalism cannot seriously be denied. Yet the leadership of the National Action Committee constantly emphasises its non-racial nature. Before the campaign began, the lenders declared, "The struggle is not directed against any race or national group, but against the unjust laws Dr. J L Z. Njongwe, au African physician who is president of the Cape Florince breach of the African National Concress. stated: "What is the use of substituting one form of racial arrogasca for another? Our people understand the evil sesults of batred. The problems of peace are always greater than the problems of war, 'I sm quite certain that we will succeed in our struggle against White domination; but to win what comes after our struggle, we must begin now to be free from bate."

Admittedly, the future lenders of the campaign may not be as farsteing and free from vengefulness as Dr. Njongwe and most of the others now direction the undeavour. With the gap between Europeans and non-Europeans widening in South Africo, and with almost no White support of or Pres tympathy for this campaign, it will toke care restraint for the leadership not to pander to the obvious bates of the non-White matter. Already, one sees up Inclination on the part of the non-European leaders (much as they intellectually went the belp of the Europeent) to avoid contuct with Europeaus lest they appear to be selling out to

### The Role Of Communism

An equally serious asspect of the camprigo is its relationship to South African-and worldwide-communism. Some of the top leaders of the Campaign are admitted Coromunistsalthough no langer technically to, tione the Party in South Attice dissolved in 1950. The few White supporters of the campaign in South Africa are likewise mostly Communists. The best accounts o the campolgo are carried by the Clarion' successor to the 'Guardies. Though the 'Clarion' is perhaps technically not a Communist weekly, it faithfully echoes the party line and each week devotes space almost equally to accounts of the defence campaign and to blests at American foreign policy. Nevertheless, the mojority of the leaders of the campaign, especially the Africane, are not Communists, and the campaign itself so far has shown little evidence of acting as a headmaiden of the Communist party. The only exception is the studied and unfortunate identification of opposition to the unjust recial laws with the separate problem of protest against the equally unjust Suppression of Commusism act. Some of the leaders of the campaign have been officially elecumscribed by this act, and the public fieds it difficult to distinguish between their roles as Communists and as leaders of the companyo. One must regist that a few Communists are not only [separd:ziog the whole campaign but building up a following which, in future months or years, they may cypically use to dely demogracy instead of apartheld. It is for this reason that Mamilal Gandhi, the Makatma's son who has lived most of his life in South Africa and has undergoon two important hunger strikes sempst esertheid in secret years, has so far not co-operated with the encopaign.

### Probable Fature Course

The agolicance of this campaien is foisially that South Africa's Indenus and Africans' and increvingly other dark-skinned people, are belatedly uniting to light their common for, White supremanty and domination, This slove is a powerful enough factor, but it is made doubly so by the fact that the resisters are experimenting with the religious weapon of nonviolent direct ection (the telegraphic address of the National Action Committee is Satyagraba, Johannesburg!) and because for the first time bundreds of Africans are being initiated into a method much newer to them than to the ladians. In the process, "much is being legroed. As an Boglieb-langu, age mawspaper shrewdly edmitted: "The present sermingly ineffectual phose is being used by the leaders for several culculated purpoter-to test their organizational machinery. to gain experience in direction and linison, to assess European reaction and, above all, to 'politicise' the Boc-European propler, to educate them in the use of that immedsely political weapon-passive resistance."

I) is impossible to predict the future of this movement. The immediate place are for the action to spread to most of the urban centers and then to the tural areas, including the African reserves. Future plans call for jedustrial demonstrations (Africans are legally forbidden to strike.) The final stop is for the campaign to spread to great marres of people, perhaps when the new Population Reeistration aut goes into effect. (5)

The reaction of the government once it realizes the serious nature of the comparge in difficult to predict. Once wise leader of the African congress has said; "The way the Europeans react to this compaign will determine the luture of race relations in Bouth Africa. If they react with violence (tome of the extreme Nationalists bave already suggested flogging, and youths already arrested have been given the usual punishment of caning) they will sow seeds of batted which will take centucies to beal "

Thee is not the talk of an African too primitive to have a major share in the political control of South Africa, It represents the intelligence and hope of the new leadership is Africa. Out of this leadership will rise a man who, with lessgination and dedication, will top the deep frustration and tich energies of the African, the Coloreds and the Indiane. Then apartheld will go-orbelievably fast.

(Concluded)

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# Our America Leffer

By HOMER A. JACK

Checago, April 3,

THE turmoil in South Africa material in American newspapers. Hot only did America's sumber one newspaper, 'the Saw York Times,' sand one of its eack force is notice to hinte, C. L. Saitberger, to couth Alom for a thort tone, but it Empirered durity of the a reliant the Pathamintary debute on the "whipping post" Bill. In as iditarial, The New York Timen' admitted that "the Opposition United Party loss no clear-cut Native policy eament that it, too, is ademant against extending positical tights to non-Europeror ' The editorial significantly concluded "The real quarrel with Maleuitm is that it tries a rocist colution which is bound to fail became it is impractical and

In February, thisters organisations at the University of Michigan held an allishy tenser on South Africa, Pore that ago persons spent the day studying the rocial and political problems of South Africa, Among the applaces were student from several parts of southern Africa, Prof. Chester It. Slawson, diamond expect from the University of Elichigan, and this writer.

President and Mrs. Dwight Emembower, in February, attended a special showing of the new motion picture, "Mahatima Gradhs Twentielle Century Prophet," as guests of the Indian Ambatisher in Washington. The full-length film was profised by Louis P., Gainsborough, president of the American Acidemy of Asian Studies at Lin Francisco and is a ner ried by the American Journalist and writer, Quentia Reynolds.

"The Women in Gandhi's Life" is the most recent addition to Gandbiana published in the United States. It is written by Eleanor Morton, published by Dodd, Mead of New York City, and sells for \$4,00 This book u based on a good ideas to discuss the worden who were Accounted at various time, with Mahatma Gundler, There are fall descriptions of his mother-Pathtan-and Bre. Gan to-Kasturbai, A number of South Altican women strade across the pages of this book, especially Onve abiriner and Sonya bullene, Acqueg the many lotten women who were co-

workers of Gandhi, the nuthor gives the best account of picturesque Sarojini Naidu.

There are frequent flashes of good writing in this book, yet also lapses of information. The author—Eleanor Morton is a pseudonym—anbelievably madiuses Phoenix Form with Tolatoy Farm. She spells the name of Pyarelal, Gandhi's long-time secretary, four 'different ways This is a fair blography of Gandhi's form one woman's point of view, but the dramatic atory of the women in Gandhi's life has obviously not yet been written.

The death senlence for atomic espionage of Julius and Ethel Rosanberg of New York City has been the hant for widespread propaganda ellorts around the world-and, he doubt, in South Africa as chambere. This is a very complicated care, and the sentence-of death-is not commensurate with the crime the Rossubergi may have committed. But the allegations of noti-Semitism ura certainly overwrought and there are indieations that the communists are using the plight of thes unfortunate couple to deflect attention from the mudenichte acts Semitism springing up in Soviet Russia and her satellites, It is even suggested that the communists want the Rosenbergs to die-for dead spies tell no tales and become martyrssymbols of injustice for the party. And the Rosenbergs seem so far to be willing tools of this international communist effort, Yet there are individuals in the United States, including this writer, working for their clemency, despite the communication intrigue on all sides. The difference between democracy and community is that democracy can afford to be humane

Dr. W. A. Visier t'Hooft's report on South Africa-men. troned in this letter come munths ago-was debated at the Luckpow Indian meetings of the Central Committee of the World Council of Churches. It uses: mously adopted a resolution which, in part, reads; "The Central Committee would use this apportunity to express its strong conviction that the first and foremost contribution which the churches averywhere can and must make to the solution of the race problem is to

that in Christ all racial division is necession and that any policy of colored, eight-gation in any aspects of church life is incompatible with the very nature of the Church of Christ. The Central Committee, holding strongly the convictions expressed by the First Astembly (at Amsterdam in 1948), affirms that all political, social and economic discriminations haved on the grounds of race wherever they may exist are contrary to the will of God

an expressed in the Christian gospel Recognizing that existing racial discriminations are increasing tension and bitterness in various parts of the world, the committee calls upon the member churches to regage in the Christian ministry of reconciliation and to do all in their power to and such discrimination wherever it exists." In making this statement, the top leaders of world Protestant ism were looking straight at the churches in South Africa.

### AFRICA IS HERE

### REPORT OF THE NORTH AMERICAN ASSEMBLY ON AFRICAN APPAIRS

Whenks the receipt of a copy of SAfrica to Here," from the African Committee of the National Council of the Churches of Christ in the United States of American, It is a report of the North American Assembly on African Affairs held on June 16 to 25 at Wittenberg College, Springfield, Ohio.

This Assembly had no function of policy-making whatever. Its 344 participants gave themselves for lea days to study and discounter of the inclusive theme: The Changing Racial, Economic and Political Conditions in Africa South of the Sabara, and the Relation of the Christian Church and Mission to Them.

The Assembly's main purpose was further education and understanding in North America of Africa's peoples, problems and potentials, and of Christians' responsibilities concerning and to Africa.

Whatever degree of attacement of this purpose was achieved was in large measure due to the most widely representative participation of Africaus of any reternational gathering thus far hald on Africa-14 Alricans Itom 13 different areas of Africa-and to the unprecedented participation of governments-of officials and persons officially appointed from eight governments and the United Nations. Europeaus to the number of 23 attended. There were 40 present from universities, colleges, secularies, philanthropic bodies and social service and international relations interests in Africa, Europe Forty and North America North American, African and European Protestant missions, home societies and agencies were represented, and the Roman Catholics in the person of a priest with African musionary thperjeach.

Within this diverse group there grew siter two or three days as atmosphere in which views were expressed, challenged and discussed with what appeared to be a great degree of frankness, and in good speak. This went on not only in the tessions but in the hours between.

Non-official delegates, Africans and others, appreciated particularly the atlendance of all four of the European colunial powers which were invited to participate-Belgium, France, Portugal and the United Kingdom-and their willingness to have their representatives not only present their riews but reply to questions concerning their governments' policies and actions, This was believed to be the first occusion on which all four of these governments had joined in public discussion of this sort.

Only two of the governments invited to participate did not do so. No reply was received from Ethiopia. The Union of South Africa felt mable to accept.

The Africa Committee is most appreciative of the values brought to the Assembly by every participant.

Those who desire to obtain copies of "Africa is Hera" can obtain paper-bound copies at \$1.00 each, postpaid, from 156 Fifth Avenue, New York, 10, N.Y.

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# Things In General

### S.A. Institute Of Race Relations

Dr. Agues Winifred Hoerale has been elected President of the South African Institute of Race Relations in succession to Mr. ]. D. Rheinalle Jones, who died in January. Dr. Hoernle, widow of the late Professor R. F. A. Hoerale, was President of the Inmame in 1948 and 1949. She was fermerly senior lecturer in anthropology at the University of the Waymaterseand and has done research among the Hottentots. She is the author of publications on the Hotteniots and other African tribes. She was a member of the Prison Reform Comcontino, a Chairman of the Uni versity Women's Association, executive charman of the Nanonal Council for Child Welfare, Chairman of the Penal Reform League, Chairman of the Johanbesburg Indian Social Welfare Association and Chairman of the Moroka Advisory Board.

### Cosmos International World Youth Friendship

"Young men and girls willing to get in touch with those living in other countries through frendly correspondence exthange to order to colorge their mowledge in foreign languages, pages and customs etc., and to make good friends abroad, have only to write their name, address, age, sex, special hubbies and forerests, stating their knowledge in languages, to the address: 'Cesmos' Int., World Youth Friendship, P.O. Box 277, Pforthrim/Baden, Germany.

### Arya Pratinidhi Sabba (Natal)

The Scorelary's Report oub. mitted by Mr. D. G Satya Dava to the 28th sunual general meeting of the Arya Praticidal Babha which was beld recently of the A.P.S. Hall, relicoled a With " year of progress. wiew to infusing keener iqterest in the study of the Vedio Dharms, quarterly gatherings have been held with great auccom in Burban. Pastermaritz. borg, Ladysmith and Stanger," Mated the report. Attempts are being made by the Sabha to bring out a Vedla Preschor to this country from India for a period at three years so that his missionary work could be of a more lasting naturo-Efforts will be directed during the ensuing year lowerds the erection of the proposed Vidio Temple and Hall, The Treasurer's Pinancial Statement pre-

sented by Mr. M. Mooneo showed a surplus of £121 84 9d. Over 50 delegates from various paris of Natal attended the bebleste gaw doldw golfeent over by Mr. R. Karpath in the absence of the President, Mr. R Bodnelpg. The tollowing officials were elected for the enabing gear; Pairon: Pt. Ganga Pranad Uppadhyaya, M P. (findle); president: Mi- 3. Ma ganlall; vios-president: Preoldents of all affiliated units; bon, somplary: Mr. D. G. Balya Dora; preintent hon secrolary. Mr. S. Obotel: bon tressurer: Mr. M. Moonoo; hon endlor: Mr. S. L. Biogh

### Farewell To Mr. S. L. Singb

Before a large gathering which assembled at the A.P.S. Hall. Durban, but week the Arya Pretinidal Sabba bid farawell to Mr. B. L. Singh, one of Its trattees and a foundation mamber who is shortly leaving for India as Manager of the South African Indian Football Team-Mr. Bingh who is an ex-preeldent of the Sabha has been throughout its 28 years of existence a pillar of alrength in the dissemination of Vedic Religion, Aryan Coltare and Hindl Language in this country. In responding Mr. 8. L. Singh atressed the need for social service in our community and stated that he was happy to visit his appeared home.

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શુક્લારે તા. ૧૭ એમીશ, ૧૯૫૩.

છુટક નક્સ પૈની દ

# સમાજ સુધારા

(આયાર્ય વિનાળા સાવેનાં 'ગીતા પ્રવયન'માંથી)

अभा कम्या समाज सुधारा ની વાતા ને થયાં સવંત્ર ચાલે 8. સામાત્યમાં સામાન્ય માઘુસ ને પણ એાછામાં એતા આટલી મુખ તાે મળતુંજ જેઇએ અને તે માટે સમાજ રચના કેવી ટ્રાની તેઇએ વગેરે ચર્ચાંએા સાય 🕽. એક તરફ અતિશય સુખ છે તેન બીજી તરફ અત્યંત દાખ 🕽 . 📦 સેક તરક સંપત્તિના હગલા ના ઢગલા છે તેા બીજી તરફ મારીબીનાં ઉડાં 'ઉડાં ઢાલર છે. 🛏 મામાછક વિવસતા કેમ દ્વર ધાવા જરૂર જેટલું ખધું યે સુખ श्रुहेके मेजववाने। मेशक धंदाक 🕽 અને તે એ કે સૌ કેશ્ઇએ **ખાળસ છેાડી મહેનન મન્ક્**રી કરવાને તાઇયાર થતું જોઇએ. મુખ્ય દુઃખ આળસને લીધેજ છે. માંગ મહેનત કરવાના બધા દોકો, શ્રી કાઇ નિશ્લય કરેતા આ દુ:ખ દુર થાય.

પલ સમાજમાં શું દેખાય છે ? એક લાલુથી અંગ મહેનત કરવા ને વાંકે કાટ ખાઇને નકામાં. નિરૂપયાંથી થઈ જનારા લેક્કા દેખાય છે; તવ'ગર લેંાકાનાં શરીરના અવયવેદ પર કાટ ચકતો. નાવ છે: તેમનાં શરીરા વપરાતાં 🕶 નથી અને બીજી બાજી એટલું ભધું કામ ચાલે છે કે આપું શરીર લસાઇ લગાઇને ગળી ગયું છે. આખા સમાજમાં શારિરિક **શ**મ, અંગ મહેનત ટાળવાની પ્રવૃત્તિ ચાલે છે, લાકીને મળી જવાય અટલી હૃદ સુધી જે **લે**ાંકાને કામ, મહેનલ મન્તુરી ારવી પટે છે તે અધા પાતાની શછ ખુશીથી એ મહેનવ નથી ttal, न धुटडे करे छे. उहाता દીકા મહેનત-મહુરી ટાળવાના કારણા, બહાનાં બતાવે છે કાઈ **ક**હે છે. "શારિરિક મહેનત કરવા માં નાયક વખત સા સાફ ભગાડવા?" પદ્ય છેય હોાટા ·अने व हिंदी नथी के हिंदा है, "स्वा ઉપ શાંસારું અમસ્લી રે અહ જમયામાં વખત તાલુક સા સાર્

ખગાડવાે <sup>11</sup>બુખ લાગે છે <sup>30</sup>ટલે મહેનત, શરીર વઢ મન્તુરી'કરવી. ભાષણે પાઇએ છીએ. ઉઘ આળસને છવાતના એજ એક આવે છે એટલે આપણે ઉધી ઉપાય છે. આ ઇલાજના અમલ 🖹 છીએ. પણ અંગ મહેનવ નેઃ, મજુરીના સવાલ સામા आवीने हिला रहे छे त्यारे भाव ક્ત્રીએ છીએ, "નાહક શારિરિક શ્રમમાં વખત શા સારૂ ખગાડવા 🖁 શા માટે એ ઠામ અમારે કરતું 🕯 શા સારૂ રાષીર ઘસતું ! અમે માનસિંદ કામ કર્યો જ દરીએ છીએ." અરે <del>લ</del>ક્ષ માણસા માનસિક કામ કરે છે તેા અનાજ પણ, માનસિક ખા અને ઉઘ પણ માનસિક ક્ષેને! મનેત્મય ખારક અને મનામથ ઉઘ હેવા ની કંઇક ચાેજના કર ને !

સમાજમાં આવી રીતે આ ગ ભાગ પડી ગયા છે. એક મરી જવાય ત્યાં સુધી મજૂરી કરનાશ એાના અને બીએ અહીંથી સળી ઉપાડીને ત્યાં પણ ન સુક્તારા. મારા એક મીત્રે મને કહ્યું, ''કેટ-લાંક માર્યા ને કેટલાંક ખાખાં," એક તરફ માત્ર થડ છે ને બીજી ત્તરક દેવળ માશું છે. ધડને કુકત ઘસાવા<u>ન</u>ું છે. માયાને માત્ર વિચાર કરવાનું રહે છે. આવા શકુ ને કેતુના, ધડ ને **માધાના બે ભાગ સમાજમાં પ**ડી ગયા છે. પણ સાથેસાથ માત્ર ધકને માત્ર માર્ચા છેત તાથે ઘણું સાફે થાત. પછી અધપશુ, आंधजा ब्रहाने न्याये इंडड व्य વસ્થા ઉબી કરી શકાલ. આધ ળાને પાંગળા રસ્તા કેમાઉ અને પાંગળાને આંધળે ખાંધ પર એસાડીને અલે. પણ કેવળ ધદ અને કેવળ માર્ચાના ખાવા અલગ વ્યવગ વાદા નથી. દરેક જણને ધક છે અને માર્યું પણ છે. ફડ મુહની આ જેડી સવેલ છે. એનું शुं अरुद्वी मारे खरेअ करी आजस छै। ह्यू के लेखक,

જાલાસ છાદનું એટલે ખંગ

**५२वामां निक्क भावे ते**। श्रुदश्त ते માટે સના કરશે તે લેાગબ્યા વગર છુટકાે થવાના નથી. દાગા ના રૂપમાં ખથવા બીજે ક્રાઇ ને ક્રોઇ રૂપે શિક્ષા ભાગવ્યા વિના આરાનથી? એ સબ ટાળી શકાય એવું નથી. શરીર અદ-પથાને આપવામાં આવેલું છે એટલે મહેનત, ગમ પણ આપણે કરવેદજ પડશે. શરીર વહે મહે-नत भळुरी हरवाभां कते। वणत દાેકટ જતાે નધી. તેના બદલા, તેંન' વળતર મળ્યા વિના રહેતં નથી. ત'દુરસ્તી સારામાં સારી રહે છે, અને બુદ્ધિ સતેજ, તીવ તેમજ શુદ્ધ થાય છે. ગુષ્કળ વીચાર કરવાવાળાના વીચારમાં પછ તેમના પેટના સવણાનું ને

માથાના 👚 કુપા:વાનું - પ્રતિલંબિ પડયા થગર રહેતું નથી, 🕸 દુખાવાની અસર વરતાયા વિન: રહેલી નથી, વિચારવાન, વિચાર કરવાવળા વડકામાં, ખુદલી હવા માં, સબ્ટિના સાબિધ્યમાં મન્ત્રરી કરશે તેા તેમના વિચાર પછ તેજસ્વી થશે. ગરીરના રાગની જેવી મન પર અસર શાય\_છે તેવી શરોરની લદ્રષ્ટતીની પછા થાય છે, આ અનુબવની વાત છે. પાછળથી ક્ષય રાગ હાગ્ પડી જાય એટલે પંચાનીમા હુંગર પર હવા આવા જવું, અથવા સુર્વનાં કિરણા લેવાના અખતરા કરવા તેના કરતાં આ-ગળથી ચેતીને ખહાર કાદાળી લઇ ખારવું શું ખાડું દે ખાસમાં ભા**ઉતને પાણી પાલું શું** ખેતું.? ઈંધણ માટે લાકડાં ફાડવાં સું ખાટાં? ખુલ્લી હવામાં કઇ પણ અંગ મહેનત, મન્ત્રરી કરવી શા ગાહાય

### પુરૂષાત્તમ માસ વતવિધી

(ઉમિયારાંકર જેખાક)

જે કાઇ આવિક અકતારે પ્રશ્લેતમ તેમને માર્ગદર્શન મધ્ય એ હેતુથી અન નાંચે હું કુ અદ્ભિલી આપી છે.

આ માસમાં સુત્રારે વલેલા ઉઠી દ તશ્રપત્થી~શીચ સ્તાન કરી પરવારી સ્વચ્છ કપડા પદ્રેસી સધ્યા પ્રાણાયમ કરી સાયલીનેલ ભાષી સુર્યને વ્યક્ત (તપરકાર) આપવા, માવત્રો મત્રના (અત્યાર્થ સમજીને) વધા શક્તિ જપ કરવેત શા તથા વહિલોને નમસ્ત્રાવ **५२वाः अस्यानने भ्यान ५**श रेक्ट પ્રસર્વ કલ્પન કરવું. થીના અખેડ દીવેંદ રાખવા, (રાધ કચ્છની પ્રતિમા ક્રીલ હો હેર્નુ સ્થાપન કર્યું), અંક્રક પ્રભુજ સ્થાપથી સદાયે આવે છે. અન અને ચિત્ત તેં! માંગળ 🐿, ગાયી केम भने तेम भित्तने रिधर क्रेरी प्रश् અક્તિમાં એક ધ્યાન 'થતું. જ્યારે धन देश के त्यारे पुरुष-दान स्रवानी મંગ્છા થતી નથી. અને જ્યારે કચ્છા ચાય છે ત્યારે જા:પણી પાસે ધન

કેલું નથી. માટે જ્યારે **ભધી જાતનો** માસનું ગત કરવા કે ઇચ્છા હોય સુમેળ જીવનમાં ગ્રાપ્ત થયે. દ્રોપ त्यारे अध्यक्त पुष्प-दान-सेवा-क्तित વગેરે ⊪ત્યી જલદાયી કરી લેવા. વત– तप-अननी उत्तम तक क्षता क्या देवी

> પ્રભુતી પ્રતિમાનું સ્થાપન કરી, व्भात्माना प्रतिकाप दीवानी सद्दीय તેનું પાણી-પુષ્પ-કાંક-અળીલ-ગુતાલ-ધુપ-દીપ પ્રસાદ-આરતી-પ્રાર્થના વગેર યા ગ્રુજન કરવું. શા વિષ્ણવે નગ : ભામ દરેક વખતે એક્કી મુજબ કરવુ. થી વિષ્ણવે નમાટ ભ્રેમ અમવતના નામધી તસતે: ક્રામ કરવા. (બને તા १०८ माइति भाषक). अह माम સુધી ઘરમાં અખત દીવા વાખવા. ભૂખ્યાં જેવને અતિથિએ ને જમાં હવા વિના જમલું નહિં, અની શકે ના विषयास करवा-कागर क्षादार करवे। अभर એક टेंड कमर्चु. कमती विजा મીન રાખતું, જમતી વખતે પ્રવસ

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ખહારમાયના પ્રાહકાં માગાડર સાથે ચેક ગાકતવા મહેરભાની કરવી.

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धुनीयन भाँटी न वर्ध्स

(લુક મેશરાં, સ્ટેશનરાં અને જનવલ ઊઘરાં)

t-કે બલના અલી, કર્દું, ગુજરાતી, અંગ્રેજી, કોંદી સાધામાં લધા વિશ્વના પુસ્તકા-લોલાણા–કુવાને શરીકે હંચેશાં ચારા જવામાં આવે છે. યુનાની—એક્શય—સ્વદેશી દ્વાઓ—અત્તરા હંચેશા મળદો.

मध्यति अस्तिके

શિવચાલીસા, દુર્ગાયાલીસા, નવગદના પાદેદ, પુરાયભાવ, ક્ષી. રાનીધરની ક્ષા, રામ યાલીસા, શની યાલાસા, ન્ય ક્ટેચર સ્તેલન કરેઠની કોંગલ ૬ પૈની

હતુમાન વાલસા, તુલસીકાસ ને કળીરની સાખીઓ, અર્જીન ગીતા, હતુમાન જવાતિય, ભારતી સંવધ, ધરમરાન ને સુવંદિવની પ્રાપ્યના, કાન ગાપીની પડવડ તથા કાથલીશા, નારાવાલ કવમ, વૈચારડ શુજરાત્તી કહ્યાં આવે સાથે, મુશ્કેલીય, બીકાદ સંખ્યા અને હાય એડ યુન્ન મુખ્યાંની દિલ્હા સાથે, શ્રીપદ ભાગવતી પાક, સમ રસ્તના સ્તિવેદ શ્રી. વિલ્હા સહ્ય નામાવલી, શ્રી દિલ્હા સહ્ય નામાવલી, શ્રી દિલ્હા સહ્ય નામાવલી, ભાગદના મરબા, રાસ્યાંડળની વરબોએર, કાલ્લીશા સાથે, ભાગ લેડાર, શુકનાવલી અને રવપ્તાવલી દરેકુનો

કોંગત સી. ૧

એમદરાની ક્યા, સત્યનારાયલુની કથા, જદૂઈ ગંસરી, નૈતાલ પવ્યાસી-દરેકનો કીંસના એક શોલીંગ અને છ પૈના પી ઈસી ઇ-લાલ-ગુજરાતી હેઠદ રાઇટર (પત્ર વ્હેવારત પુરવક) અંધ """" " દિવ (વર એક અંગ્રેજ શોખવાર્તું " અંધ " લીઠલ પાકેટ ગુજરાતી હું અંગ્રેજ કોફાનરી ૮૦૫ પાના હત્ય દૃષ્

એ સીવાય બીજ અનેક જાતમાં વધ્યનના પુસ્તકો —દીવાથા અધા, દાવાથા કાર્ડ-માર્ગીક પુસ્તકા વીગેરે સ્ટેક્શમાં રહે છે માટે આપને ત્રેપૂર્ણ વસ્તુઓના કોસ્ટ ચાક્સરી! તે! સાલના લાવ લખો જ્યુનાસું.

એક વખત પથારી ભાવન એક્સર ભાષી ખાત્રી કરેદ. વી. પી. (C.O.D.) થી સંગાવનારને શી. ૧ વધુ ભરવી પડશે.



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कंडली, आण, भारी, हस्सा, व्यक्तभाव, प्लेरलास, विजेरेनर वामा क्ये स्वराची आधीली श्रीकी

ઈન્ડમટેક્સ, પરસનથ ટેસ્સ, વિસાળના ચાયટા લખાવવા રેવન્સુ ક્લોવરન્સ સાલિકેટ કે વેપારના લાયસેન્સા પાસપેડ તેમન ઈમ્ફોચેટનને લગ્નો વાળતામાં કર્ષે પણ ફી લીધા વિના અપે પ્રકૃત સલાલ આપીએ છોએ.

नेशनक अध्यक्षणा वार्धः असीसीअसन आहे ज्यास्त्रे वीषा, वेहर्वशायः र्धनरश्चरन्य क्षणनी सीमिटिकना प्रतिनिधि,

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# "हान्दियान योपिनियानण

शास्त्र तर १७ नेप्रीय, १६५३

### અહીંસાની શક્તિ

આર્થ શ્રી વિનાબા ભાવે આજે હીંદમાં જમીનદારાની પાસેથી જમીનની લીકા માગી જમીન વગરનાએ.ને જમીન પ્રરી પાઠવાનું જબરદસ્ત કામ કરી રહ્યા છે અને તેમા तेमचे ४०थी नहि शामय तेवी મહાન સફળતા પ્રાપ્ત કરેલી છે. તેઓ કાઇ પણ જાલની ધાક **પ્રમાને કે દ**બાસુ વગર સાથી समक्ष प्रवेष कभीन भाषनाश એ પાસેથી જ જમીન સ્વિકારે છે. આ રીતે અત્યાર સુધીમાં તેમને આઢ કરાઢ એકર જમીન બેટમાં મળેલી છે જે તેઓ જમીન વગરના એડતામાં વહે'ચી રહ્યા છે. બિહારના એક જમીનદારે એક હાખ એકર જમીનની લેટ આપી આજ સુધીનેહ રેકાર્ડ તૈહિયા છે.

≰હિછ, આ≩ીકામાં આપણી भारे की धाराहर जीवा कारीन દારા દ્વાય એએ! હોંદના જમીન દારા અતાવી રહ્યા છે તેના ચાયા **ભાગના પણ ઉત્સાહ ખતાવી** શકે. તેં જગીનના સવાલ, જે સવળાં હાંગાનું સુળ છે. તેના શાહભરમાં ઉકેલ આવી જય અને માસ્થવાદની સઘળી વાતા હવા માં ઉઢી નાયા આવામાં વિનાળા ર્જુ દ્વાપાને અચુકપણે કરાન કરાવ્યું છે: આ! પાછ આપા

બીન-ગારાએલએ શીખવા જેવા છે. યુવે અહિંકામાં માઉ માઉની વાતા સાંભળવામાં આવી રહી છે તે અતિ શેમ્યનીય છે. એ પ્રવૃત્તિ ને માટે જેવ્યા જવાળવાર છે તેઓ એ બુલી જતા જણાય છે કે તેઓ આસીઠાની આખી કાળી પ્રજાની કુસેવા કરી રહ્યા છે એ એક અલ્લામાતક પગર્લ છે કે જે કાળી પ્રભને હસ્તિમાથી નાયુદ કરી નાખશે અને ગારી પ્રજાના વર્ચાસ્વને બીજા બસા વર્ષના પટ્ટી આ પતારું મઇ પક્ચે.

ગારી પ્રજાનું વર્ચસ્ય નામુદ કરવાના અહીંસા એજ એક માત્ર માર્ગ છે. જેથી જાનમાલની એહકમાં એક્કી હકસાનીથી ધ્યેય સિદ્ધ કરી શકારો અને પાછળ હ્રીશ નહિ રહે પરંત પ્રેમ રહેશે. દક્ષિણ આદિકામાં દમનથી ગકત થવાનું પાતાનું ધ્યેય સાધવા માંગનારા જેઓ હીંસત્ના માર્ગ ક્ષેત્રાની વૃત્તિ ધરાવી રહ્યા હૈાય તેએએ ઉડા વિચાર કરવાની અને મહાત્મા ગાંધીજીએ પેલ્લો ના જીવનથી જે અહીંસાની શકિત તું દર્શન કરાવેલું છે અને આજે તેમના ખત શિશ્ય ભાવાય સી વિનાખા ભાવે પ્રચંક રીતે ળતાવી રહ્યા છે, તેના પર મનન કરતું ભાવેએ અહીંસાની અપાર શકિત થડે છે. "વીચાર વાણીને વર્તન भी महीसा पावनमांक आपली अहित कड़ेबी छे" जेक आपही। ં ભારીકા ખાતમાં વસી રહેલા એક માત્ર સુદ્રામંત્ર હોવો નોઇએ,

ચ'ઘણીની સભામાં ગુંડાગીરી मिरिन्म ही शेरनी दीयमन हैं। १८ नी अनदारीमा धनाप्रदेव फार्टीना ઉમેદવાર મેજર છા. છે. ડીવેટ ભાવસ્ કરતા હતા તે વખતે તેમનામર ⊈મલાે થયા હતા. તેમણે હજા તા ભાષણ કરવાને હર કર્યું હતું જ્યારે ટાળામાં થી કેટલાક પ્લેટફ્રેક્સ ઇપર ધર્સી આન્યા અને પાર ત્યારી ભાષણ કર્તાને भेश्वतः भरक्षाता राषाः भेलद रविध ने क्षेत्रयी वधु इष्मोणे आर्थं ६तं 'અને તેમને દાકતરી સારવારતી જવર પડી હતી. કહેવાય છે કે જનરથ રમડસની નીતી વિષે તે બાલી રહ્યા હતા ઋતે અસુક ટીકાવી દેવ્યું ઉશેરાઇ ગયું હતું.

થારા **દ**ક્ષિણ અહીકા માટે શરમ ભરેલું

જરમારટન ડીસ્ટ્રીકટની પાતાની મતદારીમાં આવશુ કરતા વિરાધ પક્ષ ના નેતા માં જે. છે. એન. સ્ટ્રાઉસે કહ્યું હતું કે "લે!કામાં વ્યસાતી ફેલાવ વાને ન્યાયમ ત્રીએ સવળા પૈક્કીકાની रन्त हैन्सम हरी है. परंत्र तेम હતાં નેશનશીરદ માટીને ટેકેક આપનારા એ સુનાઇટક પાર્ટીની શાલી અને સભ્યતાથી ચાલી રહેલી સબાચ્યામા બાવી પથરા કેંપ્રો રહ્યા છે અને સાતી જાળવવાની અપીક્ષ કરી રહેલી સ્વીએન પર હુમમાં કરી રવા છે. ગારા દક્ષિય આપ્રીકાને માટે આ શરમ બરેલું છે. આપણે સુકીબર ગાેરા આપણી ચુટણી આ રીતે અલાવી અને આ રીતે વતી ને પછા બીન-ગારાગાને કરા દાખલા નેસાડીએ છીએ ! સુંટર્શીનું કામ ચલાવવાની અન્ મંદી રીત જ ગેલ્સના નામને કાદવમાં ર'ગદાળી રહી છે. અને એ રીતે દક્ષિય આદીકામાં ગેરા ની કબર ખેતલક રહી છે."

નવા કાયદાની રૂએ યએલી પહેલી સળ

૧૯૫૩ ના ક્રોમીનલ લેં: એમેન્ટમેન્ટ એક્ટ, જેનાપર પાર્લામેન્ટમાં અને ખહાર એટલેં: લધા ક્રેલામાંઠ થયા હતા, તેના કુમ પહેલા ક્રેસ હું ક સુરત ઉપર પાત્રગીટસૌરસ્ટ (દુલ્સવાલ) ની પાસે વાટરભર્ગ ડીસ્ટ્રીક્ટર્મા આવેલ વીલાનારાની મેજરદૂરની કાર્ટમાં ચા-કર્યા હતેલું જ્યારે જ્લરમર માટલાલા નામના જોદાનીસપ્પર્યના એક વ્યાદ્રી-ટું મુક્કી રહ્યો હતો ત્યારે ત્રણા નેશન--કનને એ કાયદાની રૂએ અપ્તે ૧૯૫૨ ના વહુરમાં પ્રાક્ષેપેશનની કુએ ગુનેયાર કરાવવામાં આવ્યા હતા. ગાકલેમેશન ના આધારે તેનાપર ઉશેરણીના આ રાપ મુકાયા હતા અને ક્રીયાનલ લા अभेन्डभेन्ट भेकटना आधारे नेरक्तवरे પત્રભથી કાઇ પણ કાવદા સાગે ચાલી बद्देशी खातने अहर अवना ऐसानी भटट ની આગણી કરવાના અહેદાય છાકોના હતા, શરકેરણીના પહેલા શુના અલ્ટ तेने पार भवना ६, अपने क भासनी

કેદની સભા થઇ હતી અને બીજ શના માટે એક વરસની ક્રસ્ટ્રમાત भण्डरी साथेनी हेंद्र अने आहे हटावनी સન્મ થઇ હતી. તેની સામે અપીધ ત્રેપિયામાં આવી છે અને માટલાલાને પા. ૧૦૦ના જામીનપર છેાડવામાં આવ્યો છે.

#### આભાર

ચી. દ્રવસવાલ પ્રભાવતી એસોસીએ શન તરફથી 'કન્ડિનીન એ પિનિઅન' ને ગરદ તરીકે પા. ૩૦૪–૭–૬ની રકમ મનેલી છે જે ઘણા જ ખાબાર સાથે અમે રિવકારીએ છીએ અને એસે સીએક્ષન 📦 પ્રેમ અને ઉત્સાદથી એ પત્રને છત્રનું રાખવા સદદ કરી રહી છે તેની સાભાર કદર કરીએ

બીન-ગારા દક્ષિણ ચ્યાહિકાનાં 🔻 રાષ્ટ્રમાં નહિ ગણાવ

મજીર પ્રધાન મી. જે. જી. રટ્રેમડરી ગયે અઠવાડીયે પ્રીટારીયામાં ભાવસ કરતાં કહ્યું કે ખીન-ગારાએક ક્રાઇ પણ સંભોગામાં દહિત્વ ચાકિકાના ૧૧૯માં મહાવામાં આવશે નહિ અને તેઓને, કદી મતાબિકાર આપવામાં નહિ આવે. वधुमा तिम्दी 🗗 है से संस्था

એક્સે એપાર્ટ વેડની નીતી નથી સખલ वरी ते संस्थान्ये। पासे १२००यान राणक अशावदानी ते तरहेकामा प्र. આ ખાબતમાં તેમણે યુતીવસીંટીએક અને નર્સીંગ કાઉન્સીલ તરક ખાસ ધ્યાન ખેંત્રલું. તેમણે કહ્યું કે સુનક€રક પાર્ટી દક્ષિણ આદીકાના રાષ્ટ્રમા દેશ ની સમળા પ્રત્નએત્રો સમાવેશ કરે 🕝 परंतु नेसनहीरके मात्र होती प्रश्ननीक तेमा समत्वेश 🗚 छ. બીન-મારી પ્રજા એ જીદું રાષ્ટ

स.वय शास्त्रका निरुम्बीस्ट डिमेरवार મા. બેરી ડી કાંક હીખરડીનમાં આવશ કરતાં કહ્યું કે તેશનલીસ્ટ પાર્ટીની નીતી ચાર સુખ્ય વર્ણના માટાને માટે ચાર જુદા વાડા પાડવાની છે. તેમ**ણે કહ્યું કે હોંદી**એક સુરાપીયતેક અને ભારીકતાનું જીવન વસ્ત સુસી રતા છે. આ રાકવાને દોંદીઓને તેઓના પાતાના અલગ વડામા नाभवामां म्यादरी, तेकि.ने के बाह्य नी भदार वेपार धरवा देवामां नदि આવે **ભે કે ખ**ઢારના સત્તાએક સ<sup>ા</sup>ર્ધ વેપાર કરવા દેવામાં આવશે. પેતા તા ક્રિયાપદા લત્તાઓમાં તેઓ આન્ટ છે તેટલા સખી નહિ થઇ શકે અને देशी तेओ। स्ववतन करना वधारे प्रशी

ખહારથી દાખલ ઘતી નવ પરિનાલ સીએન

સલ્કી ખાતાના પ્રમાને દક્ષિણ આ-કામના હીંદીઓને બહારથી પાતાની પત્નીએક અને સગીર ભાળદાને યુનીવન

# નોંધ અને સમાચાર

મીશ માઉ માઉં

केरीकार्था आ**व**ं भा**व**ं किरे ज्यापदी **पर्य**ाभागरमान्त्री धरीनेशः परातु इक्षिया <del>વ્યક્તીકામાં ગેલ્ટાએ</del>લમાં પણ શું કા**લ**ે भागः नधीः चारस्को तेने। स्रो धामभेट ओड सेहरी अन्दर्शनीयशीयः દેવીના હાલદેકટર બી. ડીટલેલ ઝીમ-શીર મારે. યુનાઇટેક પાર્ટીના સભ્યને मेरिकलभौता टावन देखाल, अन्त्रद પ્રધાન મી. ખી. છે. રખુમન આપથ अर्थि रक्षा कता ते नचते केक्सांयी ल्डार' दशकी चलाञा आंक्स दता. મી, મારે ભાષાને લગતા એકહિન-સ

વિષે સવાલ પ્રછી રહ્યા હતા. તેમણે નિવેદનમાં જણાવ્યું કે "એ સવાલ લીરદાએ મને જયતી તેમાના એક મને તમાચા ચાડી દક રસ્તાપર મારી કાર પાસે મુજા દીધા." ત્યાર ભાદ તેમના શાહર ગી મારેને ઘેર લઇ ઝચેદ મા, મારેએ અખગારને જસાવ્યું કે તેમનું ભાળા કામીનીકન કાનવેન્ટમાં दर्ज त्यायी विपरेश्वत ने।सैनन्सनी इने કુરજીયાત અહિદાન્સ રકુલમાં પ્યસેડવા भा काल्यं हतु.

માં દાખલ કરવડની ગંધી કરતારા કામદેક લાવવાનું અને એ કાયદેક ક્રિયુમ્લરી તા ૧૯મીચી લાગુ પહેલા मा भावनार दीवान् कार्देश हर्नुं kd ते परथी र्जर्भ भेशन भाताओ, दश्त अपिटेंड स्थारणे, पण नधी ते प्रदेशांक જ મધ પરિચાત ઓંગોને D. L 91 ફામી અત્યા દાધમાં છે તેએ બા તે ફ્રેમમેં પણ અટકલી દીર્ધા છે તેમ નવાં આપવાનું મધ કહેં છે. આયો कमरे। ઉद्वापीर अध रखी हती। અને અંતે એવી ઓંગ્રોએ દાખદ यान तेना, अरवा ५८ तेत्र देश्ह वरवान મજા કરાવ્યું હતું. એ પ્રમાછે હવે रुवीक्षा शण्यत यया भंडी है अने ક્રમીશેશન ખાતુ તેમને રાષ્ટ્રી શસ્ત્ર<u>ી</u> देभस्तर उर्शनना 시. લરખાણીત મુલવધુ એ રીતે દાપછ થયાં છે અને ભી, બજલાલ દેશકર

के ६ मध्यस्य पेतासना धुत्रना क्षण्त कराती करणन पाछ। ज्यानी भगा छे, तेमना धुत्रक्ष्य आवता नीक्ष्यो खुडेस छे, तेमक अस्ति पथा नीक्ष्यो सुक्षि देवार्तु कथ्यावस्य छे.

### ક્રીસ્ટ ચેકિક સાથેના કાગળા

चै.स्ट्रस प्याति। नवा धारा स्मा अ हे हेस हरेशी गेहा पुरस्त हवरमा मे।इसराम्बं कार्व ते। पण् तेने ले चैनीनी स्टेम्प सगाउची पडशे. ले केह पैनी सगाडी मे!हसवामां व्यावसे तेह तेनहपर मेवहेर आल! क्षेत्रामां स्थावसे.

જે ક ગલેલ્યા ક્રાેસ નહિ કરેલી અથળ આડ'ર વગરની ચેકા જોવ માં આવશે તેને ડબલ શ્રી લક્ષ્ક ફરજીયાન રેજીસ્ટર કરવામાં આવશે અને બેવકુ મારટેજ પહું શાગુ પડશે.

# કેનીયાના માઉ માઉ આરાપીઓને સજ

📆 માં કેન્યારા, જેતાપર કેનીયદમા मध रदेशा भारी भाविना त्रास्ट्रेने અલી ક્રેસ ચાલતા હતા, તેના ક્રેસ પ્રશાસના છે અને ગયે આવાડીને પ્રાથવારે માઉ માઉના ત્રાસપ્રવર્તીનો મહિળારો તે સુરુષ તેલા ખદલ અને તેના વહીવર ચલાવવા બદલ તેને શ્રુતેમાર કરાવી સાત વરસની કેદની सन्त ६२वासा व्यावी छे तेनी साबै પરમાએલા બીજા પાચ અહંદદન નેતા <del>એ</del>નો મદદનીશ **હે**લા ભદત્ર તેમજ भ'उणीना सक्य है।स શુનેમાર કરાવી સાત સાત વપાની ફેંદની સન્ન કરવામાં આવી છે. અડ કેસ ૫૮ દિવસ ચાલ્યા હતા અને મેજીરટ્રેટ મી. રેન્સલી ડેકર, જે સુધીમ કાર્ટના માજી જડજ છે, તેમણે સુકાદા વ્યાપતાં વ્યક કલાક eller act.

કેન્યાટાને તેમણે કર્યું કે, મને સંતેષ્ય થયા છે કે તમે શુરાપીયનેલે કેનીય મા શ્રી હતાના આ ચાન્યતાના થી હતાદ છે કરાતા આ ચાન્યતા છે કે શુરાપમાં તમારા લાંળા વસવાટ પછી તમે આં દેશમાં લગ્ગા વસવાટ પછી તમે આં દેશમાં પાછા કરીને આ માઉ માઉ સંસ્થા શરૂ કરી હતી. તેના હતા કેનાપામાં શરાપાયને,ને હંછી કાઠવાનેય છે અને તમ કરતાં જરૂર જસાય તા તેઓને મારી નાખવાનો છે.

આ રાજકોમ કેસ છે એવી ખચાવ પક્ષની દલીક હું રિવકારના નથી, આ કેસ એક સાધારણ દાજદારી ગુનાના છે પછી અને સપળ આરેલ્પીએ આર્કીકનેના અમલ્યના નેતાએ। અને કેનીમા આદીકન લુનીયનના સબ્ધેત્ પણ ક્રોપ.

મી. કેકરે કહ્યું કે, મને સત્તેાય થયા છે કે જે રીતા ઋખત્યાર થ⊌

છે તે તમે જાતે યાજેલી છે અને તમે कमारा मेतीएश्नी तमारी वसनी લાબ લોધા છે અને તમારા લેહિાની મુળ જગલી ખાસીપતેર, જે તમ લ્નાલા છેા, કે તેએક્તરમાં લકા મૂળ ધાલીતે રહી છે, તેતા પણ તમે લાજ લીધા છે નમે તેઓને અમાનુધિતાની **લ્ટે** લઇ ગય, છો, તમે તેઓને ખુન કરવા, બાળવા અને મહાકી કુલ્યા કરવા પ્રેરેલ છે. યુરાપીયનાને મારી નાખવાની માઉ મહેતી શેજનો એલ્લા પ્રમાણમાં સફળ વક છે. પરંદ્ર સઉંધા વધારે કરણાજનક તાે એ છે કેતમે તમારા પાતાના જાત ભાઇઅતે પછુ મસવી નાખ્યા છે. તગારા માઉ માઉએ સેંકો પુરુષે, ઓના અને બાળકાની કલ્પી નહિ શામાં એવા ધાતકીપણે કતલ કરેલી છે. તમારી સહીત સલગી જાતીના લાકાના જીવન દુ ખયમ કરી સુરેલાં છા. તમારી કામને તમે ઘણા વર્ષ भणात वरी भुवेशी छे अनी तेने साहेन એ માન હતું તે શુમાવી દાવેલું છે.

મેજમ્ટ્રેકે થયું કે મારી દ્રષ્ટિએ આ તમારા સુનાના પ્રમાણમાં આ તમતે થએલી સન્ત પણી એાછી મધાવ

તેમથે કહીં કે, ઝવરનરને તે ભલામથ કરવાના છે કે સંઘળા આરાપીઓને નાર્ષ કન્દીપર પ્રોતીન્સ ની હદની અંદરજ જીવનભર અથવા તા હકમ ફેરજપ નક્કિ ત્યાં સુધી રાખવામાં આવે.

કન્યારાએ સન્ત લાક નિવેદન એક કલા વારસ એક્ટ'નો કાયદો કરવાની રન્ન લઇ કહ્યું કે, 'તમારો પણ પસાર કર્યો હૈતન, પરંતુ હજી ચુકારે અને સ્વિકારતા નથી, અમારી અંત આવ્યો નથી, એ અને પાછક કન્યા શુળળ અમને સામળવામાં આવીશું તેક બનતું કરીશું. લુનામટેક આપ્યા છે અને અમને ન્યાય કરવા પદ્દના અમલ દરમીયાન સામ્યવાદીએક મા આવ્યો છે એમ અને નથી તેની અન વધ્યો હતા. અરાદીકાના બીન્ન માનતા અમને તામે છે કે આ આપ્રામા શું થઇ રહ્યું હતું તેની પણ

કેસ અમારી દ્રષ્ટિએ એવી રીતે એહનામાં છે કે એવી માલ માલતા અમતે દેવવાનું નાળાયર ખનાવસ કે એવી કેનીયા આદિકત શુનીવન, એ એકજ સંસ્થા કેનીયાના આદિકતાના હકા માટે લડનારી આદીકતાની રાજકીય સંસ્થા છે, તેને દકતાની દઇ શકાય.

જે વસ્તુને: અમે વિરોધ કરતા અતેલા છીએ અને કરવાતું ચાલુ રાખીટ્યું તે આ દેશના રાજ્યાંત્રમાં એદલાવ રાખવામાં અતેલા છે તે છે અને જેશની બહાર તેમજ અંદર તેને, વિરેશ્વ કર્યા કરીશું.

મેઝરડ્રેટને શકેશીને તેમણે કર્યું, તમે યુરાપીયન કોઇ સ્વાબાવિક કીતે તમે માનતા હશા કે અમને યુરાપીયના ની વિશ્લમા કંઇક છે. અમારી પ્રયુત્ત એક અફિકનેશ્યર સુજરી રહેલા અન્યાયોની વિશ્લ છે અને તમે એમ

માનતા દેદ કે મારીકતા મારે અમે હોર માગરએ છીએ તેવી અમે બાઇ માઉ ખની ગયા છીએ તેદ અમાર સાથે માઉ ખની ગયા છીએ તેદ અમાર હોય એક કહેવું જોઇએ કે તમે અમારા છે.. અમે એ દિવસ અનેના પ્રચ્છીએ સ્થિમ કે અમારે આ દેશમાં શાંતી સ્થમાય માનવ દોંમાને અમારા માથી દેઇ મળ્ હામ્ય મળાના નથી. અમે માનવી છીએ અને અમારે અમારા પર અત્રે દેધમાં છે અને તમે અમારા પર આરે દેધમાં છે અને તમે અમારા પર આરે દેધમાં છે તેવા કૃષ્યેને અમે કદી પણ હામ્ય નજ મણીએ.

કૈન્યાટાએ કર્યું કે અમે દ્રયા નથી માંગતા પરંતુ ન્યાય માંગીએ છીએ, ત્યા કેસમાં જરૂર પડે તેંદ સૌથી વરિષ્ટ અદ્યત્વ સુધી અપીસ લઇ જ્યાંની અમારા વધારોને અમે સુચના આપવા માંગીએ છીએ. અમને વિધાસ છે કે વરિષ્ટ અદાસત અમન જરૂર ત્યાય આપશેજ.

# વિવિધ ખબરો

"નેશનલીસ્ટ પક્ષના ૧૯૪૮ ના મેની ટ્રેસ્ટા"

😝 ૩૬ પ્રધાન કેદ મલાને પ્રિટારીયામાં **કર્ણ, ''હે અર્દો આવ્યાે છે કારણ** है वीरेष पक्ष मने मोले। ४०७ छ. વીરાધ પક્ષના નેતાએ કહ્યું હહ કે હું ઘરકા યાર્ગ ગયેલ હું એટલે દું આવળુ કરી સકીશ નહીં, આથી હું આજે તમારી સમક્ષ આવ્યેત છું. નેશનલીસ્ટ પદાના મેનીફેસ્ટા ૧૯૪૮ માં તેમણે 🔊 રજુ કરી હતા તેન છે. ૧૯૪૮માં નેશ-નસીસ્ટ પક્ષે સૌથી અત્રત્યના વીષય… વર્શાનેક સવાલ-હાય ધરવા કહ્યું કહ્યું. धनार्धिक पद्धे व्यनेक्वत्र क्यू ६५ ह નેશનલીસ્ટ પક્ષની એપાટ દેક નીતી શું છે તે તેમને ખબર નથી. હવે નેશ નશર્સીસ્ટ પક્ષે 🏝 નીતી કેટલી અમલ મા મુક્ય છે તે એવાનું મું. તેની सामीती तरीके सरकारे कारदायायी પર, "તેશનલ રેક્ટસ્ટ્રેશન એક્ટ, ગ્ય એરીયાત્ર એક્ટ, મોક્ક મેરેજીસ એક્ટ અને ઇમ્મેરિસીટી એક્ટ યુક્યા સરકારે નેડીવ રેપ્રેટેનડીવ કાઉંસીલ પથ નાખુદ કરી છે. આ કાઉસીલે શુનાઇટેડ પક્ષના વખતમાં પણ વર્ષાના સવત્લ તાલુદ કરાવવા અને કુરેલ્પી અને ખીન-કુરે,પીના સમાન લક્ષ્મા મેળવવા હડ્ડતાલ પારી હતી. એ અપોલ કારે અતરાય સુકચા ન **લે**ાન તે! સરકારે "સેપરેટ રેપ્રેઝેન્ટેશન और क्षर्य ने।टस् अस्ट"ने। क्रमहा મથ્યુ પસાર કરોી હેતા. પરંતુ દછ ભારત આવ્યો નથી. એ અમે માછા અવીશું તેર લનતું કરીશું. લુનામટેડ, પદ્દાના ગ્યમલ દૂરમીયાન સામ્યવાદીએ: ने। अन वर्ध्या इते।, अस्ट्रीआस शील

તેમને ખળર ન્કેલી. ખાસ કરીને ગાલ્ડ કારડના નેડીવાને (ન્ગ્રેલો ૯૦ ૮૯ા અબહ છે) પુરા ડેમેડેડીક ૯૪કા આપવાથી ઉપસ્થીત ઘયેલી સ્થીતા તેમણે નીકાળી નથી.

विद्यार्थीकेन सरक्षरनी शतवस्त्री

જરમેરિટન : મી. રદ્દાપડમે એક સભામાં ભેલતાં કહ્યું કે જો વિભાગીકો એપાર્ટ હૈંદ નીતી સુજળ પોતાની સુરમાં સલાવરી નહીં તો સરકાર વચમાં પડશે. જો કે વિભાગીકા સ્વતંત્ર છે હતાં જે જે સંસ્થામાં ખીન-મુરાપીએક અને સુરાપીએક વચ્ચે મીલાયુ માય છે તેમને ચેતવણી જાણી છે કે સરકાર આ સ્થીતી ચાલવા દેશે નહીં. મુરાપી ઓમોને ખીન-મુરાપી સુરપેક સાથે હાથ માં હાથ નાખી ચાલના અટકાવલા એપાર્ટ હૈંદમાં સુધારી કરવામાં આનશે.

देहवे भारे हेलाई कालाई ।

जाधान मण छ है देखें प्यातां के अधान स्थान स्थान स्टेडन पर क्यार्ड क्यार्ड स्थान स्यान स्थान स्यान स्थान स

#### યુનાઇટઢ તેશન્સ સાથેની યુનાઇટઢ પક્ષની નીલી

રાષ્ટ્રવેટ: એક સભાગા મેહનાં મી. રડ્ડાક્ષ્મે કહ્યું કે યુનાક્ષરેક પક્ષ ક્રોકને રેહાના દેશના ખાનગી વ્યવદારમાં દખ્ય કરવા દેશે નહોં છતાં દુનીયા ની શાંતી ભાળવયા યુનાક્ષ્ટેક નેશન્સને સાથ ગ્લાપત્રે. હીંદ સાથની તેમની વનંભુક સરખીજ રહેશે ક્લીલ્યુ આ-રીકા રહતાંબ છે અને ક્રોક્રની દખલ ત્રીકી ચલવા નહીં દે.

#### પાકીસ્તાની ઐાફીસરાને હીંદી નાગરીકત્વ નહીં મળે

ભાગના સમયે પેતાની ગાલ મિલ-કત અને કુદું બને હોંદમાં ધૂઈ પાડી સ્તાન સરકારની નેપ્કરીમાં અપેલા અમલદારાને હોંદી પ્રશ્વનન્ત તરીકે રવી કારવાના ભાગતી સરકારે ઇનકાર કરી છે. પાસપાર્ટ પહેલી દાખલ થઇ ત્યારે ભાવા સરકારી અકસરાએ એની સાગણી કરી હતી કે અમારા ઘરબાર અને કુદું બ્લુ હોંદમાં છે માટે અમને હોંદી ધ્રાબલન મધ્યી, હોંદ-પાડીરતાન વચ્ચે ધ્રમાદ્દી કરવાની છુટ આપવામાં ભાવે. પાડીરતાન સરકારે આ મામણી તે દેશે આપ્યા હતા, પરંતુ હોંદ સર-કારે ઉપય મુજબ તેના ઇનકાર કરી છે

#### કાશમીર મંત્રણાના અત

કાશમારના ઝગડાની પતાવટ માટે તા યુનાના પ્રતિનિધિ ડો. મેઢામે, છતીવામાં પાપ્તીરનાન અને હોંદના પ્રતિનિધિ કો. મેઢામે, છતીવામાં પાપ્તીરનાન અને હોંદના પ્રતિનિધિ કો. સાથે એક ત્ર તેમજ લ્લુડી લંગણા કર્યો પછી હવે ડે. મેઢામે કાશમારને લરકર-મુકત કરવા માટે નવી કરખારના રંબુ કરી મે અને તે ઉપર એક દેશના પ્રતીનીધીઓ સાથે ચર્ચા કરી હતી, ખરંતુ કર્યું પરીણામ માળ્યું નથી. એ નવી દરખારનો એક પ્રતિનિધીઓએ પાત્ર પ્રતાની સરકારા પ્રતિનિધીઓએ પાત્ર પ્રતાની સરકારા પ્રતાની સોકલી દીધી છે, અને એક પ્રતાની સાથી હો સો કરી હતી. મંત્રણાઓ પછી એ પ્રતિનિધીઓની સામાર્થ કરે છે.

#### હીંદ જનાર દ. આ ની સાકર ટીમ

દહિલ જાદરીકાની દીકી દુરલે! લ મેરેત્સામેશને મે મહત્રમાં દીંદની ટાર મારે નીચેનામાની પસંદગી કરી છે. પી. સી મુકલી (નાટાલ), પી ગેલ્લોવ્યલ (શકરાલ), કે રાજકે પાલ, કે મરીય દેધું (નાટાલ), કરમાઇલ ખાન (ફાંસ-વાલ), મની નાયકું (ગાઇસ કેપ્ટન), મતાપ સિંગ, કેંદ્ર. જ્યા. ગાર્વીદર, દર સી. નાયકું દી, રામપથ (કેપ્ટન), ખીલી રેડી, કેન્દ્રાંત્ર સંખર્શીંગય, ખાર ચીનીયા, ખાબ પીલે (નાટાલ), લીંક પ્રમાચી, પી પડ્યાલી (ફાસવાલ), અને રાની જોન (બાર્ડર) મેનેજર. મેસ ક્રોહ, સાંગ, ક્રાનાલટન્ટ મેને લવા મેલ સાંગ, ક્રાનાલટન્ટ મેને કુગર્સ દાર્પમાં માંગલીક પ્રસંગા

(૧) કૃષસં કે.પંતા જાણીતા હવિલ્લાન રામછભાદના પુત્ર વલ્લભભાદની પુત્રી, મજરાખેતના લગ્ન, પાર્ટ એલં.ત્રાખેય વાળા રવા નાશુભાદ માધવભાદના પુત્ર દલપતરામ સાથે જેલાનીસમર્થ માધી લાલમાં તા. ૪ એપ્રીપ્રતા થયા હતા. પ્રતિષ્ટિત અને પુર્યાએ હાજરી આપી હતા અને નવ-દંપતીને ભાશિ વીદ આપ્યા હતા.

(ર) કુમસંડિયાના જાણીતા મેં. અહમ સહેરની યુત્રી અમીનાના લગ્ન જોહાનીસમર્મના રહેવાસી અહમદ લહેરના યુત્ર મી કુસુદ સાથે તા. ક એપ્રીલના થયા હતા. તેમના નીકાત જેવાનીસમર્માની જીમ્મા મસજીદમા થયા હતા. જાણીતા રહે પુર્વા એ સારી સંખ્યામાં હાજરી આપી હતી.

હિંદના કામનવેલ્થ સાધના સંખધ

હીદી વધા પ્રધાન થી. તેટકએ કર્યું કે "સીંદને કામનવેલ્થના સભ્ય તરીકે રહેવાથી કે.ઇ પણ ખતની अवस्था भवती नधी तेमक तेना पर ક્રોઇ જાતના પ્રતિષ્ધિ રહેતા નથી, તે સંભાષ કાઇ પણ રીતે ભંધનકારક નથી. હું માર્લુ છું કે ક્રાયનવેઠથમાં रदेवायी अन्यक्षे आतरराष्ट्रीय व्यवहार મા વધુ સ્વતંત્રતા એાગવીયે છીએ. અમે ખાતકના લાભ લીધા છે અને તેના ઉપયોગ કરવા ઇચ્છીએ છીએ,'' ક્રાસ્થ્રનીસ્ટ પદાના નેતા, શ્રો સીરન भुक्ष्यक्ष्य क्ष्मी के <sup>क्ष</sup>िमनवेदय व्यक्त જાતનું માકળ (રોટ) છે અને **દ**ીંદ દર વર્ષે છ4,૦૦૦ પાઉન્ડ જોટનમત ની કામનવેલ્પ રીલેશન એાઈસ માટ શો ગાંદે ખર્ચે છે? '' તેના જવાળમા થી. નેલ્ફએ કહ્યું કે વલેમાં નાચારાતા ની 1લ કરવા સશોલ છે હતાં હોંદનેલ કામનવેલ્ય સાથેના સંબંધ ૧૬ત કારેલ નહીં પણ છાટી છાડા પ્રભાઓ વચ્ચે આ જાતના સળધ રાખવા, ખીજ ગોને દાખરોા છે. બીજા દેકે<sub>દ</sub> સાથે ગ્યા ખતના સંભંધ ધરાવવા હ રાજી છું. ઘણીવાર મેં જણાવ્યું છે કે અમુક કામનવેશ્ય ખદારના દેશા સાથે આપવા સંબંધ વધુ સારા છે દાખલા તરીકે ભરમા સાથેના આપણા સંગંધ દામનવેકથ દેશા કરતા પણ વધ માદ છે. શ્રીટનને 🖓 ૭૫.૦૦૦ પાઉન્ડ ભરાય છે તેને કામન્વેલ્થ સંખય સાથે કાઇ લાગતું વળબતું ત્રયી. આ સરચાના પણા કાર્યો પ્રન્ડીયા હાઉસને સાપાયા છે અને ખાષ્ટ્રીના કાંપીના નીકાશ દરવા દ્વીદ મદ્દેનન કરી રહી છે."

ઇટેક્શન યખતે' સાંગ જાજવવા ખીત-યુરાપી નેતાએાની હ્વાક્લ

દ્ધપ્રસ્તુીથી દુશ્લદ પવતા અવધા, અત્રદ્ધિત નેશનલ કેલ્લેસ અને દક્ષીસ્ આદ્રીસની હીંદી કોલેસે એક રીયુક્ત

निवेदनम् बरुबाव्यं हे, विभागने भणर મળ છે કે આ અદ્યાહીમાં દરમીયાન થીત હરાપીઓમાં દુધા ઉરકેરણી કરવામાં આવશે, ખાસ કરીને કરટ હંડન, પેડર્ટ એલીઝાબેચ, ક્લીન્સટાઉન અને ક્રસ્ટને કેપમાં આ અમ વધુ છે જ્યારે જાતીદ્વેશ ધરાય તારા બીજ-જવાબદાર "માલ માઉ," ''બલેક માનેસ'' વીગેર શબ્દાેથી બીત-યુરે)પી સરયાઓપર 5री २वरा के स्थारे अत काननी અફવા વ્યવસાણી સકાય નહીં, અનમણી करतनाने दासना हुक्सकेयी नुस्थान યર્યું છે. ⊑લ્લડાેના કારણાેમાં તપાસ કરવા બીનપદી ક્રમીશન નીમવાની માં ગણી તકામાં ગાક છે. અગે લધા ની ઉપોરણી, જેથી ક્ષેત્રી રેડાન અમે માેલ, તેતાથી દૂર સ્લેવા કહીએ છી*⊇* જેઓ દુશ્લાના અમેરીથી એલી વધા જે તેમને અમે ચેતવીએ છીએ કે પ્રમેશ્સન કરતાં લેતાની જોદગી વધ ¥રેમતી છે. બીન-યુરાપી માટેના अपटेसर कारी भेजवयानी अभारी રીત સાંતીની અને વાટાપાટા દ્વારા છે જેમાં દિસાને બીલક્લ સ્થાન નધી.

#### મી. કેન્યારાને યએલી ૭ વર્ષ સખત કેઠની સજા

દેન્યાના તેરીય તેના, જોગા દેન્યારા તે માઉ માઉ સંસ્થાના કાર્ય કરતા અને સભ્ય કાંચાના કારભ્યી હ વર્ષ સખત કરતી સભ્ય થઇ છે. તેમની સાચેના બીજા પાચ તેરીયાને પણ પ્રતેમ દેવના અતે તેમને દ્વેરને પણ હવાની સખત દેવના અતે તેમને દ્વેરને પણ હવાની સખત દેવના સાચે છે. દર વર્ષના સીરાયડે મુત્રીય કાર્ટના ન્યલ્યાધીશ, મી. રેન્સને કેકરે આ સુકાદા આપ્યા હતા. મી દેન્યારા પર વર્ષના છે અને ૧,૦૦૦૦૦ના બળ વાળા દેન્યા મેરીકન સુનીયનના પ્રમુખ છે.

≃ા બાલતમાં 'સ્ટા**ર**' લખે છે 3ુ ફ્રેન્લાટા એક બહેલા પ્રાપ્યસ અને તેઓ પાતાની ગ્રમ્બને સુધારા अधा अध्य 9418 પરત ગજરાય સત્તાના લાેબ અને ઉડા તીરસ્કારથી તેમણે અને જીનું જંગલીપણે પડી કારશું. ગાઉ માઉ પ્રકાશના ૬૦૦ માંત આવ્યા તથી, ખતવાજીમ છે કે ક્લા વધુ ઉમ સ્પીતી આવવાની છે. છતા ભનો ગેલી પ્રભાગોને આ દરપાસા છે અળાઓ માટે ચેતવણી છે કે સુરાપી એકને અલ્દીકામાધી હાઇક કારવાના ⊌રાદાયી તેમની માનવતા પાત્ નીકળે જાવ છે અને જંગલી અવસ્થા લતાવે છે. ગારી પ્રત્ય માટે શીખામણ છે કે લીરસ્કાર ખરાળ ચાજ છે અને तेथी अती अती प्रस्थे अध्या स्थापया નહીં જેઇએ. જંગલીવલું આ-शीक्षतं दरभन छ काने दरेक भाशास તેને દુર કરવા વર્તવું એ⊎એ, હવે ખત્ને ગે.રી અને કાળા પ્રજ્યઓના નેતાઓએ આ જતની સ્થીતી આવે નહીં તે માટે કામ કરવે એ⊌એ.

માલ મહિના ખદલાતી ખીકરી કેઇ મહિ મહિના ખદલાતી ખીકરી કેઇ રૂમ જગ્યાએ સાસ્યા ગયા છે. પાલીસ તું કહેવું છે કે તેનાપર ખરા અપ છે. કેઇ પછી પાલીસ કારના રહ્યાથ્ હેડળ તેઓ ચાલ્યા મળ હતા. વરતા પરના ખીજ બધા વહતોને રાક્યામાં આવ્યા હતા.

#### દક્ષિણ આફીકાની આઈ ગેલેરી માટે હીંડની બેટ

કેપટાઉન - દ્રીદિના દાતું કગીસનરના સેક્રેટરા લાં. આલવાતાએ, દ્રીદની કલા અને સંસ્કૃતીને લગનાં પ્રસ્તાના સંપ્રદ, દક્ષિણ આક્ષીકાની આટે ગેલેરીને લેટ અધ્યા છે. આ સગ્રદ તેમણે દ્રીદ સરકાર વતી નેશનલ ગેલેરીના ડાયરેક્ટર યાં. જોન પૈરીસને આપ્યા છે અને તે લાવપીરીમાં મુક્તા

#### रशीया टारीस्टा भाट पाछा दश्याला भावशी

૧૯૩૮ પછી પહેલીવાર રશીના ટારીસ્ટ ટ્રેવલ શા કરશે. દેવનહેલન માં ''હેનીસ પીપક્સ હેત્લીક એમેસાફી-એશન''ને રશીયાની ટ્રેવલ એક-ગનીકેશન ''હનટારીસ્ટ'' તરદ્ધી ખળર મળી છે કે ટારીસ્ટાને આવવા દેવાપર વીચાર થઇ રહી છે.

### નેદીવ કલાકોનું કામ સંતાવકારક

શ્રીરારીયાની ગેટીલ ક્રમીસનક એાર્શસમાં કુરાપી કલામેની જગ્યાએ રખાયલા તેરીક કલાકોનું કામ ઘણુંજ સતોલકારક નીવડમું છે. ગી. રામસે એ કહ્યું કે ધુરાપી કલાકી મેળવવામા મુશ્કૌથી પાતર હતી. તેથી. તેટીવાની સેકન્ક મેટ કલાદી તરીકે નીમજીક થર્ધ હતી. તેઓનું કામ ભરાભર અને સતે.વકારક નીવાય છે અને के ३ ३रीयार क्यापी नयी. नेरीवेत સાથે ભવલાર કરવા તેમની ઐાથીસે તેટીવાને તાલીમ આપતી શક કરી એ તેમને દરેક આગતા કત્મમાં હ મહીના શીખણે પડશું હતું. આમાના પર્કેકા મારને જાદી જારી કપીશનર એછીમ માં માહ્યવામાં અવસ્તા હતા. આમા ના ૯ કર્માશનરેલ્મ પરા સંતેવ દરક્ષાવ્યા છે. શહોલા નેટીવા માતા ના બધ્યુતરના અત રીતે ઉપમામ કરવા ઇંતેમ્બર છે અને પૂરી મહેનન R 0.

#### દક્ષિણ આફ્રીકામાં ચાખાના પત્ક કાયમ કરવા પગલું

ચોપ્યાના પાક કહિતું અવદીકામાં કાયમના કરવા "કૈરલલક દ્રાસાન કા આપરાસી" અને વાર્ચસ્ટરમ એવા ક્રમથર કાલેએ" પગલું લીધું છે. આજ સુધા કરિક્ષ અક્ષકાતા ગામા પરાજર શેડિક થયેલા નદી હૈાવાથી, આમાત થયેલાની સરખામણીમાં તેને દાતી પહેંચી છે. અભિાતુ કહેવું છે કે તે ઘણા અગેલા છે. હવે ક્રાન્એાપ રેતીય, જે સુનીયનના વધુ અલ્મન સાંખાના પાક હાથ થરે છે, તેણે અદ્ રિયતિ કુર કરવા પગલું અહું" છે

uછપમાં મળેલી ૫,૦૦૦ વર્ષની જીની કખર

सक्रमां निक भ,००७ वर्ष **વ્**તુની કળર ખેલી કાલ્યામાં આવી છે. તેમાંથી ત્રળી આવેલા ફરતીયર અને વાસણા ખતાવે છે 🧎 આપણ पारता दता तेना ६२मां ते वच्यतना લેકા વધુ રાધરેલા હતા, અક કળર લંદન લુનીવરસીકીના પ્રાપ્ત એમરીએ રોાધી ઠાડી હતી. અને એમ માન વામાં આવે છે કે તે વાદજ (Vady.) राजनी अथवा तेमना श्रेशह प्रश्रीनी ે: ત્રાફેમર એમરીને, દાધી દાંતના અને લાકડાના એકળલેા, ક્રસ્તીચરે.ના ભાગા, વાસસો વીગેરે પ્રળી આવ્યા दता अडेमानी रूप रूरी दीते थाउ पार्क्षा शुंट भारे कलद जाही काइला बता ते अभावे व्या ध्यारने प्रथ तुक यान पढ़े। इंदु अवस्य है तेन असूत ભાગમાં પાછુ ખનાવેલુ સાલમ પડ્ડે 6ď.

#### क्षनाष्ट्रिक भार्तीच् भेभ्देशेर

<sup>व्यं</sup>ग प्रधान है। असान, तेपवे બમાડેલ કામ સુધારના માહદ આવવા મરૂગે છે. તેશનહીરદ મીનીસ્ટરા ન્યાયા ધારોને બદનામ કરે છે અને કહે છે के दे**न्या शीधरश के.** देनी। क्षेटी ભરી દેવાની વાતે। કરે છે. ૧૯૫૦ भाना व्यप्ति शर्दना सुन्दा व्यक्त છે કે તૈશનલીસ્ટાના વ્યક્તિ ભાતે હાર ભર્મ<sup>ાં સ્કા</sup>ક્ષ્ય<sup>ા</sup> બરાબર નથી. ૧૯૫૧-પર નાંસરકાર તે બરાબર કરી શળ દ્રોત પણ તેમણે તેમ કર્યું નથી. ૧૯૫૦ ના સુપ્રેશન એક્ક કેરમ્યુનીત્રમ એક્ટ અને ૧૯૪૯ ના ગય એરીયા की इंटनी तेम ही वेश-पवस्था 🖼 ही हो. પદેશા કાવદામાં છ મહિનાની વ્યાદર સુધારા કરવા પડયા અને 🐠 પથ असरकारक नयी, जीव्य कागहाने ગયમલમાં મુક્લા પ= સધારાની જરૂર છે. ૧૮૮૫થી એટલે 🕻 પ્રેમીકન્ટ **કુગરના ૧ખતધી એશીવાઢીકા ટાસવા**લ માં પાતાના વીભાગની બહાર જવીન લઇ શકતા નહીં. હવે આ ગ્રુપ એરીયા એક્ટવર ટ્રાસવાલમાં દેર ડેર એસીવાદીકાને નામે જમીન ટા-સફર થઇ રહી છે. સનાઇટેડ પાર્ટી નેશ-નલીરદર્નું ખરાબ લેજીસલેશન સુધારશ અને સેમ્રોગેશન લ.વશે.

3ા. મલાન જનરલ સ્માસની ભુલા ગળાવે છે

पीन्डहुक: डी. भक्तने ओ -आपण માં કર્યો 🧎 સાજ્ય-વેસ્ટ 🖛ાદીકાપર ત્ય ૧૯૪૯ તા લેજી સલેશનથી સાથ્ય વેસ્ટ વ્યવસીકાને પાતાના વીયમમાં ચર્ચા करवा वधु ६२%। अल्या **छे, अर्ध ब**फाते साडय-नेस्ट व्याहीहाजे विश्वास राजी યુનીયન પડલોંગેન્ટમાં 🥫 નેશનક્ષીરટ સબ્ધા સ્ટૂટના હતા. સાઇમ-વેસ્ટ મ્યાહિકા વીરીની સુશકેલી અને હોમ્યુ-नीरट जम भास वरीने जनरब रमटस ની અને મામલી સરકારની ભુસાતે લીધે છે. જનરમ રમદસ મહાન પ્રાથ કતા પરંતુ તેમના શુલેદ પણ માટી દલી. જનરલ સમ**ટ**યતી પહેલી **જીવ** યુનાઇટેડ નેશન્સને સાઉપ-વેસ્ટ આદીકા તા જોડાલ માટે માંચલી કરી હતી તે છે. તેમણે જનરલ રમદસને તે વખતે ચેતભ્યા હતા કે 🚥) જાયત શ્રુનાને पुछवायी न्यापने साध्य-वेश्ट व्यासील પરના તેમના હક્ટ ક્લુલ કરીએ છીએ. लवरस रमहस्रती भीड़ा श्रम धुनाम्हेड નેશન્સને સાઉવ-વેસ્ટ ભારીકાના એડ-भीनीस्ट्रेशनने। देवाध रख करवाने। छे. જનરલ સ્મદસની ત્રીજી સુલ શુનાઇટેડ નેશ્વન્સમાં વીટા રાષ્ટ્રદ પર સ\*મત થવા ની છે. નેશનલીસ્ટામ્ય તે વખતે તેમને न्येतच्या कता है तेम हरवायी पशीया ના દ્રાયમાં સત્તા જશે. આજે વેસ્ટન'

યુરેલ્યોપન દેશ સુનેલું સભ્યત્મનાં સકતું નથી ત્યારે ખીતી કેલાં દેશ, તેને તે કેજી જંગલી અવરમામાં હોય, તેલ્યન તેનેલ સમૃષ થઈ શકે છે. જનસ્ય સ્પટસની સોથી સુલ "પ્રેલ્ટસક્રેમ અને યાર્ટાના" અપ્રોમેન્ટપુર સમત થયા ની છે.

જે આ તાલેક્શનમાં તેવન**હોત્સ** હારી ભાગ તેમ હીંદ, યુનાકટેડ તે**યત્ય,** કામ્યુનીઓ અને સત્યામકાઓને આનંદ થશે.

पुरुषे। तभ आक्ष अतिविधि

(परेशं पानातु ऋतुसभान) પાંચ કાળિયા લેતી વખતે (૧) 🛋 प्राथाप स्वादाः (र) कन्त्रामानाव रकाहर (३) कर क्यानाय स्वादर (४) ॐ **ઉપનામ २९।६। -(५) २०** व्यापानाम સ્વાદા એમ મેલવું. મનગે સાંત રાખા ભાજન લેવું. સમય અમ भाग्रीक पुरतके। सामवतःभीताः पुर्वात्तम अस्तिनी कथा पनेरेनुं पायन-अपम् મનત કરતું. તાલે મુજન-ભારતી કરી પ્રશાનું પ્યાન ધરતાં ધરતાં નિકાન**ા** મતું. આ ગાસમાં ગત હરતારે દેવના નિયમાનું અવસ્વ પાલન (કરતું, સાસ્ત્રિક भाराक सेनाः न्यत्य विभारतं, कार માલકું, સત્ય માગરવું. કાંઇની નિંદ્રા કરવી નહિ. જાદાયવે પાળવું, ત્રાંજ

**海峡的地名西西西西西西西西西西西西西西西西**西

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આપને ત્યાંના લગ્ન પ્રસંગ નિવિધને **માર** ઉતરા આપને ત્યાંના લગ્ન પ્રસંગને માટે ખાસ ખુશ ખબર

લગ્ત પ્રસ'ો જમણાવારની જવાબદારી અમરરા ઉપર છે.ડી ટ્રેા.

યુનીઅતના કેલ્ઇ પણ ભાગમાં અમે ત્યાં આવીને આપને મન મસંદ જમણાવાર કરી આ**પવાની અમે ખાસ વ્યવસ્થા** રાખી છે.

અમને વેળાસર ખળર કરા અને અડીની યાગ્ય વ્યવસ્થા કરવાના ભાર અમારે શીરે મુકી દેવ. સ્પેરયલ ભાત ભાતની સી. પની રતલ, જેમાં પેન્કા, હલવા, મેમુખ વિગેર આવશે.

લખ વિગેરે પ્રસ'માને માટે ખાસ ભાવે. ખલારતા એહ'રેલ ધણીજ કાળછથી અને જતી દેખરેખ નાથે પેઠ કરી માકશવામાં આવશે. ભાવેલ મકત

ભાગુ'તી, કુષપાક, શીખ'ક, શીધા એલ્લેર પ્રગ્રાણે બનાવવામાં આવશે.

હરલ, પ્રીન્સ એકર્લન સ્ક્રીર, — પેસેજની અંદર — - નર્મન, તારનું શીરનામું: "SWEETMEATS" પી. એક. એક્સ ૨૦૪૩ કેક્સ ૧૦૦૦

परना है।न: स्ट्राट्ड.

 $\overline{b}$ 

नित्य आभवतने। पार क्राये।.

માર્ક અને પવિત્ર જીવત -ગાળવુ,

·•ा रीते ।नियमेश्रू पाधन उरी વિત્ત શહિયા અહિતયા અને અદાયા भावेश्वम स्थासन् मत करवायी **મ્હા**બતિમિર દુર અર્ધ આત્મન્નાનથી સર્વ કુઃએન કુર વ્યાપ છે. ઃલ્લકરીરમાં માત્ર્યા⊤છે" એમ નવ્યાનનાં <sup>≀</sup>વ્યાતમા તું આ શારીય છે." ાએમ સમજતું. करीर नाक्ष्म'त 🕽 परंत्र आत्मा ते। मनिवासी के लेश भारती की कारणा તા નિયમેલું પાલન કરી, ગત અને મિત્રને આશ્રમામાં જેડી હેલ હર્શન ≱રવાથી-જર્ધા દુઃભા તુર ત્યાય છે અને कांतिना पर्धान न्याय तहे तेल भे स mag 44 W B.

હ્યન્દિયાના સલામ મવાર્ધક સાગ્ય શૂખના તરાંન હાદી ધર્તા નથી. ગ્લશા તુષ્ણાના કરી ભાત આવતાન નથી. ત્રન કદા ધરાતુંજ નધી. સ્વાપણી પ્રનિદ્રમા વ્યને અનવ્યુદ્ધિ તથા ધનના **8**पमेश अलपम्या नाशवंत शरीर भाटे અમે સર્ચા સ્તેહીએક માટે જીવનબર ari કરીએ તમીએ. પરંતુ આપણા જીવનની સાર્યાવતા માટે જ્યાપણે કોઇ **पण** नापरना न्तप्रयार थताँ नधी <sup>क्</sup>र ओ अनुकर्व हो. अहसु प्रथमि १६त **ધર્મન**્ય ગતુષ્યાની સાચે જાય છે એમ

ઢાખ-ગેમવા આદિ સામવર્ષા નહિ. ખ્યાપણે ભળતા ક્રોના હતાં છવનસર नेवा धर्मने नापदी नाजभवा अक्त ≜रता नधी. भाकामार मे क्रं**स** ખરે મર્ખ નથી. પણ જે આ લેહ અને પરક્ષાકમાં કામ લાગે તેન ખરા ધર્મ છે. આ શરીય છે તે બીજાએ! हुं हत्याच् करवा भारेल प्रश्ले **માપણને માપેઇ છે એમ સમછ** लनार व्यवस्य देवताना क्रवनने धन्य મનાવે છે. શરીરમાંધી ∗પ્રાણ**પ** ખો 8ડી જતાં ધન–ગેમન વગેરે અહીંના અહીં પડી રહે છે. માટે પ્રસુધો आपश्रेत के भतुष्य रेंद्र अने सत्ये સાથે અન-ખુક્રિ–ખન-ગેલવ–અન્ન– વસ્ત્ર જે કંઇ આપેલાં છે લેના સદૂપયાંગ કરી આપણ, મતુમ્ય દેવને સાર્પંક બનાવીએ એન્જ મતુષ્ય જન્મ ते। अपन हेव छ

### रेक्डिश

પથી પશ્ચિમાથી વાત કરતાં હતાં. ષશ્ચિમાણીએ કહ<sup>ું</sup> : ઓએા પરહેલી 🌢 અને તેમના પણી છેવે છે તે દેખાડવા તેમ્પી ગુંક ચાદલા રાખે છે તેલું મુખ્યોએ પણ કપાળમાં કાઇ ચિ-હ રાખવ જોઇએ.

એક્રિન જ લવા સમજી ભય છે કે એ भरवेशे देशे ज लेपने.

સમય મામ વિવાધીક શરૂ ધયા प्रवे से। बरस.

એક ગામડીએ મુંબઇ ગયેલા અને જુદી જુદી ખજરા જેતા દરતા કતા. ત્યાં તાર ભાષી અગાવી તેમાં ૧૭ત એક ટેબલ ∞ખતે તેના ઉપર ચાેડા સંગા ગાઠેરેલા હતા. અને પારસી યુહરમ ત્યાં તારના મંત્ર ઉપર એડા act. आमडीव्याक्षे तार भारतस्ति પુષ્કર્યું આ દુકાને શું વેમાય 🗣 🤋 તાર માસ્તરે આમઢીઅલી આવા, પહેરવેશ ખર્હું ખારીકાપ્રથી જોયું પછી જવામ આપ્યા, "અદર્ધે અતાડીએ વેચાય

ગામદીઆંગે આસપાસ તેમજ ટેબલ 84ર જોયું: પછી ખીજો સવાલ કર્મી, ''તમે એક જ વેચાવા બાકી

#### મરસુરણ

—ક્ક્ષીય આદીકાની ધ્રીસ્તી કાઉન્સાંલે ધણીએ જવાલ આપ્યા . પુત્રવાને -આક્રીકન મેચાડીસ્ટ એપીસક્રોપલ તેની જરૂર નથી. તેના કપાળ પર ચર્ચના બે અમેરીકન નીકા જિમને

ચિન્તાની કરચલીએ પડી હોય છે તે. કરિષ્ય અપ્રીકા આવવા દેવામાં આવ્યા નથી) ની અપીસને સાથ આપવા મત આપ્યા છે.

> —ભત્યુઆરીમાં ૧૮૩૧ માધ્યુસાત્કની મન્ટા તરીકે કુનીયનમાં આવ્યા છે અને સ્પ્રમ દક્ષીએ ભારીકાર્યી ભકાર મવા છે. 🛏ા ૧૮૩૧ ઇમીમ-ટામા, ૧૭૧૯ શુરે,પીએક અને ૧૨ બીન-પુરાયાઓ છે. એ મહાર ગયા છે તેમાં હરપ હરાયીએક અને રક ખીત-યુરાપીએ છે.

> --- piaz જવાળસુખા (ઈ-ડેાનેશીયા), नेवी १८८३ मां १०,००० माध्यसे.ते। જન લીધા **હતા, તેમા**યી પાછી ત્રા ૧૭ મીનીટ જવાળા નીકને છે.

> —હત્રમારન્સ સ્ટેટેસ્ટીક્સ મુજબ દુની માના થયા લીખાગામાં પુરૂષો કરતા સિલ્માનું પ્રમાણ વધતું જાય છે.

#### ૧૧ પુસ્તકાના સેટ

ચ્યા સેંડમાં વિવિધ પુસ્તકા તમને વાંચવા મળરો. પુસ્તકા માટાએ! 

भीभत १६त था. १<del>०१८-०.</del> આ એાપીસેયી મળશે.

'Indian Opinion', P Bog, Phoenix, Natel.



કાેન: ૨૪૮૪૫.

## ાસરી કચાંથી ખરીદશો

તો આપ સ્વચ્છ અને ભરાસાયાત્ર ગ્રેસિટી મેળવવાને ઇંતેજાર હોા તો! અમારા ઉપર લખવા ગુકરો! નહિ. હમે ખનતી ઝડપે, ચાકખા ખાલ, કિફાયત ભાવે માહલાવશું.

## "ગ્રાહકાને સંતાષ આપવા" એ હમારા મુદ્રાલેખ છે.

એક વખતના દ્રાયલ એક્ટર, આપના વિશ્વાસ સંપાદન કરવાને ઋશુક ફળીબુત થશે. કન્ટીના એક્ટરા ઉપર સ-વિશેષ, કાળજીપુર્વકનું ધ્યાન આપવામાં આવે છે.

ગાંધીવદ્ર, **23101.**  ઘર-ગથ્ધ દવાએ. હવન–પુજાની સામગ્રીએક, સાડી-લુગઠા, લગ્નની મત્યેક જરૂરીયાત.

કન્દ્રીના આવેડણા સી. એક. દી.ધી દ્વાકલાવવામાં આવશે.

## અધિક–પુરૂષાત્તમ માસ

( ઉત્રિયાશ કર ને ખાકર માં. બા. વિ. સાંબર્ગ )

au રિક્ માસને પ્રશ્પોતમ ગાસ તરીકે ભવલી લખ્યું છે 🖫 જો ગેલ અધિક સી કાઇ કોંદ્ર ભાષે છે. તે समसम ६२ वर अधिना पान आवे 0. જે માંદ માશ્રમાં સર્વાત રવષ્ટ ગતિ પ્રમાણેનું સંક્રમણ ન શાધ તે <del>થ્યપિક માસ અને જેમાં છે વપ્યત</del> રાશિ સ્ટોમ્પણ વાર્ય તે કાય માસ એવા સિદ્ધાંત સ્વાદાયાયેલા છે. હવે એ માસમાં સૂર્યનું રહિ સંક્રમણ ન માય તે અધિક વ્યાસ તેર અનેક પણ તેને કહ્યું નાગ અલ્પનું તે પ્રથ ક્ષેત્રો પાય છે. સાધારણ રીતે મહિનાનાં नाभ प्रश्रीभाना दिवसे 🤣 नक्षत्र 🗟 🖰 તૈના ઉપરથી પહલ્લમાં અહવે છે જેમકે કૃતિકા ઉપરથી કાર્તીક, પ્રચાવે ઉપરથી મામકાર, પુષ્ય ઉપરથી પૈત્ય, મધા ઉપરથી મામ વગેરે. પરંતુ 🔊 नक्षत्र विभरंथी भारतने नाम ५३% छ તેન્ત્ર નક્ષત્ર દર માસની પ્રભીમાં એ h 8 અલ્લવું નથી. આથી જે જે ચાદ માસ મેધ વગેરે રાશિ **સુ**ર્ય માં કમયામાં પુર્ણ ચાય તેને ભીતાદિ સમજવા અને જેમાં લે મહસની પ્રતી થાય તેમાં ભીજી પ્રાપ્ત વ્યવસ માસ જાણવેદ જેમકે સં. ૨૦૦૯માં ता. ९३-४-५३ना रेक्ट वट छे ते દિવસે ચાદ ગાસ ૪૭ વડી ૪૫ પળ भागी पुर्व थाय है. देल दिवसे २ : मही १व पण पान नेप सकति। અમલ શરૂ ચાલ છે. ઍટલે ત્રેવ क अतिमाँ किनी समाध्ति यह से बीज भाग्ध प्रदेवांग हवे ता. १३-५-५३ ના રાજ બીજ માસની ભયાસ પણ પ્રશી થાઇ. ગેય સંક્રાંતિ ચહલ ઢાવાં યી એકજ ગાસમાં એ પ્રાપ્તની સમ<sup>ુપિત</sup> થઇ. =માધી પ્રવેશા લાસને ગૈવ ગણ્યે। અને ભીજને અધિક માસ ગયરો. અને ચીત્ર પછી આવનારા માસ તરી તેને ગૈસામ નામ આપ્યું. અ.ધી તા. ૧૩-૪-૪૩થી તા. ૧૩–૫–૫૩ মুধীনা সাম্বনী শব্দ্যির મેરાખ" એમ નામ અપાર્યું છે.

અધિક માસને મળમાસ કહે છે. શકૃતિ-ચતુષ્પદ-તરમ અને ઠીરતુષન એ ગાર કરવો દવિના (સર્વના) મળ કહેવાય છે. અને તે કરણામાં જે સાંક્રાંતિ હરૂ ચાય તે સાકાતિના સામય મળમાસ ક્રિકેશય છે. આ મળમાસ માં શુભ કાર્યો કરવાના નિવેષ છે તેનું કારણ એ છે જે અપારે અંદ સુર્યના મંડળમાં હાય ત્યારે ત્ય सर्पशक्ति सक्ष्मण हरे त्यारे ते बद्यना ઉત્સવ વગેરેના નાશ કરે છે. ગાટ વેમાં શુભ કાર્યો ન કરતાં હવર અક્તિ-સ્તત-<u>પુ</u>વ્યકાન વગેરે ક્રિયાએ) કર•ી. ધાર્મીક પ્રસ્તકાનું અવધ્યુ કરનું પથ્ય નકામાં સમય જવા દેવા નહિ प्राचीन आयापीओ पेताना अतु-

भाष देश ते। लगत वपर वस्तकानी स्थलता, प्रकार्त आहे।भ्य कर्न માર્ષ્કસરતી વૃષ્ટિ થાય છે. કીશાળ व्यक्ति भारत होय है। अन्त्र सुभी રહે, વરસાદ સારા થઈ માન્ય સારા भावे कि. व्या वश्से साठा मरसाह भने परानी आशा राभी ,शकान, પરિણામે પ્રક્ત સુખના અનુભવ 🖣 એમ માની શકાય. સંવત ર≖૧૧માં अधिक भाइरेचे। अने त्याद पक्षी श्चनत २०१४मा अभिक्ष आवश्च भास

विषय शुक्रण अधिक भासनी **व**रपत्ति સંબંધી જાણ્<u>ય</u>ે. હવે તેના મહત્વ અને કળ સંબંધી પુરસ્થામાં છે **६**१२।त ऄ ते अदाशु भाविक वर्णनी लाध्य भारे व्यापना प्रयत्न क्यों छे,

भेक समये नदनसम्बद्ध समयान બિમાલયના અદ્દરિકામમગા સિંહ મેં ભાગમાં ભિરાજમાં હતા ત્યારે નારદ સુર્તન ત્યાં પ્રધાર્યાં. ભગવાની अध्याम वरी ते स्तृति वरवा साव्या है **હે અ**પાર કલ્યા**ણના સાગર**ે સર્વનું अस्याध्य अस्ताव । अस्य ते। व्यवस्य ત્રિય સર્વવ્યાપક વિષ્ણુ ભગવાન છે. તા સામાર સાગરમાં કુળતાં અને મેત્રાનાં પ્રાથમિન્દ્રોનું હિન કરનાર કાઈ ઉત્તમ સાધનવાનો 44L" ભગવાન નારાયણે જણાવ્યું કે, તે નારક! ધ્રાયોજ્ઞમ માસના મહિમા તને સંભળાતું છું. તે ગાસના સ્વામી આસાત પુરવાતમ ભગવાન છે. તે પાસ મા વત-જય-તપ-ઉપવાસ કુળ વગેરે કરવાથી ભગવાન પ્રસમ થાય છે. તારકે જ્યારા કે વ્યવસાય માર માસનાં નામ તાં જાણીતાં છે પણ પ્રામાણમ માસનું નામ હૈા મેં સાંબલ્યું તથી. તે ફૂપા કરીને મને તે મહસ ના મહિલા કહેા. તે વાસમાં શું શું કરતું જોઇએ હે મને જણાવે!" નારદ भुनिर्त दयन सांसवी क्ष्यवान नारापछ क्ष्युं, 'वे नावद' क्यादे भाववेट જામટામાં હારીને દીપદી સાથે વનમા रदेता हेता आरे भगवान था. उच्छ તેમને મળવા ગયા હતા. **બગવાનને** लेताल पांच्या अने दीपदाने बर्ख લાગી આવ્યું. વનમાં અનેક પ્રકાવનાં ⊈:ખસાત–ક્લેસર્થ તેઓ પીડાતા હતા. દીપદી પશુ તેનું વયેલું અપમાન મુક્યા ન હતા. બ મગવાનને જોતાંજ તેઓ કડી શાર્યાં અને કુમણ પાંચ્યોને अर्थासन अर्थया साम्या अने अर्थ्यन ને કહેવા લાગ્યા કે, ''દે ભજી'ન! સ્વ વરસે ૧૨ માસ આવે છે. . તેમાં રહેલા દેવા અને ભાતનીમાં પુરવાની पुज्ज-सेवा करवाधी प्राशीक्षांना वित-क्रमान्यु अस्य हें... मश्तुं अस्ति , क्रांत्

भं में विश्वासी अधिक भाष प्रतिक्षाकर्मा आया अधि अपने स्था बरान परे। तेने लेक्न नमा सेका ક્રમેના લાગ્યાં કે મ્યા તે! બલખાસ છે, તેમ (સૂર્યની મૃતિ થતી નવી, 🛋 ટર્બ તે વ્યવસ્થિત, અમેદમ અને શુબાગીમાં **વ∞ैत है. अ**श अधिक=भ**णमासना** સ્વામી વિષ્ણુ ભગવાન ભન્યા અને sदेश साञ्या है भारी व्य'हर ले शु**ल**— મી અર્ધ-કોર્લી રહેલાં છે તે બખાં સુવેષ આ પ્રશીજમ માસને મનશે, તેના नामधी व्यवत पवित्र करी व्यन्ते जार માસ્ત્રમાં તે કત્તમ મળા**રે**. નર્ધા મહિના તે! કાળ પ્રમા**ર્થે** ફળ જ્યાપનાર છે પણ આ ગાસ તેદ સર્જ કામનદમે. प्रसी करनारें।, कीव अपने बेह्सने માપનારા, સર<sup>ા</sup> બધના અને પાયાને धेक्त करनारी। भनशे, ज्या भासमां मतन्त्रभ पुरुष-अधित यह वगेरे क्रियाओ। करवायी कांतिधाम-आत्महत्वांन यह કુળતા અને જીવનના ઉદ્ધાર થાય છે.

ર્ધી કૃષ્ણે પાડવેલના મનતું સમક્ષાન ¥र्ध अने पुश्येत्तम अस्त्रतुं दत्तांत **७**वी. मधी कवाल्ड के वे पांत्रवे।! તમે દુખ્યરી પીડાના આ વનમા કરો છા તમારા હરવર્યા કીરવા માટ દેષ છે. એને કારણે તમે મયા પુર્યાત્તમ મામમાં લત-જપ કરવાનું ભૂભા છે. અને તેવી તમારાં દુઃખ કારિકલ વધ્યાં છે. પશુ તેમા તમારા વાકનથી માણસને ભાવી જૂલાવે છે. વળી આ દીપદીના તમે પાચેય મનિ છે! તેનું કારણ હું ન્નર્ણ હું

<sup>ાઆ</sup> કૌપદા પહેર્લા કેપણી નામના તપરવી ધ્રાસ્ત્રણની એકની એક પુત્રી હતી. તેનું નામ 'શુંરરી' રાખ્યું હતું. લેની મહલા હેને નાની મુક્યને મૃત્ય પાઝી કતી. એટલે તેના પિતા તેનું बारनपाधन क्ष्यता हता. तेना पिता એ તેને સાહિત્ય શાસ્ત્રમાં <u>ક</u>ુસળ ખનાવી ઉછેરી મેહી કરી `પર'ત પાલાની મુત્રી માટે કાઇ ચાલ્ય પરિત ન મળવાથી તે ચીંતાહર રહેતા અને તે દુઃખર્માને દુઃખર્મા એકોએક તે • મૃત્યુના ભિક્ષાને સપતાયા વ્યન તેવા त्थी कृष्ण् नेश्चीत करे भुरारे, , र.चेव કામાદર દોનનાથ' એગ માલતાં ખેડલનાં પ્રાથ્યુ છેલ્લ્યાં. પેલ્લાના આસ્વ ને ક્રેમ્પ રેતી નિસાધાર ખરેલી સંદરી મ્લાલમમાં ભે**ટલી રહી ફદન કર**તી હતી ઐવાર્યા દુર્વસા મુનિ ત્યાં म्मार्ग भदया तेमचे तेने ह्यू हे मेटा ! માનધી મં.છે માસે ધુરવાજમ માસ आपरी तेमां 🖸 धत-तप अरीय है। તારી ચનકામના પુર્ણ ઘશે. પરંતુ તે સુંલ્ડીએ હુવીસા ઋધિના વચનની અવગયના કરી અને અધિક માસ તા ખલમાસ 'અજાવ એમ ખાની પુરવેદ તમ भासमां क्षांत्रक क्ष्मुं निवे अने क्षांत्र ત્રં વેર તપ કરવા લાગી. શંકર तेना तपयी असन्त्र वया अने वरदान મામવાનું જણાવ્યું, સુંદરી એક્દમ

आधेर-पति आधेर" अभ भूष વખત કર્યું. સંકરેતેને પામ પતિ મળે એવું વરદાન આપ્યું. શંકરનું વરદાન સાંભળી સેવરી ગુબરાઇ વ્યક भने फेतानाः अपराधः समा **।**शी<del>रे</del> में इक्ट पति मापी भेग क्वेबा साम त्यारे स कर कदेवा धाञ्याः ते' पुत्रवेशसम् भाषानी पूला अही नथा तथा 👊 लन्ममां ते। तने 🕮 पति अगरी નિષ્કે. પથા ભાવતા જન્મમાં તને भाग भति भणते छत्। तारे। आर्थ रेल क्षेत्र नहिं." अध्यक्ष्म तेना नक्ष દેહ નાટ પામ્યા અને કુપદ રાભના चन क्षंत्रभाषा से भूती अभट **का** રોજ આ દીપદી. જ્યારે અરસભામાં तेनी साब्द झंडाप्र त्यारे तेवी आहे। प्रधार क्यी हता त्यारे में' तेने सहल કરી. ધુર્વજ-મમાં પુરુષાત્તમ મામ ાથી નથી તેથી તે હજી દુ.ખી 🕏 માટે તમે બધાં આવતા પુરવેત્તમ ગામમાં વતન્યુજ કરા તેવી હે તથારી बिपर असल्ल यस तमार्थ दुःपेर दुर કરીશ." ત્યારભાદ પાકરે ભુદાં જીકાં લીધોમાં કરતાં હતા તેવામા <u>પ્રશ્નોત્તમ માસ આવી વર્ષેઓ,</u> নমন্ত্র পথান বিধিধন-সর। করিব या प्रक्षात्तम-पश्यातमानं प्यान पश्ची પરિષ્યુત્મે તેમનાં ચૌદ વર્ષ પુરાં થતાં પ્રભુગે તેમને મહાભારતના કુદમાં विकय अध्यक्षी. •

આવિક વાંચક ત્રજા! વ્યક્તિક પ્રાપ્ત અથવા પુરવેત્તમ માસ સંભંધી પુરાણ मां भनेत्र क्षाओ छे. ग्रसक्स વાર્તાઓને પ્રાનની ન માનની એ 💐 श्रुदेर अभ छे. पश्चि ने वानीनिति। व्यातर्थन हेतु अध्या सिदांत छत्तन માં ઉતારી લેવેં। એજ અગત્વનું છે. रामायम्-अदाभारत अते ६८ असवी માં જે છે વાતાંએક છે તે નપ્રદે વસ્તીએની પાછળ ચાર વેદ અને ૧૧ ઉપર્વિષદોના ક્ષાયતી—સંત્રોતેઃ સમાવેસ થયેલા પ્રાહ્મ પ્રી- છે. ગ્યાપણે દિન મહિદિન ભા**લા**ક'ભરને वर्ध भक्त का पश्चि अपने अपने સિદાતને ભૂતી જઇએ છીએ. વેતેન कप-तप-पुला व्य भए एन्छिन કહ્યુમા રાખવા મ.ટ છે. મન અને ચિત્રને સ્થિર કરવા આટે છે. ધને અતી ચિત્તને ક્લિપ કરી આપણી વિષય-પ્રનિદ્દેષેલી છતી અહપા-પર્યાભા ને એોળપત્ના એ મુખ્ય દે<u>ત</u> ઢોના જો⊌એ. આપણી તાનેન્દ્રિયા–કર્ષેં: ન્દ્રિયે⊩મન–સુદિ અને વિનને છ્રતી अक्ष्यकामा स्वेता क्षाप्र-केष्<del>र-प्रह-शेक्ष-</del> લામ-મત્સવતે દુવ કરીએ નહિ ત્યાં સુધી આવી લત–તપ–જપ 🕻 પુજરી के.अ देख पार पडतेर नयी

ભાવાયુ માસને આપણે પવિષ भारू व्याप्ति क्षीके. तेवान रावे પુરુષાત્તમ મહસને પણ સ્વાપણે પરિત્ર गध्यक्ति कते वदायीलसंधमधीलक्व

શુક્રિણ ઇપર બહિત-ઇપરોપાસના-હત-ઉપવાસ-જપ-તપ દાત મુવ્ય કરી ''આત્મવત્ સર્વ સુતેષુ'' (માળી માત્ર માં ફું (પરમાત્મા) આત્મા કપે વસેલો હું) એમ માતી કઇને કપે જીવનની કત્નતિ મારે કપે કરીએ એન્ડ તેની સાર્પકતા

યાવસ માસની સાદક પુરવેત્ત્રમ માયુમાં પણ મહાભારત—ગીતા— ક્રપનિવદામાની ક્રચાએક લગેરે લગે તે ૧.મી. પુસ્તકાનું વાચન-અવસ્ય અને મનાત થાય એને પ્રગ્છવા જોગ છે. **અ**તપશી સુધીપમાં વસેલાએના જીવન तस् इष्टि इरीको काने आयोगावती શેવા કરી "આત્મારામ"ને પ્રસન્ન કરી જીવનને ધન્ય બનાવીએ. પ્રાપ્ટી भावता संसाधाल भाषा સમાવેલ છે. ત્યાં સ્વાર્થ છે ત્યા **ક**દી પણ સૂખ નધી, પરમાર્થમા-પ્રેરપ્રદારમાન્ય-સાચા સુખના દર્શન થાય છે, એમાં જરાપણ અતિશ્રેપોડિત ત્રધીજ, ભાષુજીએ ગીતાનાધમાં કહ્યું ફે કે "પ્રમુની અક્તિ શ્રીટલે ગાણી માત્રની નિ સ્થાર્થ સેવા." તન-મન અને ધનથી આવી સેવા કરવાની પ્રભુ! આપણ મધાને શુદ્ધિ અને રહિત અમા એજ પ્રાર્થના

ભુદાન યજ્ઞમાં

િલારના એક જયીનદાર, શુકાન શ્રુપ્રકૃતિન, પ્રણેતા, આચાર્ય થા વિનેજા ભાવેને, સૌચી વધુ એક હાખ એક્ટ જયાન એક આપીને, આધાર શુધાના લુકાનના વૈદ્યાર્થ તૈયાર્થા છે.

કાઇ પણ જાતની ધાક ધમારી કે દયામ વગર, સાચી સમજણ પુર્વક ખતે સર્લદયતાથી મળેલી જમીન જ વિતેશાજી સ્વીકારે છે. આ રીતે માનાર સુધીમાં તેમને આઠ કરે.ડે મેકર જમાન એટનાં મળી છે આ એટ માં મળેલી જમાન તેઓ ભૂમિનીન મેનુતામાં વહેંગી આપે છે.

### 'ઇન્ફિઅન એાપિનિઅન'ના એજન્ટા

#### ભેદાનીસ**ખગ**ે:

પી. જીવસુલાક ગાપાળજી, દા, થી સંસાર ધર્મ રદીડ, ન્યુટાલન, રૂમ નંબર ૧૪, અથવા ગીતા મંચન દેર થી. ધીરલાક પી. નાયક, ૨૯ જીવન શાધન (ધી કમોશનર રદીડ. મળવાનું કેક

#### કેપદાઉન :

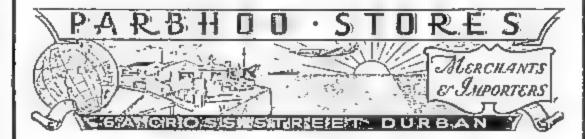
થી. જો. હી. ગાવડા, ૧૦૨° મેન શાહ, મેહે.

#### ે પાર્ટ એલીઝાબેથ :

•ી. ખી. સમછ, ૨૮ નેવસન સ્દ્રીટ ■ને ૧૫ એલ્સ્લી સ્ટ્રીટ.

#### હિંદ લંદન :

થી, એવા કેરી, ૧૦૧ સેંટ જ્યોછીસ રાહ,



## રસોડાનું રમખાણ? ફાન: ક્રાન્ડ

સન્તૃત...ધ્મ…ધ્માક...! કરતાં સુરેશે દેખલ ઉપરથી થાળી, વાડકા ઉકાળવા માંદવાં, અને તીત્ર સ્વરે તકુકપા; ''આટલા જમાના મધેર અને તારી રસાઇમાં કંઇ ઢેકાલુંજ નથી! આ કાળ કુસુલી, આ અલ્લામાં કાકરી, સમર્યા કાકળુ...''

સરલા, ઉપ્ર સ્વરે જ્યાંત કરતા બેલી; "હવે તેમ હું તમારાથી કંટાળી છું. ત્યો આ તમારી દીપ્રરી પંછી અને પાલી, અને હું આ ગાલી…"

એટલામાં સરલાની નર્ણદ, કુસૂમ, પડેાશમાંથી આવી પહેલી છે. ''શું થયું છે આબી, કહે. તેા ખરાં?''

"જાઓને આ તમારા ભાષ્ટ કામની ઉતાવળ એવા—તેવા માલ લાવે અને પછી રસાઇમાં મારા વાક કાઢે! અર્પ કાલે લાળ લાવેલા તે સાવ જાની હતી, અને હવે કહે છે કે સ્વાદે દ્રણેલી છે. ચલાના સાંદર્મા ત્રીણી કાકરી હોય તા પછી લક્ક્યામાં આવેલ તે કે ''

કુસુમ : "જુઓને બાઇ! આમ બાબીને: વાક તમે હરઘડીએ કહાડા એ ઠીક નહિ. હમારે તાં પણ અગાઉ આમન પ્રતિદીન રામાવયુ-મહાસાવતનું યુહ થતુ હતું, પણ જે દિવસથી હમે કરવનથી, પરંભુ સ્ટ્રેક્સ ને સાંથી માલ સંમાવવા સાહ્યા, તે દિવસથી ઘરમાં સુલેહ થઇ અઇ. એમને સાંથી ચેરકપા માલ, તે પણ કિફાયત સાલે, અને ઘણીજ ત્યરીત અતીએ મળા રહે છે. ઉપરાંત તેઓ પ્રત્યેક આંધીવડું-કેઠાળ-કરીયાણું-મર-અથ્યુ હવાએન-લાબ-પુલ્લ સમામાં, વિ. રાખે છે, એટલે હમારે કાંગી ચીંતા કરવાનું રહેતુંજ નથી. ફકત મે પૈનીના સ્ટામ્ય મારી પત્ર લખ્યો એટલે નિષ્યિત!"

— હમારી મો-એલ્-ચાજ, પ્રાઇસ લીસ્ટ માટે આજે જ લખા —

#### નવા પુસ્તકા માંઘા સાહીત્ય દિલ્હી ડાવરી \*

કીશાવલાલ મશરૂવાલા કૃત સંસાર ધર્મ ક ગીતા મંઘન છ છવન શાધન ક મળવાનું કેશવું આ ઓરીસ

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#### સાહેટીસની સફર

િંદના પ્રાપ્ય છવન વિધે લેખો સવાસ જવાળ કરે આ પુરતકમા સાક્રદીસના વીચારા ક્લોપ્યા છે.

ક્ષમત શી. રુ—દ. આ ઐાક્ષીસેથી મળત્રો.

		બે	자	વાડીકે પં	ચાંગ		
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	목처럼	•ীং	1 <sup>2</sup> 3		शहे. क्रमी	b. Al.	j. 3î.
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aril	12	122	4	3	16	5-10	¥-84
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면박	見製	41	ě.	1,9	2.2	1-32	¥-81
ध्य	₹.3	30	10	4	4.8	6-13	र्भ⊶३।
ग्रुक	5.17	7.0	11	6	3.4	1-17	4-44
यती ः	3.8	10	13	10	3.5	1 -5 N	4-44
₹40	3.5		48	11	રહ	1-21	ય–રહ
સે.મ	519	- ,,	٩a	14	3.6	1-20	4-21
अंभग	3.€	14	38	6.8	3,6	1-26	4-31
194	3/2	1.1	14	18	89	1-34	4-21
ગુંગ	30	વદ	7.	1,11	1	1-3+	4-31

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भानची भ'डीधेरें। (केंद्र १६० पितीनी भारत ह्या)	. 1	•
अल्लाह (अंध देजीम देवन हेत्रना पुरतानी अनुवाद)	- 6	٠
कारशाबदी (दास्य २सथी कारपुर ने।वेद)	ч	
ભાલ એમણ (ર. વ. કેશાઈ ta)	W	
હૈક્કિ ભાગવત (તાનાલાઈ લક્ ફેટ) શેમદભાગવતની ક્યાએડ સોમાયાઆરેક (૧૮ મહાન તરનારીએતો ક્રક પરીચય)	15	٠
• યદાખર સહેતા	4	•
सल्तीता करिया (नवदमार्थ शांक) ज्ञान शांचे व्यानी		
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न'ह्यायका क्षया (पुन्तर में दरलातर)	Cr.	4
भानपीनि अवध्य (पन्नातास पटेस)	LW	
બાળ સાહિત્ય		
लबस काने व्याहरू (१५७ वार्ता)	1	4
श्री'स डेंश केल कार्यस्थी बरधुर भाग गार्वी	3.	
1 1 4 4 4		

મળવાનું ઠેકાણું

## 'INDIAN OPINION' P. Bag,

Phoenix, Natal.

## નવલ કથાએ। તથા દુકી વાર્તાએ!

4 7 4 7 7 7	ુપાલ ફુ'લ્લા (લ'કોસ મંદ્ર) સ્વાલીકાઓ (ગ્રેપાલી) સ્વાસી ક્યારેલ (ગ્રે.) મળેલાજીય (ગ્ર. પટેલ) સોર્ગ્સાઓ " સાર્ચિક સાચી " સ્વાસી સાચી ક સ્વાસી (સરાળાજી) મળાલા ,,	
1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1	માત્ર જીવાય (સ્તાન્યનાથ કોલેટર) માર્ચ પ્લાનિય માન્યુપ ત્રેલ ભીંદુ માન્યુ ભિગાવનું માન્યુ ભાગનુ લે દેશની મેદલ પારી દેશના સહપારી દેશના પર્યા	
	મ <b>લ્</b> યું પાલ મધુશ વાત	

## ઉચું અને સારૂં સાહીત્ય

वानी क्षां (अन्या संथव) इमाशास्त्र नेशी अतामाधुरी , म अतुरेशाहः स्वयम वशा (सुनशी) (नवस अथा) सहीरोनेर साहेश (मार्थों न्यना स्वीर) भणवानु हैशाहः आ नेश्वीस श INDIAN OPINION, P. BAG.

\_\_\_\_

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भाषी सा नाः पार्थः पुरुषादेशिः अनुवादः
धानिश्च भाषाः
व्य क
भाषाः भाषाः
व्य क

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### વાંચવા લાયક સાહિત્ય

स्तितः पीद्या से कावी कावी (दर्शक)
भीतः अवसन (चिनेका सारे )
स्तितः वक्ताकार्धने-कापुनः प्रतेतः
का-कापुनः दिवाः कापुनः प्रतेतः
का-कापुनः दिवाः कापुनः प्रतेतः
का-कापुनः दिवाः कापुनः प्रतेतः
का-कापुनः दिवाः कापुनः प्रतेतः
कार्तिनः (भागिक)
स्तितः विवेदन (प्रतिकाः स्तितः)
स्तितः विवेदन (प्रतिकाः कापुनःवाः)
स्तितः विवेदन (प्रतिकाः कापुनःवाः)
स्तितः विवेदन (प्रतिकाः कापुनःवाः)
स्तिवाः विवेदन (प्रतिकाः कापुनःवाः)
स्तिवाः विवेदन (काप्तः क्षितः)

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## ંડી. ખી. મોદી એન્ડ સન્સ

કરીયાસાં, ગંધીયાશુંનાં જુનાં વ્યાપારી

દેશાં હૈર ઐાઇલ, મરી મસાલેક વીગેર દેશી ધરની ઉપયોગી અનેકા અનેક વસ્ત્રઓ હમેશાં સ્ટાકમાં મળશે.

ઈન્ડીલ્વન અને ઈર્લ્લીશ શ્રાસરીનાં સ્પેશીયલીસ્ટ સ્વેબર્યની જુનામાં જીની મીઠાઇની દુકાન.

''ઈન્ડિયા મીકસ મસાલાં"નાં <sub>વેન્સકેકચરરેડ</sub>

## ધી ન્યુ દિલ ખુશ-સ્વીટ માર્ટ

, મેનેન્ટ: પ્રાથમિક લાધાનાથી મહીધારનાવા.

દરેક લાવની મોઠાઈએા, શેલ્પમાં ધીનો તૈમજ મેલા મેવા, મસાભાષી અમે બનાવીએ છોએ.

અમાર્ય વખવાએલું સુરતી ભુસું શેવ, મમરા, માંઠીમાં, લાછમાં, પાતરા વિગેરે કરદાજ તાળ' બનાવીએ છીએ.

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देशनः ३३-२६५९

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No. 17-Vol.-1.1 FRIDAY.

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#### A Declaration For The Increase Of Sight Among The Peoples Of The World

The above is the title of a meditation on I'salm 67 weitten by Phelps Putnam and appearing in a volume entitled 'The Modern Reader's Bood Of Psalms' which was published a decade or more ago but which only recently I picked up by chance on a second hand book counter. I commend it to all as an exceptionolly fine collection of translations of or meditations based on the 150 fraims in the Peatter. Such authors. as Auden, 7 ristram Coffin, Louis MacNetee, Padaute Colum, and Sarah N Cleghorn are nichided felt the Meditation on Psoim 67 so appropriate to the New Year and the time in which we live that I copied it.

"Let us declare that we are the men

And that the weight of seeing is among us

The nations will be sane using our thoughts

And our words shall penetrate beyond our gans

We free upon the edge near the lordly lands,

And the world shall eat the hornest of our ninds

A. J. Muste, at Audubon Avenue, New York 32, N.Y. January, 1953.

## Support Of Our Cause

TE receive many letters in support of our cause locally and from overseas. One from the United States just received is so full of love and sympathy that we cannot resist the temptation of sharing it with our It is by Mrs. Helen Le Cheminant.

"Although I never had the provlege of seeing your wonderful father I honoured and loved han through reading things written about and by him. .. . He was the "greatest man that the world has known for centuries and centuries." wonderful to have fixed in the world the same time that he d d.

There is only one way that the world can continue to exist and that is the way of love and non-violence. The human race must come to know this or it will not survive and while it must seem very discouraging under present conditions in South Africa you and all of us must fight on for what we know to be the better way. We honour you for carrying on your fathor's work. You must have courage to continue. I'ven if you knew you were doomed to failure you must continue for the ideas and the spark must live!

I love Ind.a. Though I have sever been there in this life time, I am sure I have in a former incarnation. I feel such an affinity for the Indian people that can only be explained in this way. I wish I could help you. Please know that you have the best wishes of many here and that we are doing what we can to spread the idea of true brotherhood."

Here is one from a lady in Capatown

"..... It can't be wrong to resist unjust laws as Christ told his disciples they would be brought before magistrates and judges and all the Masters defied the laws. ..., I fee! a brute to live here in security and comfort whilst others are suffering. It may interest you to know my spare room is kept entirely for non-Europeans. I have just oftered it to an ejected mother and buby (Coloured). I can't give much but will do my utmost if there is any way I can help to ameliorate the condition of Afric ws . It is encouraging that the South African Liberal Association is being sponsored by so many Capetown University people. Our hope for justice is in the young who have a sense of justice and are willing to be The older Europeans can only think in terms of self-interest. adventurous. They won't see that our interests are bound together. The Bantu and must despise our Caristianity, which does not attempt to meet the ព្រៃជាជាពន social needs of our country. I assure you of my deepest sympathy with all oppressed races. The way they have kept to non-violence in face of so much provocation is amazing."

## INDIAN OPINION

FRIDAY, 24TH APRIL, 1953

#### What Next?

Party has won the election with 91 seats in its favour as against 57 for the United Party and 4 for the Labour Party. The Nationalist Party has a majority of 30 over all parties, including the three Native Representatives in the House of 159, whereas in the last election it had a majority only of 13. We were not at all surprised at these results since we had not the slightest doubt that the Nationalists would win. We would have been surprised if the United Party had won.

With us non-Europeans it is a case of "better an enemy, we know than a friend we do not know." The won because, they were frank and straightforward and had a definite policy, right or wrong. They meant what they said and was on their side, The the bulk of the Englishspeaking people, were hypocrites. They had no defithem about the entrenched clauses in the Constitution dangered, not how the non-Whites were faring. They did not stand even by the old Cupe policy of "equal rights for all civilized people," Had their own interests not been jeopardised and had the non-Whites alone been affected they would have stood

O the Nationalist squarely with the National

Frankly speaking this country is doomed to destruction because of the atter hypocricy on the part of the English-speaking people and otterly narrow nationalism on the part of the Afrikaans speaking people, who honestly beheve that the non-Whites who represent five times the Union's population are destined to be the "howers of wood and drawers of water". of the White man. All this is against the principles of Christianity on which their policy is claimed to have been based and against the principles of all religions. If there is a God no country in the world Nationalists have with such a policy can survive and history teaches us that some has survived.

There are dork days ahead of this fair land did what they said. Truth blessed with all the resources one could desire. United Party, who form If those resources were wisely utilized there is not the least doubt that this land would be like a heaven nite policy. What hurt on earth, But because of the selfishness, greed, false pride and power-madness was the way their own rights of a few, who are out to and interests were being on- crush homanity to satisfy their own evil desires, it is doomed to be turned into a hell. That in a nutshell is our reading of the whole situation in South Africa.

What, in the circumstances, are the non-Whites, who are the victims of this oppression, going to do? That is the question which confronts them. Are they going to fear the tyrant and submit to his will, or will they fear God and submit humbly to His law with faith in Him. Who alone Is the Creator, Protector and Destroyer of all living things on this carth? Let us not lose our heads with the tyrant, for he knows not what he is doing. In his light he believes he is doing the right thing. We who claim to know better and believe that he is doing the wrong thing, may not give way to hate and resort to methods that he is employing against us, but have pity on him and firmly refusing to bend to his will gray to God for His mercy and wise guidance. That is the essence of Passive resistance, which is based on absolute Love, Truth and Non-violence. time has come when we shall have to bear the Cross as Christ did, drink the cup of poison as Socrates did, embrace the burning pillar as Pralhad d.d.

OPINION

Be it remembered the Nationalist Government is now fully armed to fight us. We are doomed unless we arm ourselves with a superior. weapon. That weapon is non-violent resistance. But let us also not forget that the our future plans wisely,

successful use of that weapon demands a very strict code of self-discipline. Unless we undergo that the weapon will not work. If we have mastered it it will never fail us even under the direct circumstances.

We do not think we should engage ourselves merely in violating laws to court arrest. A great deal of constructive work needs to be done among our people, such as educating them to give up all evil habits such as drinking, gambling and many other social evils, to become selfreliant, which they can only do by reducing their requirements to the barest minimum and to lead clean and honest lives. The leaders will have to begin by teaching themselves many of these things so as to set an example to others. If they think that these are things of no consequence and that they are at liberty to lead a licencious life with no self-restraint, we fear they do not know the rudiments of "Satyagraha," (Force of Truth) which is the true meaning of "Passive Resistance." We must therefore not take any hasty action but think calmly and make

### NOTES AND NEWS

Why There is Racial Strife

HE Inliawing letter under the coa-de plums "An African" appeared in the 'Natal Witnem' dated April 21:

Sir,-One afternoon I got on a Corporation bus opposite the Colonial Building in Church Street to go to the Railway Station. As I sat on a near at the back a young European genileman prdered me to sit where he felt I should sit. I use these bases eight times each working day. I always use the seats for Blacks. I stand when there are many White folk. I do so of my own volltion. New Sir, bas a passenger any right to command snother

passenger to sit here, these or anywhere? The conductor we doing his work, I was in our of the three sexts at the beck-There were no White folk there, so I was puzzled indeed. I gave up going to Durbas. Rather I got off near Chapel Street and went to the acate church to pray for our country. I am sixty years old. I was cushing from a church mooding -I had a lot of self control, but it leaked so dangerously I had to roth for a fresh supply-There was peace in heaven until an angel was setting Later there was war, On the other hand "God highly estalted His Son-and gett

#### INDIAN OPINION

Him a pame which is above every name, that every knee... in Heaven and Earth ... should how ... and every tongue should confess that he is Lord." It it impossible for White folk to earn respect for their civilisation by being givil to civil fellowmen interpretive of colour? In it my fault that I am as African—and not a European? Tell us now, please Sir.

Commenting on the above the 'Natal Witness' wrote:

"An African correspondent, who for reasons that are perhaps abvious prefers to remain Annaymous, draws attention in out correspondence column today to an incident which is ushappily all too typical of the things that occur among us in the day-to-day relations of the different euten . . . "We are always bearing that if the non-Europeans wish to be respected. thry must earn respect. It is as well to remind ourselves that the same principle applies to the Europeans, Our position depends on the last resort not on force or superior abilities. but on the respect that we can commissé. We can only tentious to command at if we deserve it "

#### Non-White Opinion On Elections

A campaign to try and achieve rights for the non-Europeans would be carried on, said a statement on the general election, inmed in Johannesburg by the executive committee of the African National Congress, the Fraschise Action Council and South African Indian Congress. The aim would be to try and bring about the repeal of Acts which discriminated against non Europeans, the statement said. Explaining the statement at a Press conference Mr. Albert J Lutbult, president-general of the African National Congress, said that the campaign would always he nonvrolent, "But just what form it may take from time to time, I cannot pay," Mr. Lutbuli said. Arbed why there had been no shvious activity by non-Europeans during the past months, Mr. Luthali said: "Round about November, there was a Government Proclamation which made certain things Megal. Parliament later persed the Public Safety and the - Criminal Laws Amendment Acts.

In the light of that fact, it was necessary for the organization to take stock of the situation. It meant atudying our programme and the new situation to adapt our plans and to see what we could do." Mr. Luthuli concluded: "I have hope and faith that White South Africa will one day att teason and give the non-Europeans their rights," The statement also said that for spite of the larger vote in favour of the Opposition, in effect the White electorate as a whole had voted for the Nationalist policy, because the Opposition also stood for the fundamental policy of denying to the non-White people full democratic eights, and its belief in ecgregation was contournt with apartheid and White dom nation,-Sapa.

#### Central African Federation

The Southern Rhodesia cleatorate has approved the principle of a Central African Pederation. Three areas which opposed the federal scheme were the farming districts of Gatooms, Sclukwe and Port Victoria. Africans well refuse to stand for election to the Federal Parliament if Central African federation is "forced through" against the opposition of Africans of Southern Rhodesia. Northern Rhodmin and Nyasaland, Mr. Jorbus Nicomo, an African leader in Bulawayo is reported to have said, Mr. Nkomo was one of the delegates to the recent conference of African leaders from the three Central African terefiories, at which federation was discussed

Mr. Pepner Benckway, British Labour member of Parliament, seconding to a Sapa-Reuter's mersage from London, said, "the Pederation plebiscite m a disastrous decision. The fact that 50,000 people in Southern Rhodesis, of whom fewer than 1,000 are Africana, should decide the fale of 6;000,000 Africant is a sufficient comment on the underpocratic character of the decision. We must face a as annuals lever to solution the three Central African territories," Mr. Brockway said that be boped "my African friends there will follow the line of nonviolent remumber, of which they have received an example from South Africa, rather than the methods of violence and terrocomwhich have been followed in Kenya."

## Outstanding Academic Outstanding Academic Outstanding Of A S.A. Indian

Indians in South Africa will be proud to know that Mr. D. Besseru, one of their brethren, who had obtained his B.Sc. and M.Sc., with honours at the Fost Hare College, where he lived at the Anglican Hoarel when the Ri

Rev. Bishop Ferguson-David was in charge, has been elected a "Fellow of the Zoological Society" in London. He is now working for the Ph.D. We very beartily congratulate Air. Hisself on his outstanding achievement and wish him every success in his future undertakings.

#### DEMONSTRATION IN AMERICA ON ELECTION DAY

(From Our New York Correspondent)

& a demonstration of support for the non European myjorly who had no voice to the react elections in the Dalog, representatives from other parts of Airion foined 'Americans for Bonch African Restaurous' in plaketting the difference of the Booth African Consulate, CAS Meddleon Ave. at 3 p.m. on election day, seconding to a statement by George M. Hauser, Egerative Secretary, Mr. Robser also noted that April works the Bret appiversary of the languages of the non-violent resutance by col-Estopean begenizitions in their struggle to gen const righte. Emergency measures simed at prophing the movement were passed repeatly by the South African Perilement and a letter from a bigh cificial of the African Retional Congress thus describes the present mate of affaire.

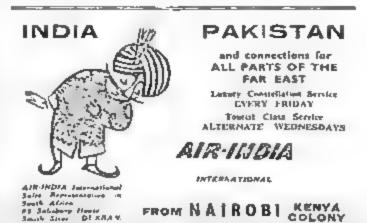
"... You will no doubt he ewere by now of the fact that this Government has by resent legislation given itself such wide and unlimited powers over the note of individuals and organizations that practically any set sould be deemed an offence if the Poisse so wish it. To give yet an example

two local man have just been arrested for convening a project meeting during the course of which prayers were said for our national organization.

"We have good reason to believe that mail is embloated to secularly. One is thus months to write you as freely as one should have laked to. But please be re-assured of our great indelitedrens for all you have done..."

#### Leader Of African National Congress To Give Final Address

The drive to galn appoint in this country for the "Nonviolent Resistance Compaign Against Unjest Laws" on imported in a meeting on Wednesday, April 22 at 8 P.M. at the 8t-James Prestylering Church, 400 West 141st St., appanneed Bill Barberland. "Accretioner Bonth African Resistance' public relations director. The selasigni speaker at the meeting was Dr. Z E. Matthews, Africag National Congress Isades, who spoke on the South African elections and the resistance dempalgo. This was one of the Real public addresses by Dr. Matthews before he returns to South Africa-



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LIBERAL PERSPECTIVE

### BRITAIN 1832-SOUTH AFRICA 1953

#### A COMPARISON FOR EUROPEANS

By C W. H. GELL

Reproduced\_From 'The Forum' (Johannesburg)

BY as meson hold the Nusionalists along responsible for out present racial predicament. rhough by applying the doctrine of the branksp with relentless dogmeinm and a certain militant arregance they have brought un to a crisin that has been long maturing. When 'The Stat' prote on February 18, "it is no doubt more that at some time in the future all political parties, will here to ask themselves what political arrangements they penpore to make to meet the needs of a multi-ratial rociety." it was moneyeded to poor out that this problem confronted the Nationalists quitt as much as the Opposition, I only quarrel with the words "at some time in the future " By all the signs and parteers, by all the confessions of estelligent men who have no remon to countal the truth of what they see, the time is upon m now For, before the attitudes of the various races barden beyoul the passibility of honourable compromise, we have to choose between force and consent. The questions we have to mit in mberber we are to commit ourselves to the defence by all possible means of our present privileged position with all the contequences of civil strife and rect way that may exists; or whether we shall make an effort to so forward to a South Africa commanding the willing sevent ted loyalty of all race groups, because all are allowed to partsrepair in the direction of its higher 2d Streethesh Loss land levelum The tands of sea European parience and goodwall are fast running out upon our antwer.

If we decide for the first tionese, then our present political bet-up will serve the purpose edmuship, though we shall have to increase our defence and police alletments as we go along and tighten up the Swart Acts. But if in our hearts a niguificant Comber of us opt for the second oftersative, we shall encounter the sense of the ulty of politicisms transuing to mislead the waverter by preaching on their lawest from. Teday we learn of our real profesament from "greexpoutible" Churchman, incellertuals and (if we will lixten to them) non Europeans, because these gentlemen do not have to face tradbeen arriendes at the polis. But IN Wated to votes must politicians

are enzymably realists. Dr. Maton has told us that it does not pay any party to attempt to schieve the impossible and most point mans set their sights a good deal lower than that. They, therefore, conceal the immense sacrifices we shall have to make in defending our privileges and harp on the risks we would incur in trying to share them with our onn Eurapean fellow-citizens. And the victous girele of politicisms and voters egging each other on to duregard the tenions origing outside the Whote community and threatening it will quatione until it is broken by the force of circumstances or we have the wisdom to make our politicians ersponsib' if the polls to at least som Ill section of edw cated non- conesn anision. The unreslity of our politics at this gravest bour in South African history is largely due to the MULTIPLE SERVICE STATES OF CHE franchise.

#### Historical Analogy

There is a marked hitsorical analogy with the state of Britain in the years between the end of the Napoleonic Wats in 1815 and the Great Reform Bill in 1832. I know there are imporeased forences; but the similarities are striking, particularly the mentality of the relief classes.

That was a time, like our own, of gerat international uphravals dominated by a continuously revalution and its idealogies. To be called a Jacobin in England in 1820 meant much the same an being ested a Communist here today. England had more or less completed ber Agracian Revolutrop and the enclature mavement of the late like century lead prested a landless problemariat rather at our Native Land Acts have done. England was, moreover, in the middle of her Industrial Revolution, even as we are today. She knew all that we know today about the drift to the tewes, the shortage of urban housing, the squaler of the jadustrial alumn, the over-reprecentation of platteland interests at the expense of urban and indastrial enti-Tiplic many hand-caps, education and higher living standards were creeping in among the lower classes and ereating a demand for better sac il aud economic opportu n see It was thus a period of

almost continual civil morest from the Luddie movement, through Peterine and the Six Acts which treed to hold the position by repressive legislation as the Swart Acts so today, on through the configuration of Bristol to the Chardists, Let use quote Dr. G. M. Trevelyan;

"In lower and country every person in authorny in Church or State seemed to be in league with these employers against the pase fel. our non-Eura peaus), they had no it homes to speak for them; they had no franchise on central or in focal government; they had on legal means of trade organization to make their numbers felt im alie tabour market Unfortunately the weiges of Waterlow (like their successors at el Altracia) were less happily inspires in dealing with the circa that now conferned them to to m They had no economic political remedy to propore except the neverest form of

Riotein in British were thied for high treaton (on South Afri-CM activities and Maritumey Communicat"), printers and authors for sedition (the Guardian) suppressed without trial and lack of nafeguards in the Swarts Acis). Habeas Cerpus suspended (Jeten i in we frout trial tonifer the Swatta Ac a) public meerings prohibited (34 in most of our lacstings), The British Gavernment of 1819 approved of the cuthless suppression of cluting Without enquiry, as our own him recently danz. In the 1820's the Bri ink criminal law was ut lost teformed in the teeth of opposition which lorecast (quite incorrectly) that the abalition of the death penalty for over a hundred uffences would lead to widespread lawlessness ("the nigger only understands ibr lanh"). In 1830, on the eve of the Reform Bill rinting agricultural Jabourers de manding a wage of 26 a day were ravag ly punnited, three being hong and over 400 deposted to Australia. It all sounds mutte madeen, doesn't lil

#### Rival Factions

During all this period the Bratish political parties, like our over today, were concerned not with the basic causes of so much decontent and frustration but we be their own struggle for power, They did not stand for dittact ideas and national polices skey were merely two rival factions disputing the postersion of power. the 188 and the nuts. What Trevelyan said of Bretain and the countries of Europe has a very familiar ring to us: "The Powers did not represent the peoples and the States did not represent the tacts." Da the eve of the Refmor

Bill the Duke of Well-agron with a disregard for pointeal realiser as every and complete as easy South African politician today decuted "The typice of expression posteriors the full and entire confidence of the country."

But fu fact it was not so. For thirty or forty years reform of the British franchite had been actively convacted in order to base it more broadly and make it more representative of the new industi ) mil mil in elever. But, pu 10 5 " & Africs, it liad depended no . tra pachamentary agitation by Cabbett, Hant and the champront of unorganised labour bettong with the sympathetic support of the Evangelicals against the privileged upper clarges extrenched in Parliament and middle class apathy wa situation not unparattelied here teday. And the arguments with which the appanente of reform justified their stilled were very reminutes of those used against extending our francisise to non-Europeansspening the gates to "a flood-tide of radicalism" (1), too ignorant "barbarous and uncivilized" le. by entrusted [ (1) the term derived from those who demanded a "radical" reform of the fearchise ] with the vote. Even so lare as 1866 (just before the Reform Bill) Robert Lone op posed any further franchise ectention because of "the mural and intellectual inferiority of the wage-careers" and his meautious sloquence on this interesting theme roused the same port of reaction from those whose selfrespect had been affconted as contemporary herrenvalk admonitions do in South Africa. William the lifetime of many of up similar objections were made against giving the vote to British women and led to the not very passive activities of the suffragette move-

But in the winter of 1830, menediately after the leng Duke's monumental mis-atatement, a combination of causes brought in a Government which praferred constitutional reform to cavalution—the return of bad economic canditions (which we have so facevoided), the violence of working class despair (of which we have anly had premon tions), the gravity of middle and upper class fear of a social oprising (which clearly inspired bi partisan gun. port for the Swart Acts), the belief (which we do not yet share) that it could no longer be averted by mere repression, and the example of a peaceful eversess revolution fiz France in 1830 unaccompanied by social disorder. and administrative collapse (such as her occurred in India, Nigeria, the Gold Coast, the West Indies.]

( To be Continued)



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## London Leffer

From Our Own Correspondent

#### CENTRAL AFRICAN FEDERATION

THE House of Lards debate on Central African Federalion on April 1 was followed with great interest by people throughaut Beitain. After dintingutibed speakers from both sides of the House had discussed the Federation Scheme, the basic ideological factors were raised by Lord Addrogton, "Federaling or nor." be and, "unity is still the most viul inue. In Southern Rhodes, a there are two most hopeful aigns wand I would emphasise the word 'hopeful.' The first is that miny Europeans are coming to see that there must be contact and consultation with the Africans en a new level and in an almosphere free from suspicion and fest. The second is that African leaders are beginning to take the initiative themselves in working pat the ideological strategy for Central Africa."

Lord Addington reported that "from Africa alone 90 leaders from 12 different aceas have been to Caux in Switzerland where this ideology is not anly taught bet lived and caught." Among them had bren Mr. Godwie Lewanika, founder and fiest President of the Northern Rho desian African Congress, who on his return arranged the first sound table talks between Europrant and Africans. Speaking at such a round table conference. Mr. Rove, the editor of the Binto Mirror' In Bulawayo, relo erabeal lemmitan tede barren the European and African trade pagon organisations were for the first time planning together to faffgepee the greatest number with a positive idealogy."

"I suggest," concluded Lord Afdington, "that there are thus firm grounds of hope for a solutice, both of this particular problem of Federation in these three termories and of the wider problems of unity and race relationthins in Africa and many other puts of the world."

Miss Peggy Metcalfe, a Civil Servant, said: "The problems at s conference table are ofren not as difficult as the problems around the tible. In MRA we have a eral and vital chance to bring a Falerion to the divisions and fruncations of the world,"

From Finland came Miss Kirsti Hukkarainen, a factory worker, who twice lost her home in the war." I have been prepased to die for my country," the declared, "but I did not know how to live at peace, I wax looking for something so big that it would make a new world possible. In MRA I found it. Applying that idealogy in my own life has cured all the despess wounds in my beart."

Mrs. McArthur Holman, who had recently returned from India, summed up the thoughts of the women present. "If we want a eafe world for our children and our children's childeen and for our own old age," s'as said, "we must give everything now."

#### A Lead From Management

In the Digbeth Institute, Birmingham, where the workers' meetings have been taking place during the great strike in Auntin's Motor Works, a meeting for scade unionists, mainly from the motor industries, heard industrial speakers on Moral Re Armament

Mr. John Nowell, General Manager of the Camden Tannery in Cheshire, and last year's President of the British National Association of Cut Sole Manu facturers, spoke on revolutionary change to industry and the

"Mora. . Atmament is creat ing the rust, red teamwork of men set free from their fear, baren and resentments," said Mr. Nowell, "It means change for us in management." He told how he had apologized to the trade union leader in his factory, and then ad osted all wapes on the basis of what was right. A Works Counell jointly led by management and labour, had been so successful that a well known revolutionary leader from Europe had commented. "Here I have seen my boyhood's dream fulfilled. This could never liapped under Communism. You men are free-I see it in your faces."

#### The Healing Of The Nations

Women from many countries thronged the Cowdray Hall,

London, recently to hear evidence with the challenge of what is right and not who is right, The meeting was called by the well-known zetrest, Mitt Lena Ashwell O.B.E. (Lady Simson) and Miss Hilda Pocock, S.R.N.

Lady Simion and "Moral Re" of a world force active to over 60. Armament is the most powerful countries, and to be presented and vital instrument God is using today for the uniting of the nations." Miss Poreck told the sudience "I went rate nursing for the braling of peoples' hodies: I am in MRA for the healing of the nations,"

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#### THE HYDERABAD CONGRESS RESOLUTIONS

Two of the important re-55th sersion of the Indian National Congress held at Hyders. had (January 17 to 19) are storeduced below.

#### Foreign Policy And The World Situation

The Congress views with deep essens and grave soxiety the ever growing tension and the deepening critis in the relations between the Great Powers who have aligned themselves in rivel Power Block, engaged to a "told war," and poised to etrike with their unprecedented proved might, aver mounting to greater dimensions and inleading, a threatening destruction to themselves and to the cest of the world,

While nations and governmeets are not seeking war and the peoples of the world, iucluding those of the countries le the rival Blocs, enmestly desire peace, the accumulation of the cace armaments contions. The campaign and the psychology of hatted and dutrest and the acceptance by the Great Powers, as the basis of their policy, that preparation for large scale and total wer pleas can lead to the preven tees of war, have resulted in grave, incalculable and present rish to world peace. This has rendered the desires of the timese people for prace not only imflective, but las isenemyly formed the exceds of extient and peoples to the sociplance of war preparations M Beckenpy and war itself on almost inevitable. Thus their Doughts and minds are ottentated in the direction of war,

Uncersing endeavour should be made to bring about a thange in the opposite direction, treating a climate of peace, and a change in the approach of nations and govtraments to may another, and as between groups of them, in the direction of reconciliation rather than conflict and power frouping, so that the great objectives embodied in the Charter of the United Nations and its original purposes may to attained, and war prevented.

To this end, greater interthough and freedom of interenerg between nations, particalaly between those who now bland separated by the 'cold wer and by other conflicts, spend pe accontategi hteprenire and positive action to tringabout a degree of dirarmament, and Castation of hostile propagands and of campaigns

al bate and suspicion, is necessary; and definite instantives should be taken to resolve at least some of the outstanding inues which stand dendlocked to world affairs. The broadening of the United Nations Organization by the admission of States whose applications have been pending for many years, and the representation of China being regularized by the real Government of Chies taking its place in the United Nations, are essential first steps of grave wigeocy.

The Congress appreciates the considerable achivements of the United Nations Organisation in the social, economic and hommitarina fields, even though they full far short, measured against the needs and distress of maskind on the one hand and the potentialities of the cartle and the advance of human knowledge on the other.

While recognising the advance made is the colosial field during the past few years towards the liberation of subject peoples and for their wel fare and progress, the Congress is of opinion that this is insucquate and deplores that some national movements for freedom are being forcibly suppressed. - Colonialism, inevolutly accompanied by race batted and conflict, exploits. from and international rivalry. is a continuing cause of war and human misery, and should be unded

Caugeest records its щþreciption of and support to the Government of India is puctuing steadfastly unbindered by setbacsk, inducements and provocations, the policy of peace and international cooperation, and non-riegoment with Power Bloom, and arger the Government to continue to purioe this course which slone earbles it to make positive contributions towards interpational understanding sad world prace. It records its appreciation of the peace efforts of the Government of India In regard to the Korean war, which were non-parlitus and based on thterentional law.

The peoples of ladis, with their rich berituge and tradifrom and their sewly-won freedom, burn in this time of world exists a duty to the cause of world prace. That duty they will best discharge by cidding themselves and these national life of all complexes of fear, spinfrence, dutroit and ha red, and by freeing them telves of accommic dependence

on others. By the performance - that she does not respect the of this duty, they will not only retve their own country but will also serve the larger causes of the world.

#### South Africa

Congress resterates its admiration and its appreciation of the Satyagraha movement in South Africa against racial dascremination to which the overwhelming majority of the people of South Africa are subjected by the Government of the Lincon

Coogress notes with deep satisfaction that Gandbile s mestore of non-violent resistance to evil has taken root in South Africa and further that in the struggle against oppression and racial violence Africans, Europeans, scoples of mixed zacial descents and Indians have made common cause, thus meeting the twin evils of racial discussions tion and violence by racial cooperation and non-violence,

The Government of the Union of South Africa continues to flout world public opinion even as embedied in the moderate resolutions of the United Natress Organization which only calls upon the Union Government to rater late aspotiations and allow the facts of racial discrimostros to be examined. The Government of South Africa has thus given further evidence principles of known rights to which the civilized world has gives its approval and also that she dare not allow the light of reason or of truth to be directed to its oftenots against the laws of humanity and the conduct of civilized nations,

Congress congratulates the Satyograhis in the Union and those who co-operate with them on their courage and determination as well as on the example which they are setting of racial and communal amily and co-operation which alone one lead to stability and progress in a multi-racial occiety,

Congress trusts that South Africacs of Indian origin will continue to give their wholebeauted support to the Satyagrabit and there their sacrifices in such ways as may be open to each one of them.

Controls further calls upon the civilized nations and peoples of the world to look upon the courageous struggle of the Satyageabis in South Africa as a struggle of mankind for freedom of opportunity and racial equality and tolerance corried out in the way of fruth and peace, and to express their sympathy with the victims of the racial policies of the Union Government and to extend to the resisters every possible supcoult.

#### BAN ON ENTRY OF INDIAN WIVES AND MINOR CHILDREN

As a result of the disterof the Interior in Parliament on the 10th of February 1951 regarding the entry of wives and entour childred of Indianationicileil la Bonth Africa fato the Uplou. the Department of Immigration and Aulatio Affairs has seepended the mount practice of accepting applications for the ontry of such wiver and children-Continuently the affected persons pre anding great difficulties in the matter.

We wish to Inform all these persons who have applied to bring their wives andier minur children into Bouth Africa and -mid golonology ere ede culties to report in the following

([) Natal Indian Congress,

Chamber. Martilla Lakhand Street, Durfrau.

(2) The Transmit Indian Congress, 4 Enet Bireel, Johans mesbures

(3) The Cape Provincial Indian Assembly, e/o G. Alit, Klipfonivin Road, Eleico River, Cape Town-

(4) Cape Indian Congress. Port Effribeth, 65 Adderles Street, Port Elizabath,

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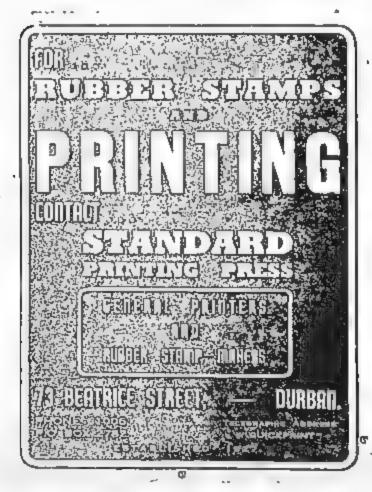
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#### EVILS OF DRINK

By C. D. MODI

TRE not of Monor has been are and always have been and escapted at a modern trend in the social life of our youth but has taken a wrong stride as far at morably and character to ensperded. On the enjoyment ride and, of course, the rumantle part of any cools) fenotice, where both saxes are represented, figurar might have been and has been a contationalities of impulses in both sexes and the result has best bragio always, and dotri mental to the weaker sex fundsmeablir.

We continuously read in the daily papers imples on Menbolist, Alsoholist are not toro as such and see never "inbelled" intentionally, but are the products of the institution of pleasure and enjoyment and to a leaser degree "worzy forgettion lots" and also mind reservers true may may "happy making tola" These larms I have need are all in one way or enginer recognible for the building of an Alcohollo.

There is necessary arrangement as to whom the word Alcoholic should be applied. My deficition would be an fullows:

Agabody who feels like having a round of spirits without being offered same and who, if offered, would mover besitate to delak the office, to feet would be only too pheased to build to get a few told the for the day-That would mean anybody and sterybody would be brimed an Nothalia If he or the him a habit of even a plant of Loundy, wine or for that master any epicite, daily, to fact, at a cortate fixed time, my avery excolog or

Besigning with pay male gubal would my the curse her sample started to evil appropriate the renthted days of one's life. West one haver cares for hopes. parente, alders, socially or tina religion. The Linda · sad Mostern falche baye Meage adropated tretolaticism and spirits of any kind for 267 perpote la forbiddee, so we Me that the fundamental causes of broken homes, directed, andtites and a bost of other tragedise losinding fatherless children, presidentes and ather social evile,

siways will be "sloper."

Homsulty has been careed from the very day intoxicents were manufactured. In medieral times when the purpose was autually to numb one's besin for aneglesi purposes or for extracting the truth out of a ariminal it was come about to the extent it has been abaned to these modern times.

I am no medical authority on the merits or demorits of the lignor erave but on an acconomic and social basis I will condemn liquor to the very last drop of life left in me. Not because I hate Boos on the grounds that it has coused economia unetablity emongst the middle class people but because It is, and will always be, a social diseass, an incarable one which no medical acience can overpower or defeat.

No social disease one be outed by medicine, remember my words, you dontors, of today. Only by drastic measures laken by Government departments ought the oril be eradioated.

Too manufacture of liquor abould be curtailed gradually. Prohibition comes into citeal, Liquor purties should be condemned, liquor adversimementa should be hanned, flagor stores should be reduced somusliy so inciding with the curtaliment of his manufacture.

If we want to see our abildren free from this well discuss, precioul measures must be enforced and it more, by done today and put tomorrow if the next generation le lu be saved from IL

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#### AFRICAN VIEWPOINT

#### **ELECTION RESULTS AND OURSELVES**

By JORDAN K, NGUBANE

Title mood of despondency which has come on most people should not be allowed to cloud the clear and challenging mass raised by the results of the election. The fact that Dr. Make has doubled his majority is not the most important thing, in so far as the Atrican people are concerned, nor is his new youngth something which will post our plant.

A large number of Africans who believed that reason could still prevail in South Africa will asturally feel that their White countrymen have let them down. This is not an attitude taken up just because of their white colour. It has deeper roots than that; it is a criticism of the state of affairs by which a white bobo is held up to be a better man, who can be instead with the vote when a man like Mr. Luthuli or Prostesser listings up not.

As long as colour becomes the cilimon by which men and sales are judged, so long will from Africa waltow in the mountains which the Malanites will assuredly keep it.

Bot Dr. Malan's VICTORY mines two new muce-apact from underlining just what has stready been referred to. It thoughthat we have reached the dead end of segregation. And that end shows up the White people themselves clearly divid-Mg on racial lines in a way sothing he a than conitralation by one side, is likely to stop-Theanti-Malan group has cerlassly polled a larger number of So have the Malanates, In other words we have reached Le point where either side bur mached the senith of its strength. This senith leaves Malan unquestioned master of the political situation in so far as the White people are concerned,

And because the initiative lies solidly in his hands, he will from now bennelorth proceed to committee his position in a way which will ensure that his section dominates flouth Africa for the longest time possible. He will reduce the age fimit for registration on the Votars' Roll for while South Africans and bring a new ways of supporters be his tide which will increase truly year as new age groups qualify for the vote.

By this and very many other derices, into which we are not called upon to go now, he can respectante his rule for the long-the time possible. Thus, we

must admit, is the prospect which faces, in particular, the noti-Malan White sections of the White community.

There are two ways out of thir, open to them. Surrender to Malanism and see South Africa a racial lysammy, or remail outlooks in the light of the dangers to which volour prejudice has brought up.

Writing strictly as an African, the chances are that a large section of the Whites will prefer to capitolate by slow degrees to Molanusm and see in it a traser evil then joining bands with the African against a tyrancy which is now a real threat even to these.

On the other band, they might teesst their whole outlook so colout—and a section of them, particularly among the more highly-educated classes, have already begun to talk of a liberal party which would recognise po colour bar—and see in the African's extended hand of firentialing a podsend to take South Africa out of the present morests.

But at this mament is bislory, all this is theer speculation. We, as a people, are face to face will a major disaster in our life. By we, I mean both the Africans and the Indians and Coloureds.

Numerically, wa are the strongest alogic force in the country which has the capacity to restore South Africa to the path of sauity. We have already demonstrated, in the resistance movement, that there are in us, as a group, latent aprictual values and moral resources which can epable us as a group to succeive every adversity. It will be for our leaders to draw freely on these to the dark years ahead of us—to return South Africa to civilized standards of living.

But it would be wrong it we, the common people, sit down and look for everything to the leaders. In fact now it the time when there aboutd be neither leaders not followers, we should all be leaders. The Malapites, given a clear mandate by the White electorate will crush, with a singular ruthlessness, our leaders and organisations. Jail is open for everyone of them now. But if it is for them, it is open for us as well.

In this light, a new situation prises which deserves to be seen in new light by the African

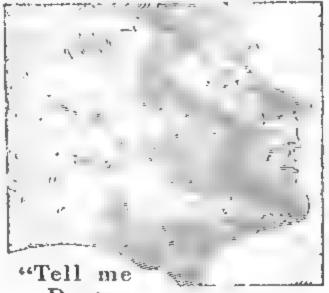
National Congaess. Need might ante for a broader conception of unity among those who opposa Malanism; a need which the present framework, within which the non-White political alliance works, would be a little too perrow to accommodate. We might have to took of a broader basis for an nllembracing, non-white unity with a broader outlook than the parrowly political. Something which would enable the pon-Whites to pool all their spiritual, material and other resources in an all-out fight against the tyrapuy of the timer

Nobody should heavy to bring this state of affines about. Let us all think deeply, exceeding about it all. Those of us who believe in prayer and the Divise guidance of humon affairs need to pray now, more corneally than we have ever done in the past, for the courage to see the truth clearly and act according to it—forgetting for the time being necrow party political or receipt or community game. We

are all oppressed because we at not White and let us all march together to free conselves.

But in doing that, let us not forget that there is also a White microtity which is in danger of being as cruelly oppressed as we have been for generations part. In building up a broader and more solid form of non White unity, our plan should be such that it should provide room always for these people in the event they leel they would like to throw their lot with us against the Malanda monster,

As one thinks of the darkness which has descended on South Africa, these are the appearant ideas which flash solo one's mind. We are still too pear the hour of the great tragedy As it recedes farther and farther away from us, was might steadily discover new sources of strength to cursolves and those who ablier the things for which the highest shall have beging to chios a little more brightly on this fair land of ours.



Doctor . . What do you mean

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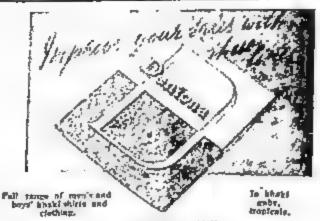
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#### Our Preoccupation

"The western world po bardices its moral authority by its tendency to vely on physical force alone More and more our preoccupation has become arms an atomic stockpile, military bases and orrhelds on our defence persueter, and the development of a succeen European military attraner. No one should dent our need to attain enough mililary power to repel possible aggression. But the moral nuthority of the western world is grounded on our faith in authentic demotracy, in the extension of human rights to all thildren of God, in our confidence that the Divine Providence guides the pracesses of history, sue demonstrate this forth when we help the world's peoples to attain a more camtable torial economic and political stains, so that the false but alluding blandishments of communities no longer held on appeal for them. Only the expression of nioral outhority can win the allegience of other peoples to the free world goals we seek.

-The Church Peace Umone



## The Roots Of Danger Of Dehumanization In Modern Society

(Rene Fullop-Miller U.S.A.)

[Rene Follop Miller, is the writer of the famous book "Lenin and Gandhi." He is a close student of modern society and the new trends in civilization that are taking shape in the West under the revolutionary impact of modern science, art, psychology, politics and social philosophy. The results of such study was recently given by him in one of his feetures in America from which the following extracts are given.]

WHILE postucions are trotrying about the bankruptcy of our economic or social set-up, very few people trouble themselves about an even greater impending danger, the bankruptcy which threatens the dignity of man

There has scarcely been a time when man was as insecure as he is today, The insecurity which bothers us is not only outside, it is also within ourselves. It is part of us. And we often wonder whether there is not a guidepost that will no nt a way to a meaningful, happy and creative kind of life.

Since we have become unaccustomed to think for ourselves we look for some ready-made programme, which will solve our problems. After all, there are programmes which were worked out by the keenest minds and which aimed at providing for the needs and happiness of men. Perhaps all we have to do is to fall back on a programme and stick to it. But let us look at these programmes a bit more closely to acc what they promised and check which promises they kept

The programme that is closest and dearest to us is of course that of democracy, which offered to uphold the sacredness of the individual. This offer was based on good foundations, it derived from the idea's of Christianity and from the humanism of the Enlightenment. When the original offer arrived a great many people put in their order for democracy. When the goods were delivered, they received the right to vate, trial by jury, a free press, religious freedom, the freedom to choose their jobs and the freedom to speak their milds. They also got bread and shelter and many commodities which made life easier

On the surface the order seemed to be filled nearly, but underneath there was an unordered item; economic map. This led to a brand of capitalism which laid too much stress on purely material security, and too little stress on finner security. too much stress on the capacity to produce goods and too lattle stress on the capacity of leading a purposeful life. And in the end the promised happiness was still wanting.

Then there was prother offer made by socialism which came along later and tried to outbid its liberal democratic competitor. The socialist bid sounded good and convincing, so a lot of people filed out the order blank. But the international shipment can into difficulty and eventually there was a change in management The Solsheviks took over most of the outfit, and their original effer read no less appealingly. They promised to help the under-dog, they promised a just distrabutton of goods and the protection of labour. Many people rushed in their orders,

(Continued du poge 285)

## INDIAN OPINION

FRIDAY BTH MAY 1953

### The Limit Of High-Handedness

Minister of the In! terior, Dr. 'f L Danges, to grant passports to the South African Indian soccer team to proceed on their tour of Ind a last week has come as a severe shock to the whole Indian community of South Africa and we have no doubt to the whole of India, and an unexpected surprise to the Nationalist warti. The Government has been butterly complaining about others bringing it into dis repute in the outside world by carrying on false propaganda against it here is a most glaving exxample of how the Government's own action has been more wocal than all the propaganda in the world against it by others. A reaponaible Government should have good reasons for all its actions, and the present Government must, na doubt, Bave sound reasons taking a step which must have serious repurcusaions not only on the four hundred million people of India but throughout the civilised world. Since the Government has refused to disclose the reasons, is has left us all thinking and guessing as 10 what could have led it to take such action against an ganisation, which has never had any black record against it and whose case was pleaded by no less a person than Mr D G. Shepstone, the Administrator of Natal The South African Indian Foot balt Association even went to the extent of giving an

Minister of the In ment that it was a nonterior, Dr. 'f L
Danges, to grant passports
to the South African Indian
soccer team to proceed on
their tour of India last week
has come as a severe shock in India,

What is noteworthy is that there is a soccer team from Dundee (Scotland) at present in the Union, a rugby team from Australia is due to arrive in the Union soon and a South African soccer team (Euro pean of course) is soon to leave for England, and none of these have had any difficulty to either Jean ing their respective coun tries or in entering the Union Why is it then that the Indian team alone has been singled out?

It is a known fact that there have been political differences between India and South Africa over the treatment of Indian nation his in this country but that surely should not come in the way of Indians going on a visit to the rown Motherland on a purely non-political mission in fact, just to play a game of football. Or is it that the present Government is just itching to turn what is at present a cold war between the two countries into a hot war? The only motive underlying this airerly high-handed action on the part of the Union Government (we say Government because the Department of the Interior would not not on a serious matter like this in a manner it has done without the knowledge and consent of the Government) acema to be just to slight the

Indians of South Africa and We should, however not forget that this is not the only instance where such a thing has happened. Other instances fare of the Union Government's refusal to allow the entry into the Union of India's celebrated dancer Ramgopal, and of Indias newspaper corresnondents. Where will this narrow vision of the Union Government lead this coun try to? It is a question all thinking people of South Africa need actionsly 10 ponder over.

#### A Kick Combined With Sympathy

This shock coming from the Government might indeed have been lightened, we should have thought, by a sympathetic word from at least that section of the South African Press which is known to be liberal minded The only comment come to our notice so far, however, is that by the 'Natal Wit ness which does not seem to have been in a particularly happy mood when it made it It has combined its sympathy with a kick to the Indians, the severity of which has rendered its sympathy intignificant the whole western world is full of praise of India's Prime Minister, Mr Nehro, our contemporary has chosen this particular moment to vent its wrath on him for no rhyme or reason and has charged him of being "a conning, unscrupulous

politician, one who has never shrunk from practising power politics as ruthlessly as any dicentor when it suited his book to do so." It has expressed its readsness to believe that Mr. Nearu's government might have tried to make some kind of political mortal out of the visit of the South African Indian footballers." This is an unwarranted insult to Mr. Nehro and the Indian Government Surely there is nothing wrong on the part of the head of any government according a melcome to any public or gamsation sending its representatives to that particular country, There is nothing in it beyond a simple act of courtesy and how one can impute motives to it is beyond us. But of course a guilty conscience sees guilt in everything. We are not very surprised in this criticism about Mr. Nehru when we think of how a great personality like Mahaima Gandhi even had been misjudged by some people. We can only say that we would not be disposed to make such comments against Dr. Malan. though we have had more than enough provocation to do so, as the 'Natal Witness' bas deemed fit to make against Mr. Nehru Is only depicts, we are unhappy to have to say, the very low standard of culture of, indeed, not all, but, the average White man in South Africa.

## 'NATAL WITNESS' CRITICISES MR. NEHRU

"The Natal Winness" dated May 2, writes as follows under Сарыов "High Handed Acti" The refund of passports to the members of the ladian football trace chosen to represent South Africa on a tour of India seems to be a dugratechil example of administrative high-handedtions. We make full allowance for the motives which may have parpired the Department of the laterior. We have wever shared that feeling of near-worship with which simple-minded liberals everywhere seem to regard Pandit Nebru. He record to us to be a cunting and, on eccasions, so

unscrupulous polyticism. He had never shrunk from practimes power pointed as rathlessly as any dictator when it suited his book to de so, though, Like the prudent prince to Muchawell, and making most emptemporary dictators, be had restated that the afficacy of ruthcarons and cuming depend fargely on their being pleasingly disguised. We are ready to beheve that her government mighe have restd to make some kind of pouters capital out of the visit of the South African Indian footballers. But even if the attempt had met with same

successe, and seventeen Indiana had returned to South Africa with some disjurbing jdraw in their minds, the larm would have been infinitenimal compared with the damage to South Africa's reputation theogheut the whole world which this accognot action will cause. There appears to be no terann-certainly none has been stated—to regard the members of the team as people whose political activities have rendered them suspect to the authorities. This is, so far as we know, the first occurred on on which passporm bave bren refused to people come everaces with no known suitation of engaging in activities which the authorities could regard, however wrong-beadedly, as detrimental to South Africa. If there is good reason for the

refutal, De. Donces abould state il. In the absence of any such statement there seem to be only two postible explanations Either the Department of the Interior. under the present Government, is determined to use every perty and spiteful administrative means if can to make non Europeaus feel their inferior status, or else it is determined to shut them off from all contact with a world in which things are not arranged to the satisfaction of purified Nationalism. In either case, the policy involves interference with individual liberry, and if the latter explanation is the proper one, it will not in the end have aven the "real st" sustification of succeeding in the nim that It is designed to achieve.

## UNION REGARDED AS UNCIVILISED IN S.-E. ASIA

Mr. Maurice Wabb, of the Institute of Race Relations, who has receptly returned from a tour of Asian countries, writes in the 'Naul Daily News'.

NO South African Government, however sensitive, could complain of marrepretentation in South East Ana, for, in my reperience, there is no representation at all. Except for a short paragraph or two in the newspapers, South Africa might have dropped out of the world

Yet everyone knows the one undisputed fact about South Africal that is practices and has tenently secretuated policies of tailal separation. These policies are not attacked; they are just regarded as being uncivilised.

In Singapore, I visited the Isventle Court. The Magastrate was Indian, the Prosecutor, Malay, the Senior Probation Offices, Chinese, the Clerk of the Court, European, The Magotrate dealt with one and indensity of the part of Indian, Chinese and Malay children.

I speat some time in the Department of Economics in the University of Malaya. The Proleast of Economics is British, the locuser in Industrial Econoture, Australian, the lecturer in Agricultural Economics, Malay, the singuician, Chlorse

Out soon realises that this is sight in a multi-racial country & Magazzate's Court or a not write department should be

routh racial; they are of the

It would be an interesting experience for Dr. Make to explain to those four members of the staff of the Economics Department four why, if they were to come to South Africa to meet South African economists, they would not travel together or stay at the same hole) or share a cup of tea to a rectaurant or go to the same thorms.

When I told them just what the situation would be they listened with aminement that covered but, have on the part of the "son-Europeans" that any country should offer them such affront; have on the part of the others that colleagues who held their friendship and respect could anywhere he to treated.

There is, I believe, no South African information service in Asia. It would be interesting and, pethaps, instructive if South Africa were to open an Information Service in Stagapore and try to preside audiences of Europeans, Chiocie, Indians and Malays of the advantages of segregation, but it might be raiber difficult to convince them that by keeping them apart and giving most of the privileges to one group the other there groups would be made tale for democracy.

We South Africans are natural ly concerned for the good name of our country. In the West we have aften to defend it from unjust article and to explain it But in the East we realise that if we are to have a piace of respect to the world, if we are to be thought civilised, we must change extrain of our practices, however much we may regard them as essentially our domestic affair.

If we are to be able to hold up our heads among the peoples of the world we must at least change the treatment that we accord to visitors to our country who happen not to be Woite. We could be host country to international gatherings that at present go alsowhere if vantors could come to us without being subjected to burnington and buet

#### HEARTENING MESSAGE FROM GERMANY

E have great pleasure in sharing with the reader the sentiments expressed in the following latter from H. Kreschutzki, a triepd to Garamany, who has undergone terrible sufferiogs under Heller's regime during the Wer and who had attended the World Peesl flat Conference held in India in December 1949.

"Dear friend, may I cone more scaure you that the struggle for human rights for all in-behinder of the Union of South Africa, trrespondes of their colour and reas, is followed by as with extreme interest and sympathy.

"I heard that you have been scuteneed to a five yourself and I know that you are the very lest person to be frightened by each methods.

"I am convinted that the straggle will be a long one, and that violine will have to softer before victory is yours. There is no progress in the world without anticing, which is the strangest nower for hamen progress. And I convinced that you yourself have no illeatons as to a short time of the stranges. The result of the rount seem to mean that the majority of White people in South Africa have not yet restrand what the situation really is.

"If goes a strongle was moralty right, it is yours. But I am aure you will not forget the other side also. The philosopher Nietziche code said to a man who had grassly effected blm. "My friend, what have you dode to me, I forgive you. Dat haw sed I forgive you what you have deae, by your st. itude, unto yourself?"

"Making and his propie, what are they dolog? They are flag poor negroes, any longrounte them for shorter or longer time but whose soul is spollt? Certainly not your's, nor the coor African's, but his own-Would you like to be in his position? If one day you are is jall—and you will go, I am are of they—would you change your place against his, to the governments' paleas? I know you, and so I know you would not

"And correlyes? We feel fortified when think me of you all in Scath Africa. We do not know whether and when our own fale will above more be to be persecuted. Then we shall think of you.

"And I remember the word an American aparehist once said (Engage Deta) "As long on there are men to (a), I am not free."

"I beg you to seeapt my best wishes for the follower of your struggle, and to "tallers me that I feel humble when thicking of what so many brave men and women in South Africa have to suffer for the cause of freedom, which in our owe.



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#### LIBERAL PERSPECTIVE

## SOUTH AFRICAN INDIANS-(I)

HOW THEY CAME TO NATAL

By C W. H. GELL

From 'The Forum' (Johannesburg)

THERE were some disconcarring argue that the fare of our smallest recial minerity, the Induce, was again a party political football in the struggle for water on Naral, where anti-Indian feeling plays a part a unitar to the talk of anti-Stundard on some other conserves.

We do not want a reperition of the Durban rate which followed on soon after the 1946 election campage, in which candidates exploited benefity in the Indiana for personal and party advanage.

As long ago as 1925 Do. Malan, then Minuter of the Enterior, declared: "The Indian, as a race in this country, is an alien elected in the population and no solution of the question will be acceptable in the country will be acceptable in a very considerable raduction of the Indian population."

In 1948, as Prime Minister be und: "The Indiana have no right to regard themselves as part of the settled population of South Africa and must, therefore, be prepared to recount to South Africa under restrictions."

"a daubt, belief that this attitude helped the Nationalists to we three Natal seats in 1948 is responsible for the U.P.'s present wereaking losten policy. Both Mr. Strausz and Mr. Micchell have upoken of going back to the 1927 agreement "that the Indiana were to be repartated" and becomwing negatiations again with India and Pakistan from that payou

The purpose of these three arrides in to show that the Nationalist policy is thoroughly unhistorical and immoral—no newelty to Nationalist entitles in one European proples—and that the U.P. policy is unlikely to lead to any conditorities doubting

This was emphasized most nurprintingly and to the construction of hir ewit supporters, by Kir. I G: Strydom at Newcastle on Newcastler 26 when he quite merately argued that we cannot repairsate suswilling persons on less nome other country agrees to accept them. For at her party to pretend that there is any hope of this is disaforment to its men supmentant and unlaw to the Indian in norms.

The residual for this state of Mines go back into the widely tourepresented laurery of how the Indiana come to this enumery. The official report (1950) of a host Committee studying Advance

Land Tenure, upon which the Gaverament relied for evidence in prove the necessity for the Group Areas Act, begins: "A persual of the evidence (not published) shows that the Indian came to South Africa as an indentured labourer against the withen of the European inhabitants of Nazel. They did not want the Indian and they feared the curses which they believed would come upon the country with the advent of the Indian."

The use of intemperate lay many in official documents in unfortunately nothing new. But in this case the statements are a most fagrant distortion of the truth in the interests of party propagands.

The faces are there. From about 1850 there bud been a chronic abortage of reliable labour on the enautal plantations of Natal, as the Zules did not ease for this nort of work. Various other nources were considered in vain., feetd negro claves from America.

In November, 1855, the Durben Town Council by a very large majority interest into an address of walcome to Sir George Grey, the Governor of the Cape, a request for "cooless or other labourers from the East in aid of the new enterprises on the coast lands, to the success of which sufficient and reliable labour is absolutely essential," Grey, who had seen the value of Indian labour on Mauritian plantations, began negotiations with India.

Naral became a Grown Colony in 1856 and India passed from the control of the East India Company in the Bretak ray after the Mulicy of 1857. Hence forward, the regularizes were between the Naral and Indian governments.

The second Nami Legislative Council, elected in 1853, fearest that India would agree to invited indentured emperation, of Natal made previous for Indian immediate to those in force on Mauritus and the West Indian Accordingly the Council passed Law 14 of 1859 without a divising.

That has provided for a period of five years' indenture, after which the "coole" would be free to re-copage or to here himself out as an ordinary salarited labourers or to art up on his own

On the completion of ten years' residence, during five of which he

must have been indentured, the termigrant was attitled to a free citizen passage to India or, if he preferred, to a great of Crown land in lieu.

A Nationalist said in the Senare debate of September 27, 1948, that "the whole idea was that at the expiry of the period of their coursett, and it was provided that they should be so, they should be repairlated to India,"

But Sections 6. 9 and 28 of Low 14 completely refute this convenient throng. It may be that the Sonator expressed the conditions on which many would have liked so import cooler. But the Informal record is quite elear that the Indian Government would never have allowed importation on such forms.

This espect of the matter was again prominent in 1872-74 when Natal wished to re-open coolic immigration after the depression of the larg 60 s.

In order to matt Indian charges that some of the provisions of Law 14 were being more houngeed on the breach than the ob servance, Natal appointed the Coolic Comm ssing of 1872. As a result of its' recommendations Law 12 of 1872 exempted Indians from corporal punishment and subrituied "Indien immigrant for the affensive word "coole" in all official wording; and Law 19 of 1874 enforced much more effreifer supervision of the actgios! previsions of Law 14 of 1850

India then permitted the resumption of indentured emigration. It is thus beyond disputs that, if Naral wanted Indian immegrates (as indeed it did), it had to accept the terms faid down by the Indian Government and these never included any part of compulsory repairsacion.

Memories are, however short where self interest is concerned. Many of the witnesses before the Wragg. Commission in 1885-87 pleaded for the extension of the term of indenture to the whole period of the Indian Immigrant's residence. And the Commission while admit ing that this was the preposerson. Europeast episters at that time, had to remain the public that Indians were not available on such conditions.

les recommendations for in creasing the supply of indigenous Native labour were again outsigneed and, despite the geowing European reaction against the expanding "freed" Indian population, a majority in the Natal Government (e.g. the volkswill of Natal) continued in facilitate indentured Indian immigration we oil 1911. Indian labour seasuesed not energy on the plantations near the east but inland as welf

and far domestic service, in the mines and on the earlways.

Some figures tell their own tale. The first bareli of Indians tanded at Durban in Navember, 1860. By 1866 6,445 bad arrived and the figure remained at 6,000 until 1874.

The value of sugar exported from Natal rose from £2,009 in 1857 and £1,860 in 1858 to £26,000 in 1864.

By 1870 all the early immugrants had finished their terms of contract and only one had entered into fresh indentures. Transligation was resumed in 1874 and Natal Indians reached 30,000 to 1886, 41,000 in 1891, 101 000 to 1904 and 133,000 in 1911 (against 98,000 Europeans). The bulk of the mercase was due to continued immigration of lab outest under indigeture

In 1911, because of the unsatisfactory treatment of Indians in the Union, the Indian Government finally closed indentured congration of South Africa

The Union Government interceded energetically an behalf of Natat, which still wanted indentured labourers, but in vain, Thus, India stopped the entry of 'coolers and this country against the walker of South Africa.

In all, over 142,000 indentured ledians were brought to Natal Eighty-one per cent of our present Indian population descends from these "coolies", the other 19 per tent from the free Indian immigrants who were mostly traders and clerks

The year 1911 saw the end of the first phase of our dealings with Indians. During it, the Europeans of this country profited to greatly from cheap and reliable Indian Indoor that they (with few dissenting voters) wanted Indians in ever larger norm

The hospital evidence fully residues the variety of the lare Mr. J. H. Hofmeyr in regard to over four filths of our Indians. However we may regard nor Assatist problem, the fact that it came into existence is due to the European and the European alone."

We invited Indians to come here no terms which allowed them to become free men after five years and to commute their return passage for a great of land. We thus helped them to settle. And we went on doing so for our news considerable prafit, long after some of the racial complications become apparent

Without discussing our own bittory or adding to an already farmidable list of dishoonard objection, we cannot now disclaim responsibility for this "alien claims or "

( To be Continued)



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#### THE ROOTS OF DANGER OF DEHUMANIZATION IN MODERN SOCIETY

. (Continued from from page)

their collective security, and a common purpose of the working class. But they also received so unordered leam: mass.mso, or collective man. The massmon was produced by the State and come equipped with a synthetic outook on life. He was conditioned to accept freedom from thought, freedom from phone and freedom from pertonel decision, and in return he received true amonopal security of

Now interestingly abough the two unnrdered tiems, economic man no the one band and massman on the other band, reveal that democracy and communism share a basic muconception of man. While both bave a great deal to say about "the concrete baman being," while both combut abatract generalities, they both fell victim to the very thing which they professed to be combating, namely, to abstrac-They fought idealisise generalizations because they abatracted from the concreteness of man. But the religio-bumpoftarian abstraction lifted min up by idealizing him and ascing io him the crown of creation. The new abstractions of economic and mass man, however, dragged man down by eeducing him to bis moterial oceds.

There is also another similarity between the two camps. Both tharn an almost religious faith en the miracles of modern techpology, which is chiefly conteened with mast production, etatistien and speed. Thes conslook gives prefiteage to quantity over quality. The readly is a highly mechanized life which pute the main siless on technical achievelearning the 23ves but aigned beine upiatisfied. Thus it reems that petther of the two programmes can fully meet man's requirements.

All the promises that are made en either side have a bollow ring. And I think the reston for it is that the most important thing human values-was lost in transit. Without such valuet, the kind of values which you can take with you when you die, pember the radio dual and science and recognings are this to func-

. .

and from Russia they received tion natural coordiy. Yet it seems that in the various programmes to date these values have been left out. What happened to them? How and why did they disappear? Why is it that on the one hand terms like "cath value," "big value," "special value, and an the other hand "ideological values," "planced values," "professeran values," have replaced the value form to

INDIAN

In a democracy at least the contested). We have a chance to grow and develop according to our own post billies. This makes me feel that bancally democracy se man e best bet. Sift thece to room for improvement

We have freedom, but freedom for what? There is progress, but progeess wherein? Preedom is not an end in iteelf. It should ant be confused with licence, True freedom egially responsibliry, it is the right to choose what we ought to do. The ultimate feeedom is a freedom of relf-dedication. Progress again. is not a wild anread. We need a higher goal toward which we want to progress. We need a right to be ourselves in not being purpose which we want to

world Success To Banta

## Student

and socially he seems to have

made his mark in the student

An African student of the University of Natul, Mr. A. Vilabasi, B.A. (Hans.), hur jost been awarded a teaching fellonthip to the Papartment of African Studies of the Kennedy School of Missions which is one of the 3 schools of the Hardford Seminary Ponedation in Bardford Connecticut He will be required to lecture for S bours a weeb and devote the rest of his time to working for a M.A. or Pb D. Degree which would involve research and the preparation of a theris The appointment is, in the first place, for one year but may be lotter extended to 3 years The Hardford Seminary Poundabed is erestielly a postgraduate institution and special. ises in preparing (in alu. units for woca.ions to contection with the Church.

## Things In General

John Gunther To Visit The Union

Mr. John Guather, American nutber of "foride America," "forlde Europe," "losida Asia" end other authoritative books dealing with word affage, is in Northern Rhadesia planning new book which will salled "lasida Africa." Mr. and Mes, Guather have underladen a comprehensivo tour of the Continent visiting nearly avery territory to it. Thav. began in Maracco, irevalled along the Mediterraneta cassi, ibraugh Egypt, the Sudao, Britree, Etbiopie. Kenye, Uganda, Taoganyika, Zuplibar, the Belgion Congo and arrived in Ndola from Flirabethville last week. Alter visiting Southern Rhodesie, and Nyasaland, they will fly to the Union where they will spend a month. One of the experiences that stands out most to Mr. Conther's minde. states the 'Natal Daily News' corresespondent, was baving dinoer to Kenya with revolucia lying on the table next to the

#### Professor And Mrs. Douglas Steere

Professor and Mrs. Douglas. Steere who are touring the Union are at present to Durbar. Professor Dauglas Steere is Prelessor of Physiology at Haverford College, Pennsylvania. He bus travelled widely on behalf of the American Friends Service Council and is the author of several books. They come to

the Union after a lightening tour of Europe and West Africa, and brief wiefte to Johnnesburg, Kimberley, Copetowa, Port Elizabeth and Fort Hate, Wo extend to them a gordiel welcome and with them every tu.cass in their munon, focioded to the thort programme in Du.baa is a visit to Photpix where they will spend next Sunday at Mahalma Gundhi's Phoenis Settlement as honoured guesta of Ur. and Mrs. Manifel Gandbi.

#### Tribute To an African Student

The first issue of the loterpelional Students Reporter. which is the organ of the Interuntional Students' Association, Bagaras Hiodu University, paid inbuter in its President, Mr. E. G. Mwalenga, an Eart African mudent, to the following teeme: "This year under the Presidentiality of one of the founder members, Ur. Mwalenge, the International Bigdents" Association is ably carrying on them principles of inendship, toleration and free eaguny logether with the traditional Banaras hospitality." Mr. Mwalenga is one of the first five African students who went to India for further Rodiet in 1947 on Gaverpment of fadia Culturel Scholaribior After passing his B.A. from the Banarus Bindu Valversliv fo 1955 he joined the same Upiversity for law, In his L.L.B. (Previous) emmination beld in April 1957 be tecuted the first division, Both scodemical .

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## PAKISTANI DIPLOMAT'S BID TO SMEAR histon, may be filuminating According to the 'E-stern Economist' on February 27, 1953.

## SHARP REBUFF FROM PROMINENT AMERICAN CITIZEN

An attempt by a Patietan's deplomat in the U.S.A. to blacken Judia has brought a sharp rebull from a distinguished Accercan cities. Mr. S. N. Bushe, Patietan Minister in Washington, recently delivered a speech containing the usual mendacious, charges against ladio. The reply to it campitom Mrs. Dorothy Horman, whose letter, published under the caption "Aid to Judia and Pakistan" in the "New York Timm" on March 26, it as follows:

"As reported in the 'New York Times', Mr. S., M., Bucke, Pakintani Minister in Washington, recently informed as Esplish-speaking. Union audience in 'New York Oily that with respect to our foreign aid programme, equal treatment of India and Pakinton by the United Sates—Jespite India's declared neutrality and Pakintanis co-operation with Western autions of 'puriting' to rosey Pakintanis.

"Mr. Burke's statement is facil poss'ing to this writer as an American. For, notifiedly a short while age, South Asian suspicious of the United States derived largely from fear that we would in fact the "political strings" to our foreign and. It was presented that if noy country happened to disagree with our foreign policy, either we would refuse to give all, we would estate to give all, we would withdraw it unless the nation in question altered its policy in conformity with our own

#### U.S. Policy

"After finally having succeeded an dispelling such suspicions, to be castigated in reverse in indeed putaling. Certainly in the matter of making foreign grants in and it is, and about be, our policy to give an apporance to these free peoples throughout the world who are most to need of it, irrespective of obtaining perfect agreement with them on all susper

"In this connection is should be expecially noted that India bee adopted a democratic constitution the is acceptable to establish herself as a full-scala necular democracy with guarantees to her people of the same fundamental rights on those valued must by A rection with for herself and for others throughout the world; she has been attempting to raise the standard of living for hig was population against great odds.

the miguite abviously a praceloving nation, Gertainly ji would be neither wise nor friendly to withhold aid from a country with such a record

#### Apportionment Of Aid

"As for the amount of sense, ance we have given to lodic and Pokistan, the relationship between the populations of the two countries has been the major factor determining how our aid has been apportioned. Thus it would be impossible on this score, ion, to charge that we have been anything but fair and amperical.

"Mr. Burks is farther quoted so having stated that the United States economic aid has been given to further irrigation projects and had returned some error of Pakislan to desert. Some it must be so the Bhakra Dam that Mr. Burks has referred, it should be recalled that the project focated in the north of India was installed by the British before cither Pakistani or Indias independence was woo, hence, before the partition of Pakistan from India

"The Bhakin Dam was designed to serve East Punjab, now part of lades, whereas most of the casel systems praviously developed by the B tith were located in West Punjah and Sind (now in Pakietes). At the time the dam was souccived the Drift's took what might be termed a unified tiem of the areds of the ferritory now divided between North ladia and West Pakistan; it was never throught that the project would impair water supply for any irrigation scheme now located in the latter area.

the ladean Government, Pakitton's ulleged grisvaccis on this matter have not even been communicated to ladea in the form of official protest. Moreover, it is well known that the tives system of Puojab has sufficed from scanty relabelt during the past year, which has decreased the amount of water eventable for irrigation both in ladia and Takitta. Tois thereased the account of water is due neither to American aid not to any schema designed to frequential the well-bring of Pakittan in any way.

#### A Few Facts

"A few facin relating to availability of the locus batin waters in question and the thereof, both in ladin and Pa-

histon, may be illuminating According to the 'E-stern Economist' on February 27, 795), the total run-oft of materi in question has been extended at 168 million acre-feet, of which only 77 million acre-feet are now being utilized. Only oneeeventh of this is now being utilized in India; when the other schemes for additional utilisation are numpleted, the total utilisation in India will not accest 35 million acce-feet.

It would still lauve Pakistan with about so million acre feet in Indus basis sivers and the belonce of run-off to the son of about 49 million acrefeet

"However, the situation should be further classified as some as the Technical Mission of the World Bank (on which hold Indian and Pahiston) technicians are serving) has completed surveying the area and its water resources."

#### GROUP AREAS ACT

THE following in the text of a letter addressed by Mr. Rojanhwar Dayal, India's Permanent Representative at UN to the Secretary-General of the UN.

The Permanent Representative of India to the UN presents his compliments to the Secretary-Sentral of the UN and has the honour to transmit the following communication from the Government of India:

"According to a statement made in the South African Parliament by the Minister of the Interior, the Group Areas will be proclaimed very shortly in a number of placer, Accordingly, the Land Yeoure Advisory Board has notified Group Area plans for the various important cities including Cape Town, Durban, Fort Elizabeth and Kimberley giving very short notice to interested parties to file objections.

"A protest by the Natal Indian Organization against the obortoess of time allowed has gone unbreded. The public bearing of objections, which is the next step in the process of implementation of the place, is scheduled to take place on black 2, to and 17 to Capetown, Durhan and Port Everbeth crangeritiesly

"One of the two main proposals in respect of Duckum notified by the Board in framthe Nationalist Party, which cavinges practically complete removal of non-Europeans and making Duckum an entirely "White" city. The acceptance of this plan would affect 146, no indians forcing them to later their homes, catablished husinesses and a large number of religious and coltaral institutions, including temples and mosquer,

"The value of the property to be abandoned by the fod no community in Durhan is estimated at £30 million

"The other plan from the Durbon City Cowneil covering the rendestial area alone, would uproot \$3,000 ladium for the present. There y as for the central commercial area of

Durban which has not yet been submitted; would affect \$4,000 lodings of that area also. There is no provision for alternative housing and the Durban City Council's plan is designed to remove ludines to undeveloped land outside the City's boundaries, Similar plans for other cities inflict hardships no Indianan varying degrees, ibough in smaller numbers

"The Indian compunity is apprehending very early grmoval from the group areas. The proposed Roosing will in evitably cause regial betterness and friction. The Natal Indian Congress, in a memorandum to the Land Tenure Advisory Board, has pointed out that the real intention of the Group Areas Act is to "deprive the leding people of their longestablished awaembip and occupation of leads and bounes" and to "facilitate the apropting and expetriction of wchappy South Africas citizens of fadion origin. ar confine them to abettoes as a cheap source of lobour."

"The Government of India counder the present mave of the South African Government aim. ed at cauting untold mixery and bardthip to lorge aumbers of persons of ledian arigin in South Africa as an extremely serious matter. Not only are these measures a violation of the purposes and principles of the Charter of the UN, but they are a deliberate disregard of the resolutions of the UH of 1950 195t and 195s, recommteding the con-implementation of the Group Areas Act

"The Government of India bave already placed before the UN the whole question of the treatment of persons of Indian origin in South Africa. They feel it their duty to bring these latest developments immediately to the notice of the UN for such action at may be deemed practically to the set may be deemed practically.

"It is requested that copies of this communication be circulated to all members of the UN and the Good Offices Commission established by the General Assembly by its Resolution 615 (VII) of December 3, 1952

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AFRICAN VIEWPOINT

### A PAN-AFRICAN FRONT

BY JORDAN K, NGUSANE

In HE Press reaculty reported Afr. Walter M. Slauls, Beerstay General of the African Mattenal Congress, no saying that steps were being considered to explore the possibilities of negrephing a pan-African conference at which the appreciace peoples of African washi device ways and means of waging a joint strongle against the tyrously of polony

Such a conference has been structure for a very long time, That this is the fact, however, does not in any way rath the Congress intention in this veget of its very great nightlessnot. There is about it a teach of pietromagably and realism which deserve the support of every fair-mindred men.

It has been eleme for a very long time new that these Afri came who still dram and talk of change of heart among the white people live in a fuel's phradist. Those who integlined that this change of heart could communical fracily so a result of patitions and drawing room place for enclud peace about have realised from the results of the last elections, that the world of reality is very for removed from their dyrom-world.

The real and oracl fact we have to face today in that the more military we become in nor struggle to free correlate and the more determination we show, the more ver appreciate become regulationed of our groups and increasingly react to more and more decorate managers to oracle our march to a happier future for appreciate and our oblides.

The adds against which we have ranged somelyee are, in our stone of organization, formidable. The Mainuites, for example, have all the military police and politima power on their pide. In steelf, this advantage is not in any way declairs as Buttery tmobes. But it son dalay an emandestory struggle for an annecembly long time in this ensuing it to houg need to hosp up to the getter for the longrat time penditis. We carselves one relatively poorly primulated at present. For this reason we would be the additional wangene in our struggle which we might may have had to use II We were stranger; at least not for the pargues for Which tro might use them pow-

One of the waspens in the wanten of chilaness with firstly, windarty placed people in Africa tod, occupily, with free and

THE Press recently reported solf-governing peoples in other Mr. Walter M. Slaule, period the world who have or men be made in have sympathy for our choice.

### Solid Foundations

During the last ton years or to, our landors have systematter ally lote solid foundations for friendship with solf-governing peoples to other parts of the world. We are today respins the benedic of this policy in the way in which any ease le koows practically to sit the civilized weeld. We are resping the bane-Ste in the fact that at avery international designance where the colour question to debated, our appressors always find them: colves on the defenders. There are signs that they now find themselves being ranted as well-But the greatest benedt we sen resping today—from the interest augle: in the fact that not even the Malaultee, in their starkest beginned undness have imagined that they sould shoot us down to alleged to

Dasf as they would like the world to believe they are to world aginless, they have today that their more is no bed that they would merely throw them-eatem out of court if they re-ported to military violence against as. We are not peared of military or any other violence. A passic which can do things we are delay, mader the needstrons to which we find accorded, one do these only when it has been able for from its heart

In spite of this, however, it is to the excit of world spinion sed the way it has made itself falt that the Malautre have not falt free to use herebur measures to sease our political fight. To the extent that this has saved innoced men and worden who might otherwise have had to mader, we should regard it as one direct baseful we resp from the wise policy of one leaders

But, also within the hast tenyears, a new situation has been setting which eatled for a reexamination of our raintions with ration-Africans who are opposeded like no in their comparies. Within South Africa time! resease was progressively absorbed when it owns to the colour question. Law after few was being possed to make it aimost phyalestly impossible for the African to devolup and take his rightful place among the free most of the world.

Whether we like the fact or not, this process was being neproved of by the majority of the

white people in this sountry-The Melcalter made so become about their ewa intentions, of course. If the Welted Porty wes a little sky about holsting its tyrout's flag, that was not because of any prinks of conselence it fall. At heart the United Party was se vulfiless a racial oppresses as the Malaultes. See what Mr. Straum sold on the eve of the elections—when he described so cosmice the African intellectuals who were today raising their volue against their people a hum! listical The United Party sould not lust afford to let the world. ogn it for what it ranily in when it openes to trealment of the African.

### Umited Party

For its rescon, I can't have much armosthy for theer, in this Party, who have publishy donard the makeloth, thrown the nebes on their guilty beads and from every platform shout Weel Won unto us alit" At heart they have always approved of the presented bests to the Malaulie approach to the colour question ... It was inevitable that in the face of the orists of colour, the average whitemen in this sountry should trust Malun and his gang-who went as halfmanures—to do n electer job of learning the fulgger in his place' than the United Party.

The polar borner-fienting going on in United Party canker at the moment about most werey any non-Europeans. A filted begresses to quest thentriesle to express her disrepolatment. When the United Party cools down and guevays the result situation more salinty, it will decide that Malautom and its heatility to the Appallate Court are a better artition the African propion stratched band of gentless friendship with the whiteman.

It is largely against the background of this situation that the leaders of the African Mattenal Congress have deviced to conpider establishing closer houds with the septemed in Africa.

The experiences of the people of Aria, in their straggle against faculty domination, are always an agen back freely broatsthed to us by History for me to permose and learn political wisdom therefrom. The straggle in Acts was delayed for many yours by the glow development of pondates consciousness. When at last this consciousness was around records to assert itself, it freed indepents.

This is set in any way a refeeties on the herets struggle of the people of Indonesia. They had laid setld feendations for their own literation. Del beeaung they were included in the Indian Ocean, adder the best of a mighty Dutch empire, they

would have taken a considerable lenger time to free themselves finally if it were not for the limity and desirve intervention of the test of Asia. India, for example, stopped Dutch military planes with reinforcements for the Dutch East Indias army passing ever Indian territory-Durma took up an attitude which halped the Indiancians too. Be did very many Asian powers. The result weer The Dutch had in approached

10s are in a semewhat similar section: In Interpetional counolis our voice; the voice of len estiling non-whitee in raised high ogelvot injustice. Enmenits's concetence heads It; but the mon at the bred of effatre-in America, Britain and France, for example, who attach greater tmpertance to gold and unation then to human values my ti might not be politic, for one ressen or the other, to head the African's voice egulact that of the Melectres who sale the sensity !

If, on the other hand, the voice relecting since the vesse of ten milren in the Union but of the 150 000,000 in all Africa—even the men at the bred of affairs in Destalm, America and France would listen.

There is another recen why the Congress move is commandable. It will beaaden ibe African's own antipole. We have graves up in an environment where we sould see call ours paired and the white man egainst the background of what wer golog on in this country and naiside. When we see ear straggle as part of a bigger struggle, when we see agreed the se memhave of the larger harman family. we shall security purpolyse to the lifes of belonging to that family. The spiritual and payestines a depe steady implicated tion will have on the messes of our people fastify averything our leaders are delag to breaden our harlsone.

This does not mean that no shelves will be told no their path. Obsicelize have been laid un the path of progress since the down of History; obvious have made History. But Mankind has marched forward on the ireli of defeated chalcoles.

### R. VITHAL

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### If We Choose

"There was enough moral wisdom to organist great wations such as England or France on the basis of internal peace, but if was a difficult task which took centuries of effort. Is there enough moral suisdom to organise a tunrid society to enable the European, the Hendu, the Chinese, the Negro to live together on tolerable terms to overcome their unst diversities of tradition, language, and race, to curb the rapacity of unscrupulous men to control exploitation and close the door on war? We cannot with any certainty affron that there is moral wisdom enough, but toe can with assurance say that it is wholly a greation of the enough. Given an adequate moral development, there is here no hard stone of abstruction on which it must break ets teeth We have to educate oursciees, and that it all there u to be said. We can succeed in it if we choose, but enough of us must so . whoese "

-Leonard Trelawney Habhouse.



# SO, May 1801 DIA POOR AS JERUNY

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### African Racial Conflict Danger To Peace

The public incesting in New Delhi recently. Mr. Nehro, Prime, Minister of India, referred to India's foreign policy of friendliness towards all nations. He said India was pulling her weight on the side of peace, though she was not a great Power in the military sease of the word. Her might was not of the monthomb. But her sincere and truthful attempts in the cause of peace and nucroational good-will compelled respect and hearing in the counsels of nations.

Mr. Neuro said he foresaw great danger to world peace emorging from. Africa. and said that, as time passed, the African question would loom larger and larger. The struggle in Africa was bound to assume a most dangerous character, for it would then become a question of white acrous coloured all over the world.

Mr. Nehro advised Indians in Africa to conduct themselves in a dignified manner and never even harbour a thought of gaining any advantage at the cost of the African people. They should regard themselves there as guests of the African people. Mr. Nehra declared that unmistakably Jadia's sympathies were entirely with the African people in their great struggle agains, exploitation and repression cologialism.

### Pokistan

Referring to Pakistan, Mr. Nehru and that, for the first time since partition, the common people of Pakistan were beginning to look upon the people of India with genuine feelings of friendliness. Welcoming this change, Mr. Achiv said they wished that the terrible state Pakistan was passing through you'd end. Thur sufferings would do no good to us. If disaster were to overtake Pokistan, is would not be good for them, Mr. Nehru said. He said that today voices could be heard in Pakistan against the multaks (Muslim divines), and the feeling was growing that Pakistan should develop on India's secular lines. Sometimes, he said, they looked with envy upon the progress of India and regret was expressed why Pakistan & & not develop a state on secular lines and why it did not frame a constitution like India's There was also a feeling that the induence of the mullaks had to be descroyed and the people freed from their clutches. All this was very significant, the Prime Minister pointed out, and was a great portent for the future relations of India and Pakistan.

### Kashmir

Referring to the agriation in Jamma and Kashnur, the Prime Minister said that communal organisations like Proja Panishad in the State were only help bg Pakistan and were weakening India's strong case before the United Nations. Kashmir was a national question and must be regarded so by all political parties. Mr. Nohru said he never had any doubt about the Kashmir issue during the past five years. They had gone to Kashmir when the people of Kashmir themselves wanted todia to come in their help to the event of Pakistan's aggression. But the Parished activities were affecting the minds of the people of Kashnor - Mr. Nebrusaid these communal organisations were pursing a shorteighted and senseless course. To separate Jamma from Kashmir would be giving Kashmir on a platter

All. Nebru said the recent happenings in Pakistan must be a lesson and whening to all. No country could progress by maxing politics and religion, secular stand was praised by Iran, by Turkey, and by Egypt, where Cieneral

Negurb wanted his countrymen to emulate India's ways and policy

### INDIAN OPINION

FRIDAY 15TH MAY, 1953

### Coronation

UR readers would naturally desire to know what our attitude in regard to participasing in the Coronation celebrations would be. Let our views not be misconstrued. We are second to non- in our loyalty to and our deen affection for ther Majesty the Queen. But the significance attached to the Cornonation in the past does not exist today. There sing such thing as a King or Queen today. They are just figureheads who bave no authority of any kind They have no individuality of their own. They may not speak or act as they would desire. They can only speak ur act as they are made to by a sol of persons who have assumed nower for the time being. lt is sham and hypocricy to use the term "In the name of Mis Majesty the King" or In the name of "Her Majesty the Queen." It would be more true to any. for instance, in the present ease. 'In the name of Alr (now Sir) Whiston Churchs)) and Company" All this noinn attached to the Coro nation therefore scenis to us to be a farce and it seems real, amful to sausuder so much money especially when Britain herself, leave alone the world, is passing through troublous notes she has never experienced before

We are therefore inclined to agree with the views expressed on the Coronation by Mr. Lineys Hughes, M I', reported exembers in this issue. We were very much impressed also by a

recent article by Dr. J. H. Holmes of New York, we reproduced in our issue of May t, wherein becompared the semplicity of the inauguration of the American President with the Coronation of the British Queen.

And now to come to the participation of the non-Europeans in the Coronanation celebrations in South Africa. We find ourselves as non-Europeans in a very peculiar position. Our work hardly reach the ears of Her Majesty the Oucen and if they do Her Majesty is uttorily helpless to do anything to bring relief to us. The very fact that a question should arise as to whether we should partiespice in the Coronation celebrations or not shows that there is something wrong somewhere.

The Queen is and should be the possession of all alike. If in times of trouble we forget all distinctions between casto, creed, colour or sex and hug each other as helpless creatures seeking the help and mercy of the King of Kings, we utterly fail to see why in the world those distinctions cannot be put aside for once at least on a great auspi clous and historic occasion like this and why all the people irrespective of their colour cannot ioin gether in hailing the Queen and participate equally in the jubilations. Why must the non-Europeans just because of the colour of their skin be treated as parriahs and why only crumbs should be thrown to them while

those blessed with white sking should eat the cake Thus is how the celebrations seem to be arranged by the local authorities and the non Luropeans are expect ed to participate in them wishout a murmer as a matter of course. This is what dampens the enthusiasm of people who value their self respect above everything else A.S. indeed all should do, and they feel it would be better to remain at home and send their sient prover to Her

Majesty that Her Majesty may be blossed with health and long life and that her reign may bring peace and happiness to Bratain and to the world Whilst these are our views the choice to participate in the celebrations on any conditions should at least be left entirely to individual judgment It should be expected of course that those who do choose to participate would do so whole-heartedly with an inner joy, not our of fear of being black listed.

### NOTES AND NEWS

Formation Of A Liberal

THE South African Liberal Association, after a meeting of its federal council in Capetown, bus issued a statement announcing that it was to form a Liberal Party based on the following principles: (1) Essential diguity of every human being, tricapeanive of race, eclour or ereed, and the maintenance of his fondamental rights; (2) Right of every busses bring to develop to the fullest extent of which he is espable consistent with the rights of others: (3) Maintenance of the rule of law; and (4) that no person be debatted from pasticipating in the government and other democratic processes of the country by reason only of race, colour or creed, and that political rights based on a common franchise roll be extended to all suitably qualified persons. The Party, the statement said, will employ only democratic and continuitonal means to impleestet iti prutuples, and will appear all forms of totalizarian-15to, such as Communism and Membership of the Fatersm Party will be open to all who subscribe to its principles. The Association has members in all four Provinces. The eletement rays a programme is being formulated by the federal council. and this will be submitted for ratification to a conference to becalled by the new Party as soon as possible. The office bearers of the Party ate: President, Mrs. V.M L. Ballinger, M.P.; vicepresidents: Mr. Leo Marquard and Mr. Alan Paton; pational chairman Dr. O. D. Wollberm, asugual vice-chairmag. Mr. Lestie Rubin.-5103.

### Mr., Lopw Attacks Anglican

Referring to "the attacks made by cercius Anglicen Burbops on the Government Apartheid policy," Mr. Eric Louw, addressing a Nasionale Party meeting at Broufort West said: "Perhaps oos of the Bubops will explain why, in most of their churches, & special section in set axide for non-European worshippers. He asked whether the Bishops would be prepared to practice what they preached and admit the children of Coloureds and Nations who were communicants of the Church, and who were able to pay the fees, to Anghesa Church schools. "If you are not prepared to answer this question you me bordly blame me and others if we doubt the sincerity of your protestations about the iniquity of ductimingtion on the grounds of colour, and if we are remanded of the gentlemen in the scriptures who stood at the corner of the street and thanked God that he was not like unte erber men. Did ber the Angliera Sycod resolve that it was unchrustum and even bluephemous to assett that ductimination was justified because of a different pigmentation of the skin? These questions are being put not only by myself but also by communicates of the Anglicus Courth, some of whom want to know why colour discrimination is reserved for the schools of these who are able to pay the fees."-Sapa.

### Objectionable Literatures "People's China" Confecuted

We have been informed by the Collector of Customs and Excise that "People's China" addrinsed to us has been demond as the Post Office and has been declared to be abjectio

All itsues of this publication are therefore probibited from its pertation late the Union and le copy at present under detention are seized in terms of Secures 2. (1) F. 122 and 141 (1) of Act 35 of 1944. The Sertion is question ready in follows:-(1) All sbips, vehicles or goods, which have been seized upder any law relating to Custome, abail be deemed to be condemned and may be duepoint of in terroit of Section one bundred and forty-street, unless the person from wheen the spent have been skined, or the owner ne his authorised agent, gives nonce in writing, within one Could after the date of the secrete, to the perion arising or to the Commonsoor, or to the proper Officer as the place where the sectors was made that he charge, or unleads to claim, the said thip, vehicle or reeds

- (2) If no such police be given, as legal proceeding wherever shall thereafter be restricted agries) the Stare, the Minurer, the Communoner or any Officer, burd sorrely upon the secourt of the chips, vehicles or goods.
- (3) When a notice in writing has been given to terms of subsections (f), the person giving ruch notice shall, within pinery days of the date of such source, but, except work the countril of the Commusionet, pol earlier than one month from the date thereal, mentale proceedings in the Court of mampetral jurgicrion, for obtaining release of the ared ship, vehicle or goods

### The Federal Party & Non-European Policy

The following is suited to be the ope-European policy of the Umon Federal Party sponsored bit week-end in Johannesburg by Mr. G. Herion Nicholls and pilers: The abandonment of lear as the guident principle, and the adoption to its place of courageout palicies, offers the only hope in the field of pon-European affairs. The policies that have to far been pureaud bold out as genuint prospect of permanently percelul relations abits among the peoples of South A(no.

We believe that the immediate eum in the field of non European -prorquit boger ad blueda suelle mean of living conditions, welfare sermon, education, and economic expectuarties, that striking at the rests of criter, disease and poliwest discontent.

We affect to the principle that the franchise already extended to the non-European aboutd in no years old, a Weadman who se-

way be curtailed or by any means rendered less effectual. The South African born con European should be accorded a right of expression in the organs of Community commensurate with his degree of 'civilization, as fol-

- (a) The present system of limited group tepresentation of Nitives to be misous and and an interior belief of Etonb Lepresentation of Indians on a system Jumilie to that accorded to Nanves to be initiated;
- (b) Subrect always to due rafeguards against disproportion representation of any one accison of the gon European papulituos, the long-term pulicy to be taken us steps aver a considerable period of years, is the dumble pitcher of those pop Europeans who have passed sunable term of a high standard. the tion common the acqui

We recognise the fact of intreases communic integration of the non-European peopler in the economy of South Africa.

We accept the desirability of rendental and social acgregation between European and non Furapeans, to he obuseed no a fair and equitable basis and \*petenet bozzipje pl. the encoursessent of voluntary popubuon morements through boustog and towe planning achteres dengued to that end and to the establishment of the foundations of a sound family life.

We believe that those Natives who have attamed a high degree of civilization should be entitled to exemplion from those faws designed for the protection of backward peoples.

We stand for the recognition of all South African-born people, Coloureds, Bantes and Judians, as members of the greater South African community,

### The Sanse Of The Ywo

Reedless to say that the saper of the two Parties meninoco above seems to be the Liberal Party which dot only meet with the desires and aspurations of the pon-Europeica but is in keeping with democratic principles.

### Labour M.P./s Views On Coronation

Mr. Emorys Hughes, a Labout member of Patliament, his warbed by hands of the Coronauon of Quece Diesbeih neut month He messar to have no port to 11, be cays, and he has wroten a a pamphlet "The Crown and the Cash," antaling Sir Women Covernment for Churchill's "spending (2,019,000" an the Corposition, Mr. Hughes is 59

prejeutt 2 Scottish continuency He is a son-in-law of the late Mr. Kels Hardie, famous Social ut pionter. He said: I have never attended a Coronation, and I do not joined to start now." He said he hoped the young Queen would reign even longer thin her gresi-grebi-grandmorber Victoria, who guled from 1837 to 1901. He considered that the redings been ton bluow vitauos Corogation for 80 years. Mr. Hughes opened his pamphletby saying nobody who had read the autobiography of the Duke of Windsor could have anything but sympathy for the Royal Family. Mobody bore any persoast all will to the young Queen, the mother of two children, whose reign it was fervently boped would bring an era of peace and prosperity to Briting and the world. "But with a Tory Government in power, and a symbol of needless luxury.

with Sie Winten Churchill Premier, it soon became clear that the Catanating of the new Outen was to be made the occasion for an coormously expensive speciacle. "All the partoon' emotions were to be worked up to a wifeless and television, to be followed so it was suggested, by a gentral elections at which an electorate stupefied and dazed by flag waving and national authoris, tinging and mass suggestionswould go to the posts to vote again for a Tory Gavernment." Mr. Hughes claimed that altogather the Monarchy cost Britain about £1,000,000 2 year, He also er steased the expense entailed in building a new Royal yacht. He said on the day the Queen launched the ship there was an announcement that President Einzehower was giving up his official yachr because "It was

### REPATRIATION OF FOREIGN CAPITAL INVESTED IN INDIA

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THE Correspont of Indu and addeducted on June 22, 1950, restrictions on the expatriation of area conntries in projects approved by the Government of Industrier January 1, 1950. The an parace to ent, however, expressly excluded appreciation to the value of the investment from the scope of the repatriation facilities, except to the extent of the profits of the severtment ploughed back into the business with the appreval of the Government of India. The Covernment of India have reviewed this policy and in order to turnulate tovestment of foreign capital in descrable thanack bave now decided to with draw this reservation. Accordingly the repatriation of capital from the sale proceeds of the investments made by residents of countries other than the countries of the sterling area, Norway, Sweden and Denmark, will from now on he governed by the following principles:-

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(11) These facilities, however, will not apply to purchase of certain relaxations in the exchange shares on the stock exchange unlese it et an integral part of un capital invested from son-sterling forestrates project approved by the Government of India afier the lat January 1950.

> To soffer wast, which hope thinks unfinete.

> To forgive wrangs darker than death,

> To lave to bear, to hope; till hope creates from its own wreck the thing it desires.

Neither to change, to fallet or repent,

That it to be great, good; bequieful and feet.

The slove it life joy and victory. -Shally,

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### LIBERAL PERSPECTIVE

### SOUTH AFRICAN INDIANS-(2)

### MALAN-SASTRI AGREEMENT

By C W. M. GELL

From 'The Forum' (Jakanessburg)

THE second phase of South Africa is relation a with Indicate everlaps the first to some extend it began with the advent of a few "free" Indian surgestant after 1874 to supply Indian food and clother required by the conference the "freed Indian.

As the latter increased in most her, name set up as nord! along beepers, mocket-gardeness, ped law, as well an entering describe and public service. Thus fere and freed Lodinus comboned to form a condent Indian population nomposed of a minority of readers, multi-holders, and aster ed per tons and a large majority of wage tabouters.

The change of the late '60s naw the beginning of large-acide European boundity sowards the Ingians

Law 3 of 1885 segregated for distant in the Transviat because of "their neglect of numeracy measures and learnesses mode of living," But the law was hardly enforced at all, and many Indones living in the Transvial today for their fathers) received grants of land from Pecasicus Kruger and other prominent Boor leaders.

Most of the Transvan's Indiaes today descend from the free commercial enterpeate and financial leans were much appreciated by Europeans in the expanding areas of the Reef and Protocia.

From new on, though indextured immigration continued for 20 more years, the story is one of corresping restrictions against fundamental

After abtaining of figoreometer 1892, Notal Jevied in policies on free Indiana in an effort to endow them to go heave. Or ginally fixed at £25 is year—a pourties figure for these days—it may endured in £3 at it result of the Indian Government's threat to curtail indicatored enegration.

In 1996 Name abotished the Tarian parliamentary franchise when there were 9,309 Europeans and 251 Indians on the roll. In 1927 on Act restricted feet Indian emergences use Natal and author invended trading I tracar which were aparingly granical to new Indian applicants.

In 1903 Militer and of the Trenyeal with come mange

. . .

"The Asiation are arrangers foreing themselves upon a community re actaut to receive them."

But it must be recalled that a number were already legally resident there and the large illegal entry into the Transvaul during the next few years was as much due to the corruption and anofationary of the immigration staff on to the persistence and angenuity of the feedcast.

A government that does not effectively enforce realisms emont discovers teach from the emotequences. In 1906 the Cape applied a literary test to Arlatic immigrants and, when the Transvall next year demanded finger-prints from all its Indians in an effort to use out the legal from the illegal readout, it sparked off Gaadhi's free persive feturance campaign,

Theremotinued off and on for his years and culminated in the Smutt-Gandhi Agreement which was embodied in Januageante Regulation Act of 1913 and the Indiana Relief Act of 1914,

The only concession to Gandhi was the omission of replicit infection to "Attailes" in the wording of the Act. The Indiana Relief Act abolehold the Natal post tra, econgained the validity of Indian marriagus and affered feet prisages back in India for personnent repotytates.

Sutain hoped that, soon Europeaus were exhaused of their fiers of being awamped by combuned Indian currentation they would treat the resident Indian population more removably. But ther hope was never fulfilled

Restrictions on Index rights to reside and trade in various localities were steadily forerased and Dr. Malen's "Class Areas Bell" of 1925 provoked a Round-Table Conference between the Indian and Union Governments, which led to the first Cape Town (Maun-Sastei) Agreement of February, 1927,

By this part the two Governments underlook to co-operate in a achieve to supatriate our Indians volumerally—the Union providing free passages and a small cosh bonus, India accepting responsibility for reliabilitating the repartition in India.

Other church of the Agreement recognized the Union's right to

maintain Western standards of civilization and his responsibility for the education, housing and wetfare of whatever Indians or mainted in the Union and conformed to Western standards, the Class Areas Bill was dropped and the Union agreed to allow the entry of our wife per resident from Indian and major children born to her putside the Union.

In view of these conditions it was arrange, though perhaps not uncharacteristic, to find the chief Nationalus negotiator, Dr. Malan, repudiating several of the clauses within three months.

On April 12, 1927, he told the Patchefsteam Chamber of Commerce; "The whole object of the agreement in the get an many ladans expainted as possible. ......All never posts were subserdinate in these. The agreement in the navaluance of the word. The Union Government does not hand size in any way with regard to future legislation and can impose any legislation apparization proposals not working satisfacturely.

Mothing whatever to the Agranment partition this convenient theory that the "aubordinate" clauses and the Umon's responoitation lapsed, if nufficient fudicas did not accept espativation. It is, in fact, our facture to humans the obligations sowerds our resident Indians, here feely accepted by a Mationalist-Labour condition Convenient in a pact between two virtually savetuing states that has given India a pretent to intervene in our domestic afform

She but the undoubted right to peem un to fulfil the trapposes billity we acknowledged in 1927, though it may be both (legal and nawing to private this involve at U.N.O.

The second Cape Town Agreement of 1932 recognised that, sloce over 80 per cent, of our Indians were by then Union-born, few wished to return to the land of their origin. Possibilities for erugation elewhere—Brazil British Guiana, New Guinaa—were explored without finding any hopeful prespects—Voluntary repairmance had foiled.

Two lessons still relevant today emerge from this phase of trying to reverse the flow of ludings total this country.

First, that, for various researce to be discussed in the next article, our leadann do not wish to leave the country in which well over 90 per cent today have been born. Passibly some could be induced to go by offering a larger cash bonus, but the cost to us would be prohibitave.

Cehermete, we are left with some form of compulsary deportation. Since we invited the Indiana here, enforced apparention of Union-born triteos must be ruled out as morally unthinkable and practically impossible, as no country would agree to accept tham. There is really no liquest way of evading the truth that our Indiana are here to stay.

Secondly, Nationalist apakesmen are making almost as much of the "Drown menace" as of the "Dack." There are almost daily references to "India a national appraisant in Africa" and in "India's policy of making Africa a dumping ground for her mephapopulation.

I am myself quite elear that the 200,000 ladians in the East and Central African territories constitute no sort of significant outlet for a population problem that turns juin me home.

But the aliegations are even more abviously unfaunded in regard to the Usine. For, since 1913, the easy legal commigration too this country has been that of wives and children under the Malan-Sastit Agreemen and 9,138 children in 25 years.

As for illegal transigrants, De-Donges said that 14,000 had been detected (and preturnably deported) in the 40 years since 1913. In fact, Indian imm-gration into the Union has been virtually closed these fact 40 years and in respecting has sever been made an issue either by the Indian Government or the Indian commining in this country

(To be Continued)

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### MR. LUTHULI ON AFRICAN'S PROGRESS

SPEAKING at a meeting of the Durbon and Dustice John Council of Europeans and Africant at the Banta Social Centre, isat week, Mr. A. J. Luthuli, Prandent General of the African National Congress, said:

"Some people claim that the African will submerge and dearing Western civilisation. I don't think so, for he has set out to acquire it. The problem is to discern between the mere veners and the substance of this civilisation.

"It is upfale to eal) the African a savage for he persesses quite 2 high degree of civilization and a certain amount of refraction in puriook and basic knowledge. It is largely for political reasons that certain White geople have vilified the African in the eyes of the world.

"In all scenes of modern life the African, notwithstanding his shortcornings, is advancing. In spite of the formidable obstacles in his way the African has made great progress. Religion has



Mr. A. J. Luthuli

"We roust not assume that before the White man came to South Africa the Africa was stagnant. Records show that the White man came into south with an active, virile people who were progressing towards civilization, bowever allowly.

"The gopular belief that the African is an ignorant and uncivilized savage is notice. Judged by the 'outward forms' and knowledge that gots with modern civilization the African is one tower actual, but it is the ioner aspect of civilization that counts, and here the African stands for higher than is thought. He has the cavilization of the heart.

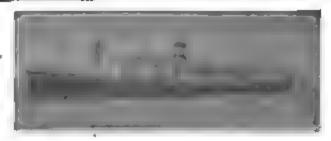
"Before the advent of the White man the Zulu had a code of ethics and conduct similar to the Jawish one;" which is the basis of Christianity. He had courte, which shows he lived in an ordered society. He could mine and work from and had geveloped music and are,

destroyed and neutraliond beathenests and Christian Syl lisation and influences have had a counderable beauticial effect,

"Not all Africans are practicang Christiana, but neither are all Europeana, but containeally or unconsciously, the African is gradually acquiring the forms of a Christian way of life,

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### THE WIDER WORLD

By JOHN GILD

### A SHAM FIGHT

MATAL is supported to be so revolt against the Malan Govstames: I do not myself attach any laining importance to the movement gathering around Hirston Nicholis. In the first place Mr. Nicholls' record is public life is well known. He is more conservative and less I beralthin most of the United Party leaders. He can claim to be the father of muck of the Native policy stobodied to the fee slance of 1936. He has never in big life been vinted by anything resembing a moderately generaus tenpulse towards and any or Africans. If you atudy his wordy probouncements, you will find him conveniently weelly about oon-European rights and wrongs, but I auspece that he believes the United Party was not hostice enough to the claims and aspectnons of non-white acools.

At heart this so called "spiritual recession" of Natal it nothing much more than district of Airmanere freie nur fundamentalty, opposition to the colour policies pursued by Afrikaners. It is a quarrel over words and forms, aver meibadi and techniques for fethning white supremoty, not prer the question whether it is With to try and maintain such supremacy. This movement will threefore only deserve support if and when it proves itself mure, not see, Aberal than the United Party. I doubt if it will do so because its main activity will be to detach votes from the U.P. and it can hardly do no by being more laberal.

### Only Angry Words

Naral has no legal or consistutional right to second from the Union, Mr. Strydom is perfeedy right to raying that secretion can only be made with the couseet of Parlament. That consent can bardly be gained by a pressur of argument and persuasion White in the alternative? That is the vital question that there brave National decline to fire. History shows that men achieve their political aims noty if they are, in the last resort, prepared to struggle for those aims by all effective meios. To recept times this has Drief parmer terationer, tie ben, fefural to pay takes, meenings and demogrerations of protest, uil undertaken to a sperit of merifice and regardless of the legal thursprease to their who parts mpare 1 de mar believe that National for a moment contentplate any activities more mibiaat

than augry speeches at exciting meanings. And if they ever do. I hope that someone will ware them of the new law making it a serious crime to break any laws as a form of protest. Natal is fatally handicapped in advance by the laws against passive resistance which is helped to pass through Pollaments.

The opposition to the Malan Government is lending to divide tale various grounds, of which a new party in Natal is only one. A liberal party may well be apoder, but we must want and set how liberal it will really be. What matters mant, to my mod, in these days is that liberal ideas and political educations should be hely alive and that friendship acress calour liber should be mattered and cultivated

### Influence Of The Press

In their fortors arrech for the reman for defeat, the United Party's supporters have recognised the only factor, usually, their tack of an Afrikaans daily gaper to thampion their mast, This is childish. The influence of the Prese le considerable, but it is aften avaggerated. In 1924 and again in 1929 Hericog won a general election although the Nationalitie were supported by only one daily paper in the Cape. In Britain, to this day, the Labour Party is supported only by the 'Daily'Herald,' while the Torice have zoores of other papers hebind them, both in London and on the pravinces. In the United States Rossevile was elected President four times in succession slibough four one of every five dailies are Republican, not De macrane. In any case, of don't suppose that the United Party will start a new Afrikants da y. Journaucts reckon that it would cost sayabing up to a roilling pounds in finance such a project The Party's previous papers, 'Die Volletem' and 'Die Suiderstem" both failed in spice of genrieus cubaid er. Ode resson for their failure, was reumanagemen. The U.P. finds it very hard to attract able men to us paid stad. No Afrikager journalmt, even if his sympathies lay werh the U.P., would leave a secure post with the flourishing National at papers for an account one with a new paper unlikely to turvive. A weekly paper would be an ambicious enough venture to undertoke fin the fight of par ser feduret.

### Economic Realities

The English dailies, moreover, are not keen to see a new Afritions daily set up becouse it would compete with them for advertirements as well to readers Papers like 'The Star' and 'The Cape Argust and the 'Cape Times' pride themselves no having many Afrikager traditis These readers are, in some proparties, Nationalists who enjoy sporting news and other nonpolitical features of the English darlier. That is one reason why the English papers, except in Natal, have now begun to medify their apposition to the Nation-

Another reason les in the depre of the Chamber of Mines (which, of course, coatrols must of the pipers) to come to terms with the Malia Gavernment The mines have much preferred Mr. Havenga to Mr. Holmeyr at the Treasury. As long as the Nationalus Parcy refrains frem imposing heavy toxistion on the mines and from interfering with thesp raigrant Native Jahourthe mide-awners will never accountheir resources or exect themselves greaty to oppose this Government. The Chamber of Mines and six afters are also hoping that the crisis of the Constitution over the Colonied franchise will somehow, be seitled. in a ferendly fathion. They beheve that if it were settled and the rule of law appeared to be respected, capital from averson would again be encouraged to come here. And the mones really need expiral to develop the gold fieldt in the Orange Free State, There are some of the economic teahnes behind all the sound and fury of the white publiclars

### 'New York Times' On Dr. Malan

"All evoluted people must feel a senic or shame at Dr. Malao's victory," says an editorial article in America's leading daily, "The New York Times.

"No man it an island, a di Daniel F. Malan is not an exception, no country is a world apart in these days of one world, no continent the Africa can suffer such a shock without the expercustours spreading aeroot the train and occasion.

In this first consideration of the electron results one cannot do more than to repeat the reason why Malanum has met the hosir ly and condemnation of the lete world. It is a simple metter of moral principles. To Dr Malan the white race is permanearly superior to that of any etherand the white man in South Africa has the right, the duty and the provilege of ruling the other taces, keeping them apart and ena lower level. This is a false and wicked doctrine which has been rejected by modern nivilvations and by religion at all times.

The the vasily outnumbered white man has a practical probtem of enormous difficulty and complexity in South Africa is not desied, but that is should be rationalisted ento the monatrous doctane of racism is wicked. Therefore there will be a day of reclaning for three men, since human beings will not endure injustice and the loss of freedom intermeably."



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### AFRICAN VIEWFOINT

### DIFFICULTIES BEFORE A LIBERAL PARTY

BY JORDAN K. NGUBANE

A BOUT's fertalght age a lensentatives of the African Notional and the South African Indian Congresses on the one hand and a number of European political groups on the other mat in Johannesburg in explore the possibilities of this econity. In itself the move le n very cound one-showing er it does, that there are mon and wemen in the white community who are prepared to be guided by receon in their deallage with their darkershinned assolvemen-

Dat at gates an early singe difficulties arons over the erusial franchise irons. On the one hand white people—with, I believe very good intentions—proposed a elightly "ironded" tranships for the African. The African National Congress representatives felt they could se aperate to anything which relegated in the African an inferior states.

The querties is a delegate sucend requires to be approached with open a mind as is homospy monthle.

The white case for "lending" the fraughtes for the African should not be dismlered offhand if the intention in to get to a workship relation of a scoblem that is semewhat langled. Dut this, at the same lime, should not mean that the Airless should be expected to resh headloog late any scheme designed to protest the interests of the white minority group-Statesmansbin on alther side will seek for the happy meson which will arence the whiteman that It is not his destruction that is being plotted white conviceing the African that he new slot in being cooked in delay Mamarch to an existence.

On the White side, we must eshnowledge frankly that there trets a very genelas for of being awageped by one numbers. And, no the frett before on bur numerical superinvity, for example: It is not no ease, with eet foundations. The majority of the white propin feel that they can pave themselves from being awamped It they rathin poner in their hands for the bogest time possible. In other words they gay to us that of their own free will they will better above to with me. They will do this or anyrepday it to To only when we exert on them bregurible pressurer

15 3 ----

Dut if the whiteman is received of bring drawned under in a tide of colone to us the danger of extermination as a result of his colone policies to cary real His recial policies have done more to rain us within the lost fity years than to make on a healthier and happler people. If they are perstated in, in the fatter, and race that he wiped off the face of Boath Africa one day. This, we are determined to prevent happening even if we have to give any lives.

The white liberals would appear in have a good cree when they sair far a "loaded" freechise for our people. If we accept this they might approach their own people and hold our acceptance of the "leading" as proof of our nearly when we say we do not intend dominating the white man. If that hoppens, liberalism might build a new and stronger holdes of peace between Black and White in this country.

Hat then there are enough in thirt sange of so serious a nature that the Congress standpoint requires to be soughly appreciated and respected. At the mement it has been tools tively suggested that Brandhod VI, at least, should be the educational standard entitling on African to the vote. This. in fest, means that only a small percentage of the African propie will have the vete- For the bulk of African pupils do not creok Standard VI bemenn of ecompuse and other manderions allogether beyond their coursely This is not the position in the other racul grange

The smallness of the African electorate would mean, to proceed, that our value in Parityment would not be strong enough to emble out to see laws passed which would materially improve our own living and educational standards. We would be a Perlamont alright, but we would not have the power to linking on evants in a way to bringing us to the position of complete equally with the other races within a recognible period.

There is a second good reason against leading the vote, if a the French colonies to Africa, for example, the "Westernined or educated African are bring absorbed into the strate of the tailing whitemen. This areated a autonion where these most because their interests are those of the foreign raises of the paper.

St the masses of their own people. They lead to become the block section of the rating eviatorizes and work generally for the preservation of their swa sleet interests and not for the masses of suffering humanity. The leaders at the Arisan Mathematical Congress rightly refuse in betray in masses of soffering Africa in the way their someter-peris have leaded to do in Franch Africa.

What we are fighting for in the African Nettenni Congress is the emencipation of Manicipal-We regard so seared the hemon personality as saok and not so much what a man has soldered. Beauges of this, we work for a secial order in which every human helps crested by God will be free fo rice to soy past. tion to which his Islanta entitle him to this country. We are against creating a ruling clare of sarcalled "sixtheed" man who will in turn dominate the masses of our backward scools-

We do not latered setting up a tyrancy of the "sixtilized" of all vaces in the pisce of the present tyrancy of colour. We have enforced too long and too much from tryancy to believe that our farm of it might be very much belter than the atter. I use the world "alvilland" bere, in the seems in which most white people meets to justify their apprecian of an

Supposing that we did accept partnership on the "tanded" biols, supposing the leaders of the African National Congress felt is were better in have a few bests in Partnessent se representatives of the privileged fewer than to wallow in the succeptability of the status que—what would be the position of the "civilped few within the railog clara?

Enoughianly the African utiliban to enter the mark ground to at the party of the Enterest we to a leaser extent, the Indian They could not be human if they could not be human if they could not be distinct an their next collection are next power to perpetuate the position of dominance which their next grounds position would enter them to be their even within the circle of the "aludited" the African would not be their on impoint an active their numbers and impoint withoughts.

Thirdly, of source, the fact the new political alignments are being accloudly disconned in source thing which has some about largely so a result of the exertions of the African National Congress. Congress unters there are partialising from strongth. It has shown its organizing shiftly and demonstrated that it can matched up behind it forces which can bring apartical

lepping to the ground. At this sings, and after so many peerlance, Congress examples expected in the extincted with a funior partnership where its own seerlance and strength smille it to something better. People must take take seemidarship off-respect to a tiving reality to African life today.

flut when all this hes been said the African National Congress because of the strength and because its own attitude might wreak or resultant the foundations of the new and broads national now, being laid, meeds to temper its own determination with determinities realism and aread planting itself in the position where its political sincerity might be seriously desired.

We have to fame the goaltlen very frankly that not a single group which is not African will feel comfortable in an arrangement where every African will have the vote. The Indiana might secept this avvaugement they might not. But the Colsureds and the Whiles will sertalaby reject it. If Congress ignish so this soudstron, it will wreak the prospects of a united anti-Mulunita front which would be supported by oil the sther spect. It would, on the other hand, give Melon off the commonition he would need to prove to the while geople that what we want is to dominate in a vindictive may all the other regist minorities which we supervily do not want to do.

We can democalrate our own stonerity only in one way; by showing that when we are elroug we are resconable; by abowing that when we have the newer to force davelopments our own way. wa are prepared to treat with respect the other man's wishes, by showing that when we com states respect for any own wishes, we shall not do to rapid! minorities the things that are being done to he by one present oppressors; by showing, in chart, that we are not paying lip-service to the ideal of telerance. And I believe we can do that in no better way lieso by sceeping the principle at a "leaded" framebles for the African people for a certain period. The alternation, I am afraid, is the command fromblet-a poor starting point for liberalisms

I appetf do not like the prosouls advanced to flate for the "toaded" fractules. They util eachle on to win the polytical way and lose the peace. If we win let us wire both. This is what we are lighting for,

I know there are Geogrammon who would rather go into the wilderness than 'someth the

"foading" principle in any theps was being telested in solve a or form. Anybody who knows what we have been through, ean't help appreciating their attitude. But we are evolving into an blutaria phase which is new In our experience. Where before we were week and noweriess. now we ere slowly becoming and belog reaugnited as masters of our ewo fate-brooms of ner strangth, preved to entloy. If then the selvosstes of an aufattornil frapobles oun go into the wilderness and wait for the day when they will been goorything their own way, why san't they welt in altogether different pirostoclassers? Welt for the day when every African abuilt enjoy the tranships. In the mescalime so sperale in annalernting the evolutionery proceeds

problem not without its dimeultice.

It will be a greve mistake on both the African and the white sides in the present discontion it eliber horries to break ad the degraph degraph and interest peoples who have been brought up on reous balved for senturies enddanly in discover that they sgree on every point. Elther side will have to give a lot and juke little if we are to get anywhere near solving the problems of our coupley. And, in daing that, we should avoid bargaloing for the immediate purpose of aspinsing puritamentary rester that will look on down a number of tenglanity billed allays,

Our welchword should be interaces and realism.

ORIGINAL CORRESPONDENCE

### CONTENTIONS OF KASHMIR

THE EDITOR INDIAN DOINGE

SIR,—As one who besistrong as likely only to prepetuate ties of interest and effection the statements. Pakieton offered as well as personal experience of the Paujob, I must protest against the very partition magner in which your Bombay Opinion' for May 1st.

fength. Any fair-minded and informed bemon knows that much can be said on there inues from both tiden. But the costessus of smparing world-opinion is against India. on Kerbeite and against Pasblates on execure properly I will, therefore draw attraction to the mosleading argument med by your correspondent about the Publish canal water dispute which is still under investigation by aculval experie.

Your correspondent wrote "to Soptomber fagt ladia formally proposed-athat themagreement be referred to arbitration Pakieteo ded not accept. the proposal," This is a dcliberate balf-truth. India progosed an erbliration telbunal. But the facts do not prove of two judges from each side.

with both lodia and labition, to soccept neutral or UNO mediation, as size in Kashmir, To both easer ladie rufuses this, unters Pakistan first accepta most unresonable preliminery correspondent discussed ledien. conditions. In each ruse ledia's Paklatent disputes in Indian gengraphical advantage (the possession of three-questers of He mentioned the three most the area of Karhmir and of contactions bross of Rashmer, the upper reaches of the Ravithe count waters and evecues and Sutley rivers whose waters property, the last two at some sare in dispute) ensures that procrastication is to her brocht, for it will enable has to comfront laufetun with a Rashmir whose economy and moulting trop have been integrated with led a's and with rivers where water have been successfully diverted. Paleisten guspicions about the encenty of India's offers to negotiate enquot, there. foer, be discoused as purely describet

Secondly, your correspondent quotes certain incie as showing that at pertition Pakinian recoved most of the water and irrigated land of the Indea hasin, "big bly developed by Houdus and Sikhe," From these . facts ha lafers that "it is physics where justice lies."

what he instructes, They Since we bappily no such tribupal merely show that many years bee reached a conclusion on ago in undivided Punjab the may matter eiges' partition, swaters of the five givers [all Pakistan refused this proposal of which ries to what it

now India or fudino-controlled Karbene) wern used in the most obvious and cory way la irrigate decert urens (aam in Pabertas) along their nwn watercourses, ie to 5 W, Pap. jeb. Partition cut the sources of all ava rivers of from the moin irrigated areas and falt the bradworks of two major canni systems to lodies bande. It is natural now that India should wish to direct these waters to desert areas in Bast Ponjeh and Bikaner, Equally unturally, Palentause feer that such menuges will jeopardise the fertility or large areas in Pakisten, for whose develop-ment Bludus and Sikhe were go more responsible then Wuslles. This is not a motier where "international prage" or "nbeides fustice" lies clearly Both are with anher party struggling with one of the ser!nes aconomie consequences of the tracedy of partition, for which both must share with the British the blame and respecialisty. Time, the good effices of genuinely impartial triends and much more forbearance than your correspondent bas shown are required to sen that the just aspiration of anth republica to regard to the Index basin waters are as fairly and fully mad as aclence can devise.

May I finally suggest, Sir. . that you bring to your correspondent's notice the very troubled and uncertain falure : which lies before the Indiana of this country? This surely demonds that we should emphotise what uniter rather than what divides and refrain from importing here (as your correspondent has done should verbation) the portions poletice of certain sections of the Indian and Pakistani press. We need not avaid contentious leader; tot we most ducuts them with understanding of apporing opinious efacerely bald and with charity for the strong emotions generated on silber side. In this respect the report from your Kartchi corresppadent in the same issue sets a standard which I hope your Bomboy correspondent will in fotors strave to emplets.

> Yours faithfully. C. W' M. GRIA.

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# INDIA LETTER

From Our Own Correspondent

Bombay, May 1.

Wiff the dumbient of Mr Nasyouddin and the institution of a new Cabinet under the leadership of Mr. Mobamad All in Pakistan, the prospects of an amicable settlement of the outstanding inves between India and Pakietan have brightened to a considerable degree, In the new Pakuten Cabinet there are persons the Abdel Eban Kayum Mban. the former Premier of R.W P.P., who are avowed note Indions. but many of them are liberals, who will morifice personal feelings and political propaganda for the interest of these country, which will best be strend by friendly relations with

Mr. Mohamed All, the Premier el Palectas, lost no time in declaring his intention to start talbe with Mr. Nehro. Pakintan Coverament has culled a conference of Pregners of Muslim mention, but not a single essairy responded to that call, Now Mr. Wobnmed All hus declared that he would like to call a conference of Fremiers of all Atlatic construes, thus obvicinity renormating the intentron, at least for the present, of leading MEDO, to which India had taken strong objection Has advocacy of Joint delence of ladis and Pakistan which would save millions of Rupces to both the constrict that can be gainfelly employed for promoting the wellars of the people of both the countries, has created h very favourable impression in New Delbi.

He first message to Mr. Nehro impressing has desire to have friendly relations with fodes and to solve all the problems through peaceful megatiations, has swaked favourable response,

Pahetan officials' delegation which was expected to series in New Dalhi last week, but postprood its departure from Kasocial design a change of Govern-Break, is now expected to preive in ladia in about a week's trose to counterparts in Delbi and propert graunds for a meeting between the two Premiers, Mr. Mehamed All has written a emend personal letter to Mr. Makes, the contents of which are bot yet revealed. Pandit Neluvo a present to reply to the same when familiag the tour of famine-Stricken trust of Maharashira,

Mr. Nebro and Mr. Mchaused Ali will discuss the nurstanding tartes, on the bases of the groundwork prepared by

the officials at New Delbi, is London where both the Premiers will proceed to attend the Corpnation of Queen Elizabeth.

The spitation by the people of karastab has again brought the question of linguistic States, which was given a decent burial for at least five years at the Hyderabad sertion of the Indian National Congress Mr. Nebre associated at Belgount that a Commission on linguistic States would be appointed after the formation of Anders States and watching its progress for "some time, say, a year"

The proposed Commission's terms of reservoice would include consideration of the feasibility of redistributing States on hisguistic bases and also whether such flates would prove economic and viable upits. The Commission would examine all aspects of redistribution to lunguistic bases and recommend measures for the creation of these States. Then the Government would draft a Buil on the basis of the Commission's report and call for public views on the Buil.

As a result of the recommendations of this Commission mest of the Part "B" and Part "C" States and bifurcate too unwieldly States such as Uttar Pradesh.

India is slowly but steadily progressing towards its aim of creating a welfare State. The Government of India took a big step is thus direction by implementing Employees' State Insurance Scheme in Knopur and Delhi. Under this scheme workers get medical relief in the event of sickness or disablement and cash hencits during these poetlogeners.

For the dependents of employees who die as a result of andustrial injury, there is a provision for pension and for the female workers there is a provision for ante-oatel taxa and cash benefit for the period of disablement due to materially

The Employees' State Insurance Scheme is expected to start working up all industrial towns of India with more than 3000 industrial Workers by the beground of 1954 and to extend to smaller areas by the end of that year.

Preparations are being made by the Employees' State Laser-

ance Corporation for the early implementation of the scheme in Greater Bombay, Abmedabad, Negpur, Jubulpur, Calcutta, Bangalara and Madrus

The scheme covers all persoural factories run with power and employing 20 or more workers and includes all manual and clerical employees gelting a remuneration of not more than Rs. 400 per month.

Employers all over the country are paying, from the date of implementation of this scheme, special contribution by way of subsidy for the fund required for the henrits in Kanpur and Delta. In addition, the employers in "benefit areas" are paying their above of the contribution.

When the scheme is implemented in Granter Bombay it will provide hencins to over 4,00,000 employees working in about 1600 industrial under takings. In Ahmedabad it will cover nearly 5,50,000 employees working in about 300 industrial concerns.

The Government of India in seeking to nationalize his transport in India and the Air Corporations Bill has been introduced in the Indian Parliament.

During the debate on the Bill, Mr. Jugilyanram, the Communications Minister, expressed his confidence that as a vessit of automalisation, commercial air transport in India can look forward to a very bright future.

During the last few years the position of the air transport adultry as a whole had were east due to uneconomic running of various considerations, other considerations which weighed with the Government in spontoring the present measure were defents requirements during an amergency, transport of food and other essentials during any patents! calamity,

The Covernment would take averall the assess and habilities of the present air companies and pay compensation on the basis of the valuation of the assess to negotiable bonds bearing an interest of 33 per tent, per assess.

The Bill provider for setting up of two Corporations, one for operation of long distance interextended air services and the other for domestic air services and for services to neighbouring countries.

The confabriation of the new Indian High Commissioner for Caylon, Mr. G. G. Demi, with the Frime Minister of Caylon and his colleagues seem to be beering fruit. The question of citizenthip of Indian settlers in

Ceylon has defied solution due to the intrentient attitude of the Ceylon Government. Mr. Dudley Seamonysk, Premier of Ceylon, had asked Mr. Nehru to have personal discussion on this question, Pandil Nuhru had refused to have such talks hadore a preliminary agreement was reached on broad principles, otherwise the talks may and in future and may result in only emphasing the fatture.

Mr. C. C. Detai has come to New Delhi to seek parsonal instruction from the Prime Minister to evolve a specific hand with a view to facilitate fruitful discussion between the two Prime Ministers when they meet in London,

The Government of Jodia has prepared a scheme for participation of students to commonth projects. The community projecte, for rural areas davelop. ment, are undertaken with the acustance of America and are progressing well. Many offers from students for work during the rummer vacation had been received by the Pleaning Commistion and it had been discutted with the Development Commission of the State Governments at a meeting held in New Delhi recently.

The Davelopment Commit stoners had welcomed the idea and said that they were already in contact with the authorities of the realitulises concerned in regard to the students' partiespation in the work. The main features of the schome are that the students' participation must be for a minimum period of fifteen days and the palure of the work that is to be undertaken by the students will be decided by the project authoritim in consultative with the institutions sending the studeste.

The scrapping of the policy of giving lands to political sufferers has created a nit between the Rajgopalachari Ministry in Madras and the Tamilyad Congress Committee,

The Tamiland Congress Commiles through appealing the policy of the Chief Minister, Mr Reigopalachari, has openly attached him and Mr. Eaming Neder, president of the Committer, is gathering support from diagraphic Congressmen for an open revolt against Mr. Rajagopalachari.

At the Tranquebar conference of the Tamiland Congress Committee Mr. Ramera; Madar, raiging the backer of revolt, told his colleagues that there was nothing disgraceful in receiving land graces from the Government which were measures of

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raward for the untold sufferings endured by the patriots in the fight for the country's freedom.

Bit it is falt that Rajafi will elidwins ald of owob work been rival in the political areas and change his decided policy.

The Government of Madine has present the prosecution of the British owned Madrae Blettric Tramway Co. before the Chief Presidency Magistrate, under the Industrial Tribuna; Act, for etopping the tramways without any notice. The result of the presention will be author to make the Company run the tramways again or after paying all the legipopule dues to the wackers thrown aut welbout notice, wied up the concern

People of Butter Pradesh are waiting with interest for the result of two cases to which the Ghiaf Manietar, Mr. Poot, the lander of the Opposition in the State Assembly, Mr. Rajanrain Single and the Speaker of the Astembly Mr. A. G. Eber ere iovolved.

The Election Tribunet has been bearing the election patities of Mr. Abdul Rauf who was defented by Mr. Pant at the last general election at Barrilly, On an application by Mr. Rauf, the Tribunel bee decided to record the evidence of Mr. Nehru by a Commission.

The second case of Mr. Raj presing Singly related a constitutional fame. Mr. Singh was removed by the police on the order of the Speaker from the Awembly Chamber lest mosts on the alleged charge of disabedience of the orders of the Speaker. His case was referred to the Committee of Privilege at the House, which recommended that be should not be allowed to attend the present cestion of the Assembly

The leader of the Opposition bee questioned to the High Court this poplatement imposed so bim by the Committee and entarquantly confirmed by the House. His Coupiel preued before the Court that his alleat had been punished twige for the same offence; first when he was ordered to be removed from the House, and again when the House pasted the retolution mapsading him from the Hours.

This, he pleaded, was in

NAIDNI

down that no person shall be proreculed and punished for the same off-ace more than once. The hearing to going un from day to day.

### Moral Re-Armament

9 ONDON'S Royal Pestival Hall for the first time on May 10 Seard the African Anthem 'Nkoti Sikefele I Africa' suon by a chorus of 100 voices from 1 write nations. The audience of 6000 overflowed the ball into two large murawase nearby.

Ir was at a outpout Assembly for Moral Re-Armament to mark the filterath appropriate of the movement. The platform party included representatives from South Africa, the Rhodesta, Nogeria, Gold Coast, Sierra Leone, the Sudan and Abyssinia. Mr. John Serony, an African student from Kenya and, "The question facing Africa it one of Rederebip. Will is be willte or buck feadersbip? Moral Re-Astronoment above the right way whereby black and white both fight tagether for what's right "

Other apeakers included Herr Heiterich Rellwege, German Federal Minutes for Upper House Affairs, who is the first German Cabinet Minuter to speak in London since 1933 and M. Claudius Petit, French Miels ter for Reconstruction 1948-52. Both paid tribute to the work of Moral Re-Ampaigned to bringing a new understanding between their respective nations. Mr. Hamilton Kere, Conservative Member or Parliament for Cambridge and a member of the Consultative Arrembly of the Council of Europe, anid, "Moral Re-Armament bas been effective in cuting the bitter bangaver of blatory between Prance and Germany. It is not anough to oppose had solwers. We have got to say what we believe in oueselves."

### News In Brief

Mr J. G Vandeyar, a prominent member of the lodies community of Transvant and member. of " the firm οť Motors, J. G. Vandeyar and Co., Real Estates Agents of Johannosburg left by Air on E three months Oversens love to Ecrope, and will be in London for the Opronation celebration of Queun Mitrabeth. After vieit. violetion of Article co (z) of tog come of the important the Constitution which land countries to Europe, Mr.

OPINION

business man.

There was a very pleasen? function last Saturday, at the Inenda Seminary, where A'rican piris are being elucated, when the foundation stone of the Seminary Chapel was faid by Dr. E. H. Brockes. A large crowd of people had come from Durban and elsewhere and wate served with sea and cakes.

On Sunday Professor Douglas and Mrs Steere visited Mabalma Gundbi's Phocon Settlement where they had looch with Mr. and Mrs. Manifal Gaodby and met fraccos in the district and later paid a burned wisit to the Oblange lastitute and the Inauda Seminary,

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Whatever sames are played with at, we must play as games with ourselves, but deal in our pricacy with complete honesty and truth.

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--- Emerson.

Vandayar will spend some of his time visiting the Eastern countries on his return journey. While he is in London he hopes to contact some of his feading

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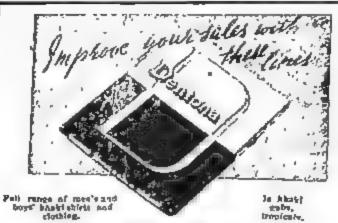
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# S (19) SF (F-H)RNAY

# OPINION

Founded by Mahalma Gandhi in 1903

### Happinoss

Happiness.....means an enlightened realization of human dignsty and tracing for human diberty which prizes itself above more selfish satisfaction of personal tomforts and material wants and would readily and joyfully sacrifice these for self-preservation.

### Means And Ends

They say 'means are after all means'. I would my 'means are after all everything! As the means to the end. Violent means will give violent independ CHEE. That would be a menace to the world ... France obtained her free dom by scalent means, She is still paying dearly for her wolcnes ..... There is no well of separation between means and end, Indeed the Creator has given us control (and that too very limited) over means, name over the end. Realization of the goal is in exact proportion to that of the menne This is a proposition that admits of no exception. Holding such a belief. I have endeavoured to keep the country to means that are purely 'peaceful and legitimate"

-- Mahatma Gandhi,

# WHERE LIES THE HOPE OF MANKIND

The following is taken from Wilfred Wellock's Orchard Lea Paper No 3, entitled "The Vatues of The Small Community". Mr. Wellock is an Linguish economist, a pacifist and a firm believer in the values of small communities. The entire series of "Orchard Lea Papers" or single numbers thereof may be obtained by writing to Mr. Wilfred Wellock, Orchard Lea, New Longton, Preston, Lames, England.

O one who meditated upon the history of the last fifty years would conclude that Western civilization had more than the remotest connection with the good life. Two world wars, long periods of mass migration, mass co-temperation and forced labour camps, testify to a civilization that has lost its bearings and is on its way to self-destruction.

Our age requires a new pattern of the which takes account of the whole man, the economic man who lives by bread, and the spiritual man who lives by trutt, fellowship, service and self-giving, meditation, affection, religion, love.

That partern must embrace three important rights or values: responsibility and creative opportunity in one's daily labour, and vital relationship with the community in which one has one's being. These rights the social system must provide, so that every man may live creatively and satisfyingly in the fullest use of all his powers.

"Experience shows that a populous city can soldow if over, he properly governed. Well governed titles have a limited population."

Plato...Rosseau...Thomas Jefferson...a collection of pronouncements by modern British and American authors in favour of the small community as the Lest medium in which to develop an enduring and thus high quality civilisation.

History proves abundantly that it is in small, largely self-governing commonstices that workmanship reaches its highest quality, and distribute the pull of enhance and grandeur. To produce for a user, a neighbour, is for more satisfying them to produce for a trader, in that it establishes a permanent relationship of exterior and goodwill. It is in these conditions that a man pute all he has into his labour while to have something of one's soul in the homes and surroundings of one's habitation, is to be widely honoured and beloved—a reward which means more to a man than the eash return of his labour

It is a fact of history that genius flourishes most abundantly in small neighbourly communities. An outburst of genius in a prophet, a poet, sculptor, painter or musician if followed by a number of his admiring and inspired neighbours becoming his impators....

I am not arguing for a return to the Middle Ages, but I am arguing for a recovery of some of its values—values that have been lost in the perilous journey to modern industrialism. Every age has its evils, its abortcoming, temptations and failures, and the Guild era was no exception to this rule, but there are human rights and values which ought to belong to every society in every age. It is because so many of these precious rights and values were sacrificed during its reckless pairs and of riches and power, that the Industrial Revolution stands condemned

(Continued on page 319)



### INDIAN OPINION

FRIDAY 22NO MAY, 1953

### Sheer Cussidness

CITA! It intestion of providing a decent bus rank for the privately run non-European buses catering for thousands of parsengers has been hangng fire now for a considerably long time. An outsider who happens to see the dangerous situation which exists at the bus rank near but be disgusted the way the elementary requirements of a large section of the citizens of the Durban City are crimonally neglected by the authornes concerned who, in the present case, are the City Council. Why such a comparatively small matter should be allowed to be made a political issue and to be linedred by the policical organisations when it could easily be amicably settled between the City Council and the Bus-owners Association, having due regard to the conveniences of the public, surpasses us. Does the City Council glee in appearing to be so utterly indiculous in the eyes of the world? And all this fust just because the parties. concerned are voteless and voiceless non-Europeans. whose rights and privileges, however just and reasonable they may be, nay, even their very lives, do not concern the White City Fathers, A. very reasonable request has been made on behalf of the Bus-owners to provide a proper rank on the testing ground which is in the vicinity of the present area in which the buses are parked, has been rejected

viding a decent bus insistent in providing a parking area right in the run non-European buses catering for thousands of schools where naturally the pattergers has been hanging fire now for a considerably long time. An outsider who happens to see the dangerous situation which exists at the bus rank near the laid an market cannot in the manner they are but be discusted the way acting?

The non-European occupied areas are so easily discermble by the shabbiness even of the approach to them, no matter even if it happens to be a twenty thousand pound educabonal institution. Take for instance the approach to the Sastri College, Even the very amallest place accupied by Europeans will be scrupulnusly cared for and looked after while those occupied by non-Europeans will be unscrupulously neglected. That is the fruit of "apartheid" we have been experiencing for nearly a CERTURY

To come to the approach to the Sastri College we heaved a sigh of relief the other day when we found it being so beautifully renovated at full speed. We blessed the City Council in our hearts for appearing for once at least to do the right thing. But within a moment we were distillusion. ed when it dawned on us that all that post haste was to provide a bus rank for non-European bus owners in utter disregard of all the entreaties and the wishes of the people concerned, a Weearnor but describe this criminal act on the part of the Grey Council on sheer cursidizes.

It is heartening to note that the liberal hearted European friends have seen the importance of coming to the rescue of the non-Europeans and are strongly advocating their case. We can only hope and pray that their labours will not be in vain.

### NOTES AND NEWS

### A Lesson For Youth Africa

Dr. Rufes E. Cleman, Press dear of Adjusts University, brcame the first Negro president in the Twenueth Century to defeat a White man at the polls in Atlanta when he won a Board of Education seat. He best Mr. J. H. Landers, who had held the seat for 25 years, by 22,595 votes to 13,936 in a city-wide poll. Dr. Ciement soid afterwards: "It lin't a personal victory. I've been feel og for some time that the people of the South are far ahead of what people think they are. The White population is ready to try to work constructively with the Negro population." The last time a Negro was elected over a White man in Atlanta was in 1071 - (Sapa United Press.)

Why connot the same thing be possible in South Africa? How bepoy the world could be if only was were to shed all fear of man and were to begin to fear God and to abide by His Law!

### first Cabinet Meets Under Mr. Strydom's Presidentship

The Acting Prime Manner. Mr. J. G. Strydom, Minister of Land's, presided over a meeting of the Cabinet in the Union Buildings last Monday. It was the first meeting of the Cabinet assoc the departure to Britain of the Prome Minister, Dr. Malag, the Minister of Figures, Mr. N. O. Haveega, and the Minuter of Education. Arts and Science and of Misses, Mr. J. H. Vulcom, to attend the Cornari on and the conference of Commonwealth Prime Minusers. During their obscore, Mr. Strydom is acting Prime Minister, and the Minuter of External Affaire, Mr. E. H. Louw, is acting Minister of Finance. The Minister of Justice, Mr. C. R. Swart, in acting Minliter of Education, Arm and Science, and the Minister of the Interior, Dr. T. S. Donger, is acting Minister of Manes.

### The Two New Parties

Of the two Parties spokes of an south at the present moment the Federal Party in no fat as non-Europeans are concerned merica on thought at all both because of its declared policy which neeks to give only the abadow for the substance and because of the par-

sonsiny apossoring it. The Liberal Party's policy is certacely luring. If the Party bonestly adberes to the principles it profence to stand for it certainly deterves the fullest support. But whether such a Party can ever influence Parliament to such an extent as to alim pale the present Parry in power is questionable. It to wore likely to be a moneptity as for instance the former Independent Parry. . It that only carry weight if it 7.1 rupersede the United Parer and become more powerful than the Nationalist Party, which accura to be so impossibility in the present set up of things. Full democratic rights should always be the ultimare goal of all the non-Europeans and they should ardently work to sition that goal. They should however, not sours may pessibility of an hoseurable compromise which might eventually percefully find to their characted poul. It is after all assured to them if they have the requires atrength to reach it. There can be no peaceful solution of the problem unless there is absolute amcersty and the spirit of talerance an both sides.

### Dr. Dadoo's Views

Dr. Y. M. Dadoo, former Preadent of the South African Inditte Congress, in a statement pieted it was said to believe that "a half-baked and compromises" Party like the Liberal Party could turn the Nationalists from their avowed path. "The nee-Euronean people can no longer be decrived by any sheep's clathing to which the new Party may be eleibed. Our demand le for the full and equal franchise without ducrimination or qualification." The orgent and immediate task was for all progressive South Africans-White and son White -te strive agamst anti-demecentic and aparthesis action by the Government, the statement mid.

### Apertheld Judgment

Mr. Justice Newton Thompson; in the Supreme Caurt, Capetawn, last wack, uphald the appeal of Welcome Zinlawgu, an African, who was fixed £15 (or chose manchs) for bearding a railway noach emerged for Europeana, Mr. Juntee van Wiesen con-

curred. Mr. J. de Vos appeared for the Crown, and Mr. G. Gordop QC., for Zib angu. Mr. Justice Newton Thempion said that the evidence at the final way that the train consisted of two first-class coaches. One of these bad a notice board saying "Europeans only" and the other had no monce. "Ziblange was one of a group of Africans who in protest springs the policy of reserving certain mosches on each train for Europeans only, deliberately boarded the coach bearing the sotice 'Europeans only'," he . st.d. "The appeal must succeed up the ground that the application of the general railway regulations experienced in the charge about his regulted in partiality and (nequality to a substantial degree and

that at not authorised by the enabling Statute," The Judge said the facis of the present case were virtually identical with those in Rex v. Abdurahman, and the grounds of appeal were that the regulation which Zibrangu was alleged to have contravened was oltra vires as it descrim naved unfairly between Buconcans and non-Europeags: also that the regulation was applied in an unfair manner. The fudge continued "It is interesting to observe that Though the Act was twice attachded after the Appellate Division decision in Rex v. Abdurahman. Parliament did not on enher occa-Stop treat this questing of partiality and inequality in the reservatrop of railway premises and trains,"--(Sapa.)

### LONG LIST OF BANS IMPOSED BY DR. DONGES

IN the loop list of bans and prohibitious imposed by Dr. T. E. Donges during his five years as Minister of the laterior is it apparent that he does not want South African con-European sportsman or stage artists to go on tour overseas; and he will not allow foreign non-European apprinted or stage artists to lose the Union.

His refusal two week ago to allow a South African Indian special trains to sout India was the latest application of this principle. Other examples are:

In April, Dr. Dooges refored to allow Rum Gopal, a world famous Indian decer, to tour the Union.

In July last year he refused to allow a Cape Town Coon Carnival troupe to leave the Union for a four of British

In February last year he refused to allow 100 Coloured honors of from Jamanca and British Guages to anier the Union.

Dr. Pouges has also been vigiion to other fields.

In April he banned the entry of two Negro bishops of the African Methodist Epizonpil Church; in October last year he refused to tissue passports to two European women trade unionists who wanted to afreed a garment workers' conference in Europe; and in September last year he refused an entry permit to a journalist from the staff of the 'Times of India'

Among books and publications

he hanned during the year were Champion the Voice of Young Canada,' 'Seretse Khama and the Bamangwato Propie,' two UN pamphicts ducutsing race prejudice, and 700 packs of playing cards.

Among publications temporarily held by the Customs by arrangement with Dr. Donges's depattment were 'Ring' (a boxing magazine), 'Men Only' and 'In South Africa,' by Francis Brett Young, a book commissioned by the Union Government.

### The Ban-wagon

\* Commenting on the above \*The Cape Argus' writes:

In the past five years a formidable number of people in South Africa have been forced to climb on the ban-wagon of the Department of the Interior. The newcit conscibled travelers on this unagreeable vehicle are members of the South African Indian soccer team, who have hid to cancel their tour of India at the last minute.

Ram Gopal, an Indian folked dancer, has been relused permission to come to South Africa on a purely cultural tour. Last year the Manistet of the Interior declined to allow a troupe of Cape Caloured Coons to write Great Brains. Two non-European boxers were not permitted to enter South Africa to fight non European opponents at the time of the Van Redecch Festival.

Sometimes there mur be valid

reason for what access to be arbitrary action. The department, however, but reserved the divine eight of pilenes to itself. It would be elluminating to know exactly why the Minuter of the Interior has declined to allow South African Indians to play roccee in India-Sespile the personal intervention of the Administrator of Notal, whom the Coveroment theretelves co. trusted with a second term of office. One would imagine that the appearance of an Indian soccertesm before Indian crowds might he'p to dispel the benefto India that their compatriols to the Union are a downtrodden removely fixing in ghettors,

In the same way Coloured Coons exercising their foscions-ing art before English audiences might personal some of our overcest exities that non-Europeans are allowed a life of their own

Quite apair from the fact that the Department of the Interior Jeriously interferes with the traditional friedom of individual movement, the department's ban-wagon gains the worst possible publicity for South Africa.

### UNION'S THREE CHOICES

"WBAT seems to be the question facing South Africa today?" saked bir. Africa today?" saked bir. Africa to are a memorial poecing to hir. J. D. Rheinallt Jones to Duchao lest week." It is the mind though whather we are going to have two resisting or whether we are to oracle our sommon anotaly.

"If we are to have two godelies before as, we must have two completely separate scoleties or we must have one deciplant and one sab-dominant scolety or we must have one common scolety.

"The ideal of two separate societies," my reason rejects as impossible. The ideal of one demicant and one sub-dominant both my reason and equations reject, because I commit massiful to the ideal of a nommon succely, the same ideal of which the Januar, the J. H. Hotmayer, the Sastrie and the Boarules all committed themselves.

To sobleve the ideal of two separate sociaties requires an amount of time, an amount of techny and so amount of lend, and also, I believe, an amount of additioness which we do not potente. But I have not yet mat a thoughtfu, South Afrimo who thinks it can be definitely maintained.

"The new Liberal Party is so

new that it has not yet had the time to become been robed with political experience. Therefore I feel entried to say something about it, especially bearing I feel Heinstit Jours would have joined it, or siterarchively, would have bed respons for heiding also from a (which I advance as a mere exposition, not as a probability), but he would have and ip his heart about the new Party. These are things in which I believe.

"This new Party will not, I trust, weeks the time and he operay in attacking Dr. Malan, Mr. Burness and the new Pederal Party. It has up ideal to set before Bouth Africa It may not have any wall-shought-not programms so yet, but it will open.

"It can only be done politicarly and practically by the widening of the present gamery, by the extension of the franchise to people who can onfor that acciaty fully understanding that spointy, its ideals and aime. I nen not the kind of case to desples the liberal African, the bumble ladien lebenrer on bie small plat of lead, or the depresent Columned prople lini I say there would be no polytical sense to obsiming that any of three should enter the present scalely without qualifying bits salt to do so.



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### LIBERAL PERSPECTIVE

### SOUTH AFRICAN INDIANS—(3)

WHAT IS THIS "BROWN MENACE"?

By C W. M. GELL

These articles have been taken not from 'The Forum' as in advertently stated in the previous traver but from 'The Evening Post (Port Elizabeth.)

EIVE years ago the late J. H. Hofmeyr exactly sommanised the three phases of our Indian policy: "(i) The self-interest of the European brought the Indian te South Africa; (2) scif-taterest has accept to get eid of him from the country; (3) self interest, in so far as this cappol be achieved, at determined to keep him in what is regarded as his place."

Havang dealt with phases (1) and (2) in my previous articles, I am here conversed with (3).

Luck of space prevents a deended examination of the scoonmic candidon of our Indians. Briefty, it is a picture of great rogtennig-touit, falely well to do dommercial community in the Transvall and the Cape, and some pockets of appalling poverty; a very wealthy misocity of Swangers and industrialists in Natal and a vart, impovershed, noder neunsbied, under employed majority Bying in unspeakable

For many years the wealthier Indian traders in the Transvall and Natal have been bedged about by increasing restrictions on the eights to residence and trade. Today the Group Areas Act threaties to deprive them of their whole livel(bood by (to lating them from the main shopping mente data.

As Me. Rolmeyr very zightly said in 1932, "At the back of the segregation agitation, trade tivalry is a very important factor "

It is true that the Group Areas. Art theoretically applies toda-engulately to all race groups, But since it is applied by one group only without responsible epportunities of appeal to the course, the result is-and in intended in be-discrimination avaloat na a-Europeaus. This will fall hardest upon the roost advanced of the non Europeans of when a large proportion are

Take, for instance, the original Lydenburg scheme to d'apossess the town's 146 Indians, move them two miles out of town to a one on a billaide adjoining the sewage farm and reduce their trading licentes from seven to sur. Other Transvers towns had prepared similar schooles. These set nam be ag tomowhat modic fed, but the principle remains

And the larest Durban zoning sovinges maving half the city's Indian, Native and Coloured populsings -- a cotal of same 150,000 people-in exchange for one furtieth of the European population (about 3,000 people) £9 million of Indian-sword property will have to be sold and only £800,000 of European-owned property. This is disconnection.

If the commercial minority to so persecuted and the majority live in squalor, why do our ludiver not want to return to India?

First, only perhaps five per cent, were born there and possibly another ove per prot have ever bein ibere. To prifer the devil you know is a very common human characteristic.

Secondly, despite conditions en Natal which are an abiding disgrace to our eviluation, the Indian community is stall a hittle better off here that the all ladia

Comporative figures for 1947-& abow the average annual income per head of the Natal Indiana autside Durban to be about (38 (Europeans £156, and probably £250 if the industrial and commercial areas were included). For the Durban Indian labourers. who comprise half the total of Natal Indians, the figure was about [2] The all India average was then about £14.

Since the great majority of the subabitante of India are present cultivators producing much of their own food and sometimes clething too the gap is not as his ux the figures auggett. But there remoins a small margin in favour of our Indians here. The hope of cronomic improvement is, of course, the malaspring of all 660: 51at-on

Most of our Indeses come from the provess purce of India and have ( \_fitted proportionately less than the various Europerm immererial communication in this savairy. Nevertheless, they have breefilled tomewhere Aon they are unwilling to risk theorem. back that lattle by starting, afrent in a country they do not know.

But If they have benefitted, why are they so dispatisfied with their treatment in this country? Undoubtedly the first answer to this in that they are a sengifie

people coming from a cultural and civilised beeitage far older than our nes. Our refusel to treat them on their maries as persons—some of them educated and cultured prople, others poor aboutes, but all persons with a proven expanity for self-improvement-goes to the root of their

Radral nelf-raspect is not confined to Europeaus. Hence the Indone' very natural dishke of the word "coolie," Not many Europeans like to be remipded of recursif occurses!

Secondly, the Indiana used to have more rights here than they have today. They had the parleamentary franchise in Natal Betil 1896 and the municipal franchise until 1924. They still hilve the threatened Coloured leaochide in the Cape.

Commercial and residential restrictions have grown much more severe in the last 20 or 30 years and the Graup Aress Act it likely to damage Indian jeterente far more than those of any nines race group. Thirdly, there is the in security of being treated perma protly as "an alich clement to the population "

If, in these circumstances, nor Ind sue have sometimes seemed to be too selfishly mercenary, have been disinclined to plough back their profits toto this country, have appealed for outside help since they have no effective voice in municipal or publical life, and are now beloing a compaigo for more nights and opportunities for all coloured proplet, can we, who brought them here and have preated the restrictive conditions under which they live. find it in our consciences to blame them? Would we in their Security of soulo

For what actually is this "Brown menace" which moves us to such ungreerous policies? Certainly they are fertife people who breed too fast. But not an fast as the last centur figures toggetted. These showed a 23 per rent, increase in our Indian population since 1946. But same 30,000 Indiana were somehow undercounted in 1946 and the real rate of (drivers was about the name as the Coloureds' 18 Der cent

Even so, the Indiana only form 2.9 per cust. of the tetal popufation and about on neventh of the White population. Of course. the vituation is focally aggravated by restricting their soler providconsistute the following percourages of the Provincial secan

Europeans: Natal 11.4, Transvatl 25,0, Cape 21,0, O F S 72.7.

Induses: Natal 12.6, Transvari 0.9, Cape 0.4, O.F.S. O. Total

Let those who talk about a "Brown flood" swatping through the country if the inter-provincial retifictions were removed, hancel ly ponder these figures

Can three per cent really "Road" 97 per cent or even the D) per cent. White population? Is it not real y more dangerous to coop up over 80 per cent. of our sonivers tasllent the actacinal and limit them to unskilled work to a country despecately thert of Sementine bollige

In such conditions the majority will continue to live is the poverty, disease and homelessness which ensure the maximum rate of reproduction and constitute a regreece to the health and political tranquisty of the rest of the country.

Is we had a little courage and common sease, our Indian community could today make agarly as great a contribution to the COURTY'S CCOROTOIC Prosperily as their fathers and grandfathers did su the second half of the tast century in Notel and, to the process, would convert, themarives into useful, praductive c'hiaens.

Fuether, the commercial competition of the ladiant is a much pverfaled bogey

In 1948-9 Indians held 7,700 General Desiers Licences and 2,813 Fresb Produce Dealert Licences. Europeans held 58,574 of the former and 10,444 of the latter. That is to say, Europeans and Indians held these licences in almost exactly their population ration of 7 to 1. By no stretch of the imagination du these figures tepresent a serious theret to White hutmess.

Indians, however, proully work harder, more resourcefully and with smaller margins of profit then many European traders are willing to do. In an age of ever eining pricet auch thrifty rejutiers are an aiset to our roommy, untern they transgress fair tradition legislation which should take care of eaghetteers

Some my that Indiam explore guilible Africans and the may be true to some cases. But, on the other head, they commonly treat Africage with a coursesy and patience not aften shown to them in European shops, and the usual gainingted to bostom feinetru over the price leaves both parties satisfied that they have notwitted the other.

In a country with an abready complicated racul pattern. The introduction of the farther ledical complication was probably a mis-

But new that it has happened and is irreversible, it would be nervible to adopt nucli a paticy as drew out the best quantites of the Indiana in the service of the whole country, rather than throwing them back on a rather too pronounced mercantilism or eastdemning them to a sordid struggle with paverty, hunger, digeret and homelessness. Such condtions de not breed loyal citizens.

The solution of our Indian problem requires, first, that we accept their permanence here, and, secondly, that we develop their potential abilities as skilled and semi it lied artiftens and technicians, of which we ark so

Granted the will, it is perfettly noutible to create these expanding opportunitien far all non-Europeans, while safeguarding the skilled uslary scales by law and trade union act on so the principle of equal pay for equal

South Africa could be such a very much larger country than ane-race thinking will permit

(Concluded)

### CONGRESS PROTESTS AGAINST SITING OF BUS RANK IN SCHOOL AREA

THE following Press statement was susped by the Natal Indian Congress

The Natal Indian Congress once again expressed its strongest protest against the decision of the City Council to use the Centenary and Winterion Walk sites as bus ranks for non-European buses under fin decentes', ration plans The Congress has consistently demanded that the Tenting Grounds adjoining Warwich Avenue should be utilized to extend the present Victoria Street bus terminus and that the Council should make proper previsions for bur shelters, parking bays, crush barr crs. and other facile tjen at this traffic centre, and that me a tem forery measure to este the congestion at the Victoria Street bus rank, it should decentralise the present poo-Euronesn bus rank

However, even as a temporary or Irial meature the study of the decenreal sed bus termiol at Cen tenary Road-Carlise Sirret, and Winterton Wark are most un desirable, and daugerous, Both proposed tectsion are in the midst of an area traverered by thousands of school children who use the Censenary Road, Winterton Walk and Carluis and Lorne Streets as thereughfaces to and from schools. Ber des six Indian schools, including Sastri College which is in addition used by hundreds of scudent strending the M. L. Sulian Technical Chases and the Natal University Nen-European-Section, the area houses the St. Aidags Hospital, the Fire Station. an African primary school in Carlole Street and the African Womens' Hosiel. The use of tina aces as a bus teremini, en pacially at peak periods can be dispatrous and dangerous to life in addition to causing serrous inconvenience to the hospital and educational test, utions.

We are of the opinion that it wants not be difficult at all to fidd other stee just as quitable

for a temporary plan of deceo. tralmation pending the erection of a proper traffic centre at the Testing Ground nite. So far not a single ground has been advanced by the Council against the use of the Testing Ground at 4 Traffic Centre.

Our Congress a little while back held a representative conference by 24 organizations includate the Trades and Labour Council which supported this destand to builte the Testing Ground for a non European tra Me centre and this demand was backed up by a petition of ever 25,000 bus uters which was presented by officials of the African and Indian Congresses to the Mayor of Durbas to October last

We have again requested the Mayor not to finalise the decentrahtation plans before hearing the views of the African and ledine Congresses who represent the wast majority of the con-Europeans la Durban, We mit to point out at this stage that the procests against the use of the school area as bus terming per co great and widtspread and made by to roamy interested erganita troop rachiding the National Council of Women and The Safety Pirst Association, that the Council should reconsider les decision.

We apppeal to the Mayor to convene a social meeting of the Council to hear the view point of all enterested arganitations and then decide on the subject which to causing so much concern among parcolt and the public at large. and which decision was poly supported by ten Councillors at the last Council meeting-a minutely even of the Curban City Council.

The Natal Indian Congress has addressed an utgent letter to the Mayor and all City Councillors parring forward these proposals and wiging them to convent to argent meeting of the Council to tavette their previous decision.

### Citizens Petition Mayor For Public Mosting

Professor Les Kuper and 40 other European veters of Durbas including many fecturers at the University of Naral have requiretioned the Mayor of Durben to call a public meeting at the City Hall on Sunday 24th May to dis cost the alting of son-European but termmals under the City Councily decementation plane.

The pelarion states: "We, the undersigned citizens and voters of the City of Durban hereby negently tequest and petition Your Worship, to renvent and preside at a meeting of the citizens of Durban to be held at the City Hall on Sunday the 24th May, 1953, at 2.30 p.m. for the purpose of coosidering and adopting with or without approduction, the following resolution -

"That this meeting of the citisees of Duran is fully awars of the chaptic conditions at the Victoria Street non European bus rank and firmly believes that immediate steps must be taken to remady this dangerous situation

"This meeting, whilet appre

clating the efforts of the City Council to tackle this problem, for seriously perturbed at the decimon of the Council to use the avere around Wintering Walk, Centenary Road and Carlole Streets, which are traverted by thousands of school children daily, for bus resmini under its decentraliant on placa.

"This meeting is arriously conperced with the danger to life that is inherent in the proposed plans and theref re resolves -

(1) To request the City Council to reverse its decision to sire poe-European but tercomi for North bound and West baund buser, in the school area around Centenary Road:

(2) To recommend that the present Teetrog Grounds in Warwick Avenue be used for the extention of the present Vieroria Street mon Europead bus ranks and that proper provision be made there for adequate bue abeltats, parking baye, erush barriers, latmous and other facilities."

The Petition was delivered to the Mayor,

### PROHIBITION ORDERS SERVED ON DR. NAICKER

DR G. M. NAICKER, Action President of the South African Todino Coogress, and Prendent of the Natel Indian Congress was served with two autices signed by the Minister of Justice, Mr. C. R. Swirt, prohibiting him from attending any public gathering within the Union of South Africa and from being in certain magisterral districts of South Africo.

Both these notices of probibition were issued in terms of the Riotaus Assemblies Act and the Unimical Law Amendment Act.

The notices rend as follows : No. 1. "Wierens 7, Charles Robberte Swart, Minister of Justice for the Union of South Africo, see satisfied that you are premating feelings of bor telity in the Union of South Africa between the European inhabitsais of the Unico on the our hand and the non-European section of the inhabitants of the Union on the other band. and now, therefore, under and by virtue of the powers vested to me by sub-section (12) of section one of the Recious As semblics and Criminal Law Amendment Act, 1914 (Act No. 27 of 1914), as amended, I problait you for a period of twelve months from being in any of the ma,isterial districts of Pictermaritaborg, Newcastle, Dunden, Johnnesburg, Pretoria, Port Elizateth, East London and the Cape.

"The period of twelve months shall take effect after the Inpreof seven days as from the date upon which this notice is delvered or tendered to you.

"Given under my head at Pretons this 5th day of May, 1953 "

No. 3. "Whereas ', Charles Robberts Swart, Minister of Justice for the Union of South Africe, am of opinion that there is traine to apprehend that feeliogs of hostility would be enjoudered tetween the Euro. pean inhabitants of the Unron on the one band and the app-European section of the inhabitants of the Union on the other hand if you were to attend ony public guthering in any place to which the public bave access within the Union of

South Africa. "Now, therefore, under and by vir'us of the powers vested in the by autorection (4) of section one of the Riotous Law Amendment Act. 1914 (Act No. 27 of 1914), as amended, I do hereby proutest you from attending any public galacron o eny place to which the public have access within the Union of South Africa durior a period of twalve months with effect from the date that this police is delivered or tradered to you."



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### WHERE LIES THE HOPE OF MANKIND

( Continued from front page )

Two more values I must mention neighbourhorer and the inforces of nature. Few things are more painful and tragic than the spectrual irolation and starvation which obtains in vast populations where there are no organic or functional rice and values

Another value of the small specified article of the small specified article of an active to this main's finese teacher and a potent means of maintaining his specifical halance. Nature sumplesses the habit of observation, of thought and meditation, and there

tend to produce stability of

Civilezations collapse when they occome such and powerful not when they are small, deligent and hard-working. It was when Rome became a powerful empire ...... that her civilization began to decay, and ultimately periabed.

The bope of enachind has in the creative society of the untail community, not in the mechanistic society of the gast state, and from now an all man's grains must be directed to building it, here and everywhere

### BRITAIN'S COLOUR BAR IN AFRICA

BY JULIUS LEWIN

N British Crotral Africa and in British Eist Africa today men and women who form more than 99 per cent. of the inhabitable, are decied three things because the colour of their ship is not white but black or howe. They are decied equal apportunity, they are denied effective political rights, and they are denied proper social status.

Here is the first illustration of how this hoppens.

### 1. The Colour Bar In The Copper Belt

Some of the richest copper miers in the world are in Northern Abadenis All the highly paid skilled work on the Dines to reserved for white fempreute. No native African, inwerer capable he may be in fact, is allowed to do skilled work. Most Africants de only mugh workilled work and retrive less than one twentieth of the wage that the shilled white men care For many years the facts of the colour bas in the toppes belt were bidden finm the public sye in Britain. In frient years, botrever, the nitertion of the Beitieb Covernment dected to this injustice. The African morbers ibemselves Qued dieturbautes in 1935 and in 1940, contaily because of discontent with this situation Row that they have organized their own trade unions- the while man have long hed a Broog unlon-more trauble cas be expected to arme. The Dri-Caveroment has done solbleg to alter this dangerous tibus trops.

New it could be allered wichter herdibip to the present this minera bas been described lya commission pictoded over by a British trade unionist which inquired fully into the problem. Its report is of valua because it shows how an industrial colour her could be gradually released without de triment to white labour already in the industry.

The commission found that any futther progress by the Afri can must be in the direction of replecing the white men it describes various calegories of shilled and temi-shilled work that should be tempriered to the African as soon as possible Quite sightly, it asks that no white man at present doing such work should be discharged in order to make room for an African. But as vacancies occur in the future, it proposes that they should be filled by Africane end not by Eumpress. The commission did not add apother Becessary proposal It should be made a coodition of the cotry leto the colony of Juture white mietis that they be explaceable by Alticana at poy time after due notice. It thould alen be made perfectly clear that the object of replacing imported white miners with indigroom black mivers is but to provide the mist-oweers with cheaper labour. To guard against this desget, it might be necessary to accept the prociple of "equal pay for equal work's and to coorder its practical implications, Where, for iestance, en African did the tame work or the European he replaced, he would be entlifed to claim the tame pay so the European had secessed. The mine-awaers might be induced to secont this principle breaute they know that the white miners recruited from Southern Abndesia and South Africa are not really an efficient or stable labour force. At the same time the Government must take stops to provide technical education which would qualify Africans to ceplace Europeans steadily in future years. There is scaple evidence that African would quickly quality. Indeed, much of the deure to meintein the present colour bor springs from the very mp dity with which untutored Africans have to practice and without forms) training learned to do semuskilled work. The Africans are coming to regard the present situation se latolerable. And no wonder) In there any other country in the world where the Government allows employers to ichport skilled white men while itself dolog nothing to train the indirecous people to do skilled

to South Africa there has long been a sixed colour har on the gold mines of the Rand. As a South African, I have protected against this law and tried to got it releared.

South African policy is often severely criticised to the British

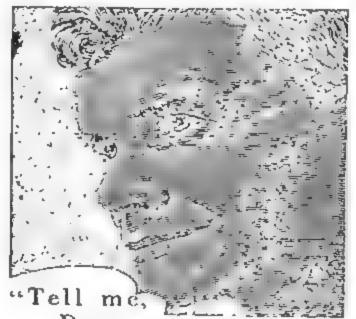
Press and my couplry's name has become notorious for its bad sacial policies.

But the calour bay in the Dritteh copper mines is much the same is its effects as the calour bar on the South African gald mines. The main difference is that it is not so well entreached and could mine easily be relaxed without divided by the colony,

When the Under-Secretary of State for the Colonies, Mr. George Hell, was asked in the House of Commons on March 18, 1941, whether the British Government "would throw the whole of its weight against the practice of the colour but in the copper belt," he replied.—

"I think it necessary to make it quite clear that the Colonial Office and the Government do not stand for the colour har either to this country or in any of the colonies."

Yet the colour bar remains in the copper belt under Bridge rule.



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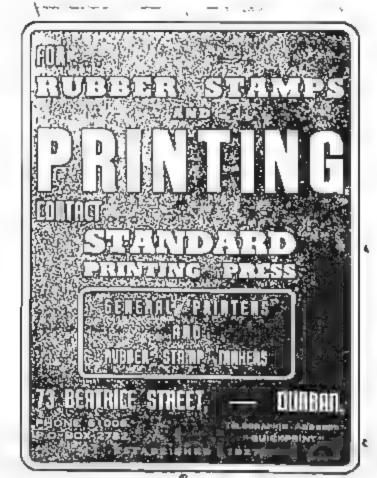
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### GROUP AREAS PLAN FOR JOHANNESBURG

A lime limit for presenting the Covernment with Johan neshurg's group arrest plan expenses at the cod of this month, so many differences of opinion exist even among city counciliars, states "The Star," that when the scheme is placed before the City Council on May 16 it is litrly to have a sormy passage.

The biggest problem is the allocation of surfable areas to Assaulter. The original inter-too to set aside Pageview (largely the old Majay Location) as one of the localities for Assaulte occupation beings in the balance.

Objections have been easted by a number of European inlegests, and the non-European Affairs Committee has been work to meet a deputation this

Some Europeans consider that there ought to be no acternive bodies tone between Pageview and adjacent European-occupied localities, notably part of Maylair. Other European interests consider that the whole of Pageview ought to be cleared of non European occupants.

Even if the City Council finally agrees on a plan it is possible that it may not receive the approval of the Government. The plan will tentative at present, has first to meet with approval from the Non-European Affairs Committee, then the General Purposes Committee and after that it comes before the City Council.

It then goes to the special committee not up under the Minister of the Interior, then to the Minister of Netwer Afford and from him to the Land Tenure Advisory Board for investigation and report before the achieve is hostly promulgated.

The right of ownership of property by fudines in the old healty Local.on dates back to the early days of Johnson burg, and in the event of Pageview being designated for Americ occupation the City Cohoral would feel itself committed to pressing for the great of free-hood tenors to Assauce and Maleys.

But for the past couple of years the Government have refuned 14 grant permittion to Ariatics to acquire ownership to the locality. In some quarters that is considered an application that the Government have plant about the future of this township.

It is enemated that there are today 18,000 ndiana to Johns-

nesburg, and if the original plans of the city authorities to democrate this an Asiatic locality have to be set unide the problem arises where the Asiatics are to be accommodated, Hundreds of Indian families are already under notice to vacate premises they now occupy to other localities and do not how where to go.

A private toweship for Asistice has been established on land immed stely cast of Loof railway station. It is noticed the city limits but it would be inadequate to cater for any mass removal of Indiana from, say, Pageview.

Details of the tentative achieme considered by the Non-Buiopean Affairs Committee were published in the 'Stai' recently in terms of that scheme the following displace ments of population from the areas they now o-cupy would become occurry:

From Newtown: 509 Europenns, 55 Coloured people and Asialocs, 973 Nativer-

From Fordiburg Burghersdorp: 195 Europeans, 880 Colouted people and Asiatics and 228 Natives.

From Ferretrasdorp (vatended for Chinese occupation): gy Europeans, g13 Coloured people and Asiatics and 266 Ne'ives.

From Pageview (which is undecided at present): 77 Europeans, 2,331 Coloured people and 2,885 Natives

The proposals in relation to the future of Burghersdorp, although incorporated in the figures mentioned, are also vatertain at this stage

from Pakistan which ludie to cipromited.

Mr. Nohru made his statement just before the House of the People adjustmed at the end of the Budget session. He later repeated the same statement in the Council of States (Upper House) and was again loudly cheered

At the end of his statement in the Council of States, the Deputy Leader of the Communist Party, Mr. Rupesh Gupta<sup>44</sup> expressed "general appreciation" of the speech

"We hope the Prime Minister will give full and courageous expression to the despest urges of the Indian propio for the establishment of world prace now that new possibilities have opened," he said.—"App. Reuter.

# MR. NEHRU OUTLINES INDIA'S FOREIGN POLICY

IN response to a Communist
a request in the Lower House
of Parliament in New Delbi
last Friday, that he should nutline his foreign policy before he
left for London to attend the
Coronation, Prime Binister Mr.
Nehru made a major foreign
policy statement

Listening in the galleries were the sen or members of nearly every Diplomatic Mission in New Delbi. They included Sir Alexander Clutterbuck, the British High Commissioner, and Mr. George Allen, the new American Ambassador.

Mr. Nebru welcomed Sir Winston's proposal for a conference of the leaders of the world powers at an early date, and added: "I would cornestly commend this suggestion."

He said he noted President Eistahower was not apposed to such a confessore, but had said the time for it was not ripe.

Mr Nebro said he felt a solution of the Korrno problem was more likely to be found on the basis of the United Nations resolution and the Chinese eightpoint proposals, thus on the latest United Nations counterproposals which, he said, distinged considerably from the United Nations resolution,

Mr. Nehru enid Indin had been mentioned in some of the Koresn proposals for undertaking various responsibilities

"We are reluctant to assume any distant responsibilities," be said, "but if agreement is arrived at between the parties concerned and the tark any gested for us is within our competence,

and not opposed to any policy that we pursue, we do not wish to escape that responsibility.

Mr. Nebro and the cold war

He was obsered when he taid there had been a marked improvement in the relations between ludis and Pakistan. He said he would do everything he could to dispel the clouds which had darkened the harston of the live countries.

Tuco ag to Alrice, he said be hoped the violence there would cease. The whole continent of Alrica was in a process of dynamic chara, and supplies and recial policy in Bouth and other parts of Africa had come into conduct with the vising restricted from and conduct with the vising restricted from and conscious conducts of the Urican nations.

"Unfortunately, there has been a great deal of violence on all aides, and repression which has brought mivery to vart numbers of people.

"No solution of the African problem can be based on recial discrimination or on suppression of the African people, who have suffered so terribly for centuries past and who must commond our sympathy.

"I exceestly hope that the methods of violence will cease there, for this can only bring concerned."

Mr Nehru said it was a m; fortune that India's relations with Pakistan had been miralaed during the past five or air years. Ouring recent weeks there had been a marked improvement in these relations, with many friendly gentures

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### BANARAS BROCADES

By C. V. VISWANATH

TWO almost entirely nurshied librar coper to every Indian when the name of Daneses is mentioned—the holiness of the place and the heavittal broades that have borns the states of speciality through the ages. These two attributes of the holy site have not faded with the passage of time.

As In the part, as at present also, there ended herdly be a better choice of a fittler present for important occasions than a fluorest broaders broader the letter instance was the presentation of such broaders by the President of the lodien Dotto to the Maharaja of the Himshyan domain of Phones at the fetter's testalistion on Ruler,

The sight of a slik sort with designs woven with gold thread raines visions of a questionds of blotonic pageouter beginning with the epie ages. The fame of the Banurag alle and bronades bas spreed not only to the four corders of India through the benerasion stream of pilgricus through sountless orutaries, but also to distant lunds, se munb en that they formed on |capering tiem of merabandue even in days when men crossed the seven area in wind-jemmers. The New World also took a great fanor to them and there has been a sine able expert trade in the Baueraa Best)) was stilles and bracklife der, beseuse their bright have se well as intriosic and attenutive designs are such as to focos feminion famoy to whatever elimste or civilization. The Banaras weaver's skill was and attil is answersened in evention there works of art.

Before World War II, the appeal aniput of the Baperse product was valued at 100 million rupees. Annat 100,000 weavers and about 10,000 tradesmen are daysigd solely to the Bentrue allk and brounds industry which surpluys about 30,000 looms. most of which are throw-sbuttfra. Although mainly concentrated to the hely only light, the federity to unreced to some of the printbearing districts size, but all the products are brenght to Bapures and sold to the merchants there The olik weavers of Banarie manufacines, "himbhabe," carin. then brecades, restres, "dupatbe." "pliembere." earl berdere. "obaddars" and "rosel" silk

Investigations conducted recently by the Uther Predeshlinic into the present citie of this inege-equic cettings industry thowed that the unused onc-

esuption of allk yers would be theet 300,000 the, worth about 10 milico rapres. The gold thread pred; would some to enables 10 million rapped worth.

### Raw Materials

The objat your materials much are allk and organitor, gold and affect thread, art silk, softon twice and dyes. Mysore, Bangulare, Murchidabad and Jamene and Rusbmir, within the senstry, and Jegen, Obics and Italy, emong fereign countries, eva the oblat sopress of supply of ethic yern. Bupplien from phiosal were absent during the last war, and the industry had to tern more le internal appolles, which, howster, were and are sal coneldered extilcient to most the 000,000 taoda dgeadth. Antonio aulitrators are rogared in the slik .pdastry is Mysore and the the quality of the yern turned not there is good, 50 to 70 per erel of the yern production is word up in the fast developing allik wearing industry in that state listlf. The yern made at Murebidebad to anguliable for Banares sarie. The silk produced to Jamus and Kathmir State is considered good, but there elenthe setambles and developing wraving indostry takes up most of the yero preduced.

Weavern at Bonarna obtain their yers requirements through deal ers who supply the material on each terms. Oradit is also allow est, but at higher rates, and there are no su-operatives in the ince.

Till the first world wer, gold and eliver thread and the be imported from Frence, but that industry has since been started to Basaras time! and developed Sarat in Basabay firsts, has, however, outstripped Saratas in the gold and silver thread industry and mesopolised the trade in Madres and Banaras.

The abnormal rice in the price of gold has respited in restricting the empiric of pure plated gold thread. Sulphur coloured thread is being used semanteen as a substitute. Emitation or brang thread is, however, not used for Benarus laxides

The dyes used are direct and basis because of their brightness and also becomes they help to unalous the present sizes of raw attr. Again, supersize, sasts are not more produced, but each mode to different colaters, Simpo it would be quite expected to make a separate warp for each different pieces on the name each different pieces on the name

warp are breek painted to terrows calcure.

### Manufacturing

Organization

The Manufacturing organismtion of the stri and brocode inducty nonclais of independent was vary, manufacturers-contgravaluate and brokers. The independent weaver works to bis own hama with the help of members of his family and ourchapes his own requirements of years, loss and dyes. He cells the product either direct to a merchant or through a broker. About 75 per seed, of these ongaged in the industry belong to to this size.

The weevers have not taken kindly to an operatives in the past, because of the complicated marketing system built up by the middle-man, but the idea is cataling up-

While the value of the annual scoremption of Bankett sarie and broades within the sennier is espera modified \$5 begoes becefu at present, the export trade in these sectoles is estimated at Ave militan rupers. The experts are mainly in Pablican, Burms, Cor. lop, Kalaya, Slugapare, Egypt and Fif., while searers and shoe brocedes era seat to U.E. and U.S.A. Foreign topriets visiting India also make large aprebases. with the growing popularity of the earl in many complyies of Enverse and America.

Bo for an the International markel is constanted, it is reconsisted that Denotes slike and brasades have been lamery erticles. They have been weed for decorative expenses and tenestry in princely palance and managen, special ambrelles and in temples and se regal egrabols and soully dresses for idols is places of worship. They also force part of family hetricome se well as wordroben in current use. No dancing froups or dramatic edgeway's collection of costumes is complete without them, per a well-te-de bride's transcen. - India Information. floreles.

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In the matter of an application, by the Trustees of the Dol Zerbas Rustomers Trust for fease he having a sum of £12,000 upon, marigaps of emmanable, property

tryon the motion of No. O. A. Cods Laves. Country in Applications and open reading the december filled of second

### IT IS OKDERED

That a Hole Hist the cone cathing union all persons consisted up their course, if any in his Canet on Targety, the above the fall of May, 1913, why an index to the fall nearly serves that not be granted, in wit —

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In his a single transaction on a acrea of tenness tone, in horrow within there years from the data baread menter in a metal necessary must exceeding tortox throutand pounds (£12,000) plus a faither "trad common not exceeding man chosenand pounds (£12,000) for country or related the faither of the pounds of the property of the property of the part of the property o

chi ni ninterety das aup mental berrousel er simenate, en pola e moste ege bened memor gege benede et land honor en lane ay AC city und Consely ut Derban. Province of Naue, so us rot 32 perchos rep. 63 ermon, fact, penetded that any ment moneyagu baned as manigaga thanels abail contents a classic error-rong the Trusteen in relation error-rong the Trusteen in relation of the Manie and in Japanic thereto the Manie and an Japanic thereto regularly a faced undeath as monthly some to be presented with mer opposite the Manier, with process to the Shadaw to very the fixed histon phospill he contides reisements on miscong

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### AFRICAN VIEWPOINT

### YOUTH IN OUR STRUGGLE

By JORDAN K, NGUSANE

PEW wreeks ago I received a short letter from an Indian young man in which he esked me to write an article colling what I consider Youth's function in the present

The greatest need of the mument in tolerance. The greatest contribution the younger generation can make to basten the advent of the day when we shall all be free it to cultivate an outlook on life which hads joy in the variety of Man's cultures, athtudes, races, languages and political loyalties. To a ba lanced man this variety makes life the rich and precious experience that if in.

We have to learn that the white young man it not an sound just because he empress to have been bore with a while pkin. We have to centists that he has as much right to live and prosper as anybody also And, which is much more diffizult, we have to be condy at the same time to make allowonce for the circumstances of history which have made bird imagion that the world belongs to been and his ancestors. Unless wa are prepared to put outselves to his position and from there stact on the path of the truth as we see it, we are not likely to solve the racial question.

This explice to Aircon and Indian Youth in its attitude to the white people. There is quite a lot of this tolerance needed as between the Indian and the

On the African side, Youth bes to know two things about the ladian-first, but very rich store of culture and, secondly, the fact that he is a misority group. It is ever to eaty for the African to dismiss the Indian contemptuately as a puzillanimous double-dealer, Nen are not eterebryces. The human personality is a marvel of erention, il grown confinuously and to this process authors new experiences and reveals new beauties which Im bidden within it. Judged by this atundard. that is, the flowering of the bumms personality loden's perjormunes is such that the is nobody's inferior-and bes been that for thousands of years.

He who has the civilized man's regard for the human personality will treatble with awe when face to face with what India bes done, duncy the last four or five thousand years, for human reficereal, to dreum nostalgically of fu-

Do will treat with suspect and admiration a people which has done so much to conquer the primeral environment of the lungle. The balanced man does not lose anything by acknowledging freely the virtues and attaromeuts of the other core.

It is perhaps very difficult for the Altican to appreciate Indea's contribution to human collure because the lodies who has made his borne in South Africa n en poor en amhetsador of laden as the Malagites our pour representatives of Western civiliation. The local Indian bas been cut of from the great movements in India which made the country discover its real place emong the nations of the world for so long that he has fost contact with the trus epirit of ladie. Where lode is the chempion of human freedom everywhere, the local Indian very often appears handicapped by attitudes acsurred in a colon alist environ-BOARD I

Africas Youth has to discorn. between Ind.a and people of ladies descent in this copolity and, in doing that semember niways that the Indiana here are a frustrated people, frustrated people, except where they are free to lead their own lives within larger communities. If the Indian ben been rather nlow in secustoming himself to the accomplished fact of African untrochood, it is mmply because he has grown amidst circumstauces where the whiteman laid down the law and gobody said: "No." It is only within the last ten to filteen years that we as a race have organised ourselves in a way to look the whileman in the face, It is only in that period that we have shown our own strength. If the Indian takes bie time in accustoming himself to this change, we must truember that he mucht feel he bus no real guarantee that we shall treat him better than the white-40 B.D.

We come to Indian Youth. The younger generation in this community can best its own resations with the African on buppier foundations by arknowledging freely the fact that the African is no good or as had a homen being as may Indian. With the fodien's hatter ecomomic position, it is so easy to look down on the Ahices:

dia's great culture, which to berdly understood by the local lodes. But the ledess who comes with these airs to the African in a fool. He only brings nearer the day of his ruis. You do not make friends with your neighbour by daepistog him-in your house, in your cineman, in your stores or anywhere else. In fact, to use the language of commerce, to do that is bad business. I like Pendit Nebru's advise to the local Indian-that he should regard bimself at the guest of the African. A guest you welcome in your house is one who treats you with respect and appreciates your bespitals ity. If the Indian cun convince us that he is such a guest bis future bern in an secure an it

Youth, in particular, can bring about this state of affaire. largely through the schools. And one notes with for the attitude of Indian popule-of policeably different from what it' was only ten years ago, That is a beginning in the right direction and let us see Youth encouraging this healthy development. On both the African and Indian men tru enset bould up an attitude of mutual respect and integribup in our schools. If the children are fold the good things about the other aide, they will not grow up in lost and hatred. In this toth the Indian teacher can be very greatly beloed by Indian Youth. It bes been done on the African side

We pext come to political goals, Bere, I think Youth in called upon to lay its services esturely at the disposal of the African and Indian Congresses -depending an the race of each individual young man or weman. Non-European young mm, in particular the Indian. are not pulling their weight in their antional organizations. I want to see alert young men sed women with a political sense and who know what they wast from & to Z. We have young some and women who well make it theer hie's purpose to merifice their lives to amont the dignity of the man of colour in this country. Of what value is your messy or same if you can be dicked on the pasts by a whiteman just because you happen to have a dark ship? Youth must have within a burnley determination to give its life itsalf, if need ba, to bring the day scares when these things shall never again happen in the municy.

Young men and women need to have the courage of their convictions and must not be afreid to than independentig. To do this makes one very aupopular sometimes. Set 16 granicat joy in ble is to be able to speak your mind freely, no matter who says when Non-White Youth needs to bear to do that.

But politics is not life. & is only one department in the great intercourse between hisman beings which we call life. I think our goal at all times should be to make the Jedus and the African share on much of a common life as possible. I do not went the Indian to abandon his awa religious and cultural background; nor do 1 west the African proselytiess. I do want to see each treeting the other or a human brees. I went to see friendibip claim act up to make it possible for increasing numbers of Africas young people to cultivate frame ship with Indian Youth

I look forward to the day when we shall all he South Africage; when it will no longer he necessary for us to know correlves no Africana, Indiana, Cologrede, Englishmen, Jame er Afrikaners,-when we shall have forgotten race and shell hoow only that we are fouth Africane. The road to that goal is hard and franght with beartbreaking disappointments. But the goal is so noble that it is worth every sacrofice that YOUDE mes or women of all term can make. Thus, it most to use, in the real function of the Youth in South Africa to-day.

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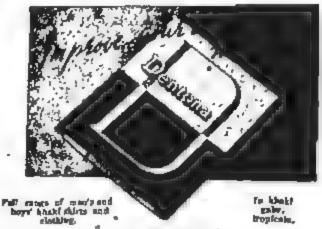
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# The Challenge Facing White South Africa

Of IVILIZATIONS come to birth and proceed to grow by successfully responding to successive challenges, and the White people of South Africa are facing such a challenge at the present time, confronted by a mend situation probably unique in human history," Prof. J. H. Wellington, of the University of the Witwatersrand, said at Founders' Day at the Witberforce Institute, Johannesburg, last week.

Professor Wellington said that nobody could say what course evalution would take in the Continent of Africa. If, however, civilization failed to meet a challenge with which it was confronted, it would brake down and go to pieces.

"There are some who feel that the great civilization of Western Europe must be mainisized at all costs, even perhaps at the cost of trying to hold in check the progress of the African.

"One might as well try to stop the progress of a mighty milroud train by throwing one's body across the track as to try to stop the growth of the world in the direction of giving mankind more intelligence, more skill, more liberty, and in the direction of attending more sympathy and more brotherly kindness.

"When we try to stop the progress of any individual or any human group we are fighting against the sun, the moon, the stars and the whole creation but when we seek in active goodwill to further the progress, even of those we perhaps have some reason to fear, we work with the Creator Himself."

\* As a member of the European racial group, he realized that a great responsibility rested upon the White people of South Africa

"At the moment in a dominant position, we are all too liable to be filled with pride in our achievements, forgetting that in the course of evolution the great, massive creatures of by-gone times who seemed to tower above their more lowly fellow reptiles were passed by in the scheme of creation."

One of the great obstacles to racial understanding and harmony in South Africa was the lack of knowledge of each other as human beings.

"To know one another as human brings with feelings, aspirations hopes, fears, sine and all the other concomitants of human nature, requires something more than casual contact," he said.



### NDIAN OPINION

FRIDAY, 297H MAY, 1953

### Long Live The Queen

UNIL a will be a great day for Great Britain and the Commonwealth. There will be unprecedented labilation in honour of the Coronation of Oucen Elizabeth. Indians we feel proud of fact that India for the first time in her two bundred years' history will participate in the celebrations not as British Empire's hand-maid but as a free and lodeneadent nation. As part of India Ind ans throughout South Africa and the world will pay homage to the Queen and pray that the merciful God may shower this blessing upon her that she may live long and that her reign may bring real peace and happiness to Britain and to the world for which humanity has been yearning for nearly half a century. The prayer of every Indian man, woman and child will go out to her gracious Majesty

. As we have already stated in a previous issue we Indrans in South Africa stand in a peculiarly unhappy position of not being note to express our joy outwardly as we would have liked to as we are denied the right and privilege do so unsistently with our national honour and selfrespect. Many will participate in the cerebrations not with an inner feeling of joy and happiness as they would have liked to. For in this country all non-Europeans are treated under the State laws as semi-human boings. They may not en-Joy the rights and privileges.

that the Europeans can en-They may do just jey. what the anviteged Euroneans bid them do. Those whom they look upon as their respected leaders and guides are meated as prisoners. A ban has been placed on their freedom of speech and movement for the only crime of not being Europeans. They are therefore rather in mourning than anything else. Their soul is deeply wounded owing to this wanton assault on it. They connot in the circumstances be expected to be jubilant much as they should like to be. It does not therefore however mean that they are lacking in their loyalty and affection for the Queen. If they cannot express it outwardly Hermajesty can be assured of it existing in their innermost

Courtesy Week

AND HIS is supposed to be Courtesy Week. Courtesy bas become such a rare commodity that we can think of it and practice it only once in a while. There were times when courtesy was taught when the child was yet in its mother's wainb. The mother may not do evil nor even think evil lest the child may get its impress no Perhaps that is going a bit too far, though among us ludians it is a common bahel and it has a great deal of truth in it. But this much is undeninbe that the parents at one time used to take particular care about

up bringing of their To be courteous to all was among the very first lessons the child used In the preto be taught. sent generation unfortunateiv there is a hopeless lack That is why a thing that should be natural--in born in all human beings—is now thought of once in a Recently it has become a practise to think of it and to take particular care about practicing it just for a week and then to forget it the rest of the 51 weeks. What pitter sham and hypocricy? And in Apartheid ridden South Africa and finds apartheid even in the practice of Courtesy. These advocates of Courtesy Week should know that this superheral observance of Courtesy for a week will take us nowwhere. We are living in an age in which discourtesy is abdunding. It carries with it the seed of war. is a deadly germ, which requires drastic means to root aut of society. It requires to be treated from the top downwards. Let the legislators examine the laws they have enacted. Aportheid laws are the height of discourtesy to a whole nation. If we were all really courteous to one another, as indeed we should always be. the present discontent in the country would not be there and all would be living in peace and happiness, This Courtesy Week is a positive proof of how uncivilised, uncultured and degenerated we have become. To our ofter shame it will only serve as a record in history for our future generation to see how discourtoous their forefathers were.

### Ban Of Leaders

Court's decision need to remember is that to in the case of Dr. discover the soul and allow others and with the banning undergo a cleaning pro-

orders served by the Minister of Justice on Dr. Naicker and other leaders in the Transvani both of the indian community and the African community, practically all the leaders have been deprived of their freedom of speech and movement. There is also a ban on public meetings whenever such meetings are proposed to be held. So physically the Government feels contented in having incapacitated us. One thing the Government has not succeeded in doing and will never succeed in doing is to ban the people's soul. This physical ban will give people an opportunity to acquire a knowledge of the soul which mankind is sorely in need of. Mankind has succeeded in gaining victory over all material things. It has discovered the Atom bomb and the Hydrogen bomb and now almost succeeded in reaching the uptillnow unsurmountable heights of Mount Everest. How very wonderfull But what shall be gained when these heights have been reached? Just empty space; not the Kingdom of Heaven, And that which is within ourselves no scientists have succeeded in discovering nor aided humanity to do so. "What shall it profit a man who gains the whole world but learth his own %luoz

We non-Europeans In South Africa who have placed our faith in Truth and Non-violence and have accepted those as our weapons have no reason to be disheartened. IC our remains unshaken those divige weapons will work in inscruitable ways and baffle their deadliest opponent. One thing they need to remember to that to discover the soul and allow it to work they will have to

will help them and that shall never succeed

cess. Their hearts must be requires absolute purity of cleansed of all evils. They bund and heart which can must become pure in be achieved by renouncing thought word and deed, all material things and by These are not empty words - complete dedication to Gnd The worldly weapons will One who fears God fears nor avail them, It is only no man. Unless we cultithe spiritual weapon which vale that fearlessness we

### MORAL RE-ARMAMENT

BY WILFRED H. HARRISON

THERE has recently project in South Afries an International School calling themselves the the "Moral Re-Armament Task Force." Their chief purpose is: To convert the Communities" Communities recent according to the Mara as theres-"The Commos or Social ownership and control of all the nacessaries of bie, to be ward in the interest and for the service of the whole corn munity," What virtues then have they for Communists to acquire, or what evils must they aradicate to make possible that noble pur-

There are, we know many achook of people who call themsrives Community, who adopt tactions of a militant character, quite contrary to the moral and ethical standards that purpose means. Therefore corrupting its eral meaning.

Liberine the Christians whose mone is the Colden Rule: "Dounio others, as you would they should do unto you." Yet most of the Europeans of South Africa mil ibemgelver Christians. Even our Prime Minister is a Dactor of Divinity 3 supposed most reversad person

Recently the good Doctor stt-aded the opening ceremony, web other mising magnates, of the plant for the production of transuce to Johnnesburg, at which he spoke in glowing terms of our new found industry. Yet he must have known that urantum is used for an other purpose than treation alumic bombs for modern warfare of thhuman destruction of tenecrat propie.

Also our Government, of which he is the head, has granted a loan of \$40,000,000 for preparatest in a possible third world was. These tie the exuel and murderous tactics of the professed Christians who glaim as thric troits the Golden Ruie. In fact if in more wicked than anything we have yet heard from any type of Coro munitis. There tame Christians have adopted a policy of segregation, Yet their Christ 23ys He will success all men.

The all scens to indicate and also to deliberately show, that there is much more scope and real necessity for convention of the mac-of the people-who call themselves Christians, who are an greater need of social and moral pemciples the Moral Re-Arma ment people claim. It is their purpose, they say, in tap our social tonstituce and make us good. kind people to our Itiliam beings, The world now abounds with evel people, most of our point steams who help in all the murderous war, and grant fonds for that purpose, are aften the most plant people who allend there church and kneel in pinus prayer, They are also often ideal husbands and kindly fathers. Our lives and our actions we dominated by our material surrounding.

War has become more brutal and murderous became it is accepted as the traditional way of settling interactional disputes or national rayalry-who allow their professional military forces, any inhuman tictics, to obte p con quest, while the suffering to babitanta of the various countries fook tomplaceurly and stupidly on. During the coofficis people become more plaus, churches multiply, at also do the common people to their prayers. Many of Whom often pray that their own forces will conquer their Christran brothers, gow their guemies, and their parsons and there as advicere or combatanta to de to.

Good kind pages line the battle fronte en both aides. The great before are they who me gain an advance even at the gost of many lives for which this are often decorated "For Valour" to doing so. We are all victims of a victous system which has been allowed to drift tate such tabuman devices for parional supremacy or material gain. Empires who have risen and fallen in various parts of the globe are now a spent force. The world is now aware of its grussome bistory. Therefore ein dierators are now being fant everbrowe. We are at the moment will auffering the re-

majoing forces of Empire domination, but those who keep in close sag nes avelle blrow drive can see their approaching and

One of the greatest founders of the new world was Makaima Gandhi, who, like his former teacher Talstot of Russia, was not allowed to see the ereal world transformation that is to come based on the policy of non-viobrace and the resources of the world enjoyed by all his people.

If that is what Moral Re-Arma-

ment means surely they are well come in South Africa where so th a policy at the moment is in great ared. Coming from the Western World the popular enemy No 11 is of course Communism which is non-existent as an active force in South Africa, Bur, as we have podicated, there still exists a niuch more formidable force te this country which should receive their attention-to be taught moral principles cather that such wicked deeds.

#### APPEAL BY MOROKA, DADOO AND 18 OTHERS DISMISSED

BLOEMFONTEIN, Friday, May 22

THE app at of Dr. James S S. Moroka, Dr. Y. M. Dadoo and 18 others, who were convicted in the Supreme Court, Johnnesburg, on a charge of contravening the Suppression of Communism Act, was dispussed by the Appeal Court lodge.

It was aftered that the accused advocated a scheme which aimed at bringing about political industrial, social or ecocomic chinges within the Union by means which included palawful SECTION OF STREET

The unlawful sers, omissions and threats relied on by the prosecurion were contraveniums by Natives, Asiatics and Coloured people of Union laws or regulations or municipal by-laws relating to the carrying of passes and permits by Natives, the entering of Native locations under the control of municipalities without permits, the horizon of stock to Native agent, the antry of Asintics into certain provinces without parmistion, the paparate facilities provided for the exclusive use of Europeant and non-Europeans on traids, railway stations and in post offices, the establishment of Group Areas, the registration of the population of the Union, and the suppression of Commun-

It had been pooranded for the recured on appeal that the object of the legislature in the Suppres-AIGO OF COMPRISON ACC WAS TO suppress the Communist Party of Smuth Africa and to prohibit Community activities carried no by adherents of the doctrine of Marsago sociahem or relaced forms of that doctring.

The legislature could never have intended, it was communed. to apply the drastic penalities preseribad by the Act to persons engaged in a wide variety of scrivilles which bad noth ag what ever la commun with the doctrine of Marxiso socialism or wish any related form of that doctring

On the facis of the present case, it was argued, the scheme in which the appellants (nok part simed only at the repeal of certain selected laws by lawful process and was But, therefore an object of Communium as defined by the

Rejecting these contentions, the Appeal Court confirmed the appeliants' conviction and the suspended sentence of nine months' restitution with compulsory labour impassed on each of them

The names of the other appel lance are:

Walter Max Sixulu, secre.ary general of the African National Congress; David Wilcox Bopane. secretary of the Transvast branch of the African National Congress.

Ritsik H Desai, editor of 'Spark' and joint secretary of the Teansyaal Indian Youth Con-

James George Phillips, Chairman of the non European section of the Grement Workers' Union

N S. Thandray, joint prerejary of the Transvast Indian Congress

Stephen Emphraion Seile, secre tary of the African National Congress and Islab MacDanald Maseko, chairman of the Orlanda branch of the African National Congress Youth League,-S A. Press Association.



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### THE WIDER WORLD

BY JOHN GILO

#### THE FRANCHISE

THE problem of a suitable and equitable franchise faw for South Africa is now under duenerion in same tricles. Yet it scelas to me an academic issue more likely to divide friends than to attempthen their friendship. is the first place, it would require a two-thirds majority in parks meat to make any change in the present franchise law affecting Africage. This is true whether the change was towards a common tall or amply to increase from three to, say, six or ten the number of members specially elected by Afracaon to the House of Assembly. Now the only purpose for which a two-thirds majority is likely to be obtainable m the foreserable future is to diminub, not to colarge, African political rights. Neither of the alightest sprention of even discutting with Congress leaders the problem of the franchize. That is why Congress need not now declare whether it would be willing to accept a feanchise landed against non-Europeans by mesos of an education test (I hope that oo one on our side will ever consider. a property test, which is wholly unressonable and un-democratic). What Congress must assert is that new franchise laws should not be based on race; that is, they should apply equality to all regardless of race or sex. If that great prudple is kept firmly in mind, it can become a great unifying force. It is the will praciple on which the Charter of the United Nations was established, and which is accepted, at last in theory, by the sixty nations that belong to the organisation.

#### Whose Republic !

There is a good deal of woothness when the question of a republic in organd. Natificos are, of course, notations for their sentimental attachment to the magic of menarchy. No doubt thu sempreent also affecte other English-speaking people in our country. But nowadays I find many people ready to appose the ides of a republic simply because the Nationalogs are known to want it Such people have got enafused in their own rainds about the relation of a republic to a dictatorship. The fact is that the establishment of a republic would not necessarily and of itself bring wa prater to dicialorship Conversely, a monatchical form af government is no gustantes of democracy. What is important is the setual constitution and how it world. South Africa could become a republic and yet remain in the Commonwealth, as India did in 1949. Indetd, that might well be a sensible solution of the question in a country with repubfican as well as royal traditions to consider. No doubt when the time is tipe, Mr. Stardom will, be shrewd enough to take this step of detlanog a republic but remaining within the Commonwealth, thus taking the wind out of his opponent's sails. Whether Me. Strydom will also let the Upion remain as much of a demoeracy as it still in-that is quite another matter. Those who want to defend democratic forme of government ought not to get involved to issues that are purely seremental.

### The Dirty War

France's "dirty war" in Indo China may yet replace Korea as the limited local war kept going in the interests of the atmamenta and other heavy industries. This war is seven years old and everyone knows that impact or later France, like Britain, will be driven out of Ana. The war has already cost France more than three and a half billion dollars and the lives of 30,000 Francis soldiers. The United States is, of course, paying half the cost of the war. Without American aid, France would have long ago been defeated and prace restored to these uchippy parts. Among other Asian countries, such as India. the cause of the Vict Mob is popular and that of the French detested as an attempt to course a discredited colonialism. The reluction steps token by the Franch to transfer some authority to regimes of their own creation in Cambodia and Land were sharply entiresed in Asia and lodis has refused to recognize these pupper governments.

China and Russil, on the other hand, have both recognized the Coverament of Ho Chi-minh as the legitim to regime la Indo-China and they have exchanged diplomatic representation with that Government. There is thus so open breach between the West and the Rest over the question of Ioda China.

During bis election caropaige list year, President Eigenhower declared that part of his policy would be to 'let Asiaon fight Asiaos." This cymical remark has done the United States endterr brem. Now that Britum has

at last begun to assert a foreign. policy of her own, America may find itself isolated and without real allies of its present course is enatura intel

#### A Great Book

Indiant migrated from India to a dozen different countries in the course of the last century. A comprehensive survey of how these emigrants fared has recently been published in a large and notable work, "Indians Overseas, 1838-1949" by C, Kondapi (Oxford University Press, 35s.) The author, who is assistant secretary of the Indian Council of World Affairs in New Delhi, has taken emenense paires to make his study complete and accurate, and he deservet to be complemented on

A South African reader naturally turns to those pages that record what happened to Indiana in Nate) and the Transvant. He will and that all the blue books and other records have been drawn

upon in order to provide the full story. And he will be able to compare the fare of South African Indians with that which befell athers in various fictish colocies is Africa and in Ara. Whether be is discussing legal dush ...es or political status or economic opportunities, Mr. Kondapialways keeps an alert eye on the realities of the matter. He writes in a sober siyle all the more telline because he does not aim to produce emprional effects. The last chapter, devoted to "suggestions for the finner," is rather dis appointing. Having shown how the terminable demand for cheap labour encouraged Indian immigration, the author might have considered more fully what changes in the prevailing system of economic preduction are required before Todians can empy social justice in their adopted countrier. None the less, this is a great book worthy of us we mendous subject. It must find a place in every public library.

### CAUSE OF HIGH BLOOD PRESSURE

HIGH blood pressure is the price which rich todustrial. ists often pay for their directorships and the prosity which worried sulcamen pay for their bigh commission, says Doctor Corneille Heymans, professor of phermecology at the University of Gheat, and Doctor F. Ratuszwami, professor of social medicine, Madras Medical Cottege, in a joint article to the current tissue of the World Health Organisation Newslotter studes the 'Natal Daily Name London Correspondent.

Blood presture, say the writers, is also an added bueden to the clerk who feels ber he sappor hold down his , sb, or the farmer who is warried shout the failure of his graph and his riving tide ol dehr.

"It in true everywhere in Furope and America," abreire the writers, "that high blood pretsure bus became one of the major killing diseases, and that this disease is generally as reciated with the emotional stresses and anxieties of modern I rine "

ever, that is most not be forgotion that other fectors may fovour development of high blood pressure. Among them ban torb financiadeu ne ana over indulecace to certain foods. Then certain diceases of the beart and kidneys may bring on high blood pressure as an effect gather than a cause.

"The test rewedy for high blood pressure" observe the erritors, "is an adjustment of the patient's author; on his so that he ar she may escape pessistent emotional strusses and applicates which are its main cauter. A reasonal la amount of telegation to resection, taking real holidays from the mornes of business or profession or other occupation. It is also necessory to phicips moderation in diet. Summed up we must try to Billson & Carlein degree of cales and equanizatly of sotlook

"Il suntable remer , are applied in time," conclude the doctors, "there is no need for Doctor Beymans and Doctor undue worry about this dreaded Reinnemami point out, bow- dicease of bigh blood preisure,"

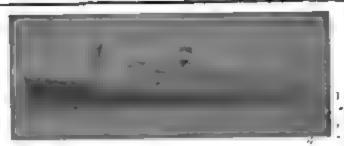
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### DIRECTOR OF EDUCATION ON COURTESY WEEK

CPEAKING at the Durban Robery Club Incobeen, Mr. Murray Banysen, Natal a Director of Education, who organised Courtesy Week this year, risted that ignorance was as the root of a lat of discourtesy. "South Africa has received scant coursely at UN, where most of the crimosus levelled against us, and the bitter attacks fausched against us, have been due to a wilful dutortion and mitreprepretauge of the true facia, he to gross ignorance of the true pos-

"Such action, no matter what the motives may be, it extremely discourteous and on all international plane, cannot make for peace and goodwill.

"Although we all resent what has taken place at the meetings of UN, we ourselves are not entirely blameless of symilar conduct in our own country "

Mr. Bodysen said before has materialism played a pemier tole in the lives of men than today. In all past-wat periods it will be found that materialism plays an important part in the behaviour of ind viduals sed of net out.

"As materialism flourisher, so deer idealium fode und die."

Defiaing courtery to the City Parliament Debaling Society when he moved that the dereviocation in South African race estations was due to a deteneration to courtery, Mr. L. T. J Bebuyck, Chief Jaspector of Indian Education in Natal. stressed the importance of understanding the other persons's feel-Ings and aspirations, outlook and edesfe.

Where this courtery and underetanding bad been lacking the grestert misunderstandings bad pecurred, resulting in wars, riols, violent comity, batted and tuto serace.

"From the highest to the lowest in the land we should realise our obligations, more particularly to those who have not risen to a full appreciation of those advantages," be guid.

elf the African appears ungrate. ful for the privileges he enjoys, if he takes such things as free hospitalization and sub-consomic houses for granted and ungracieasly asks for more, let us bear un mind that he is not aware that ift is ealy a few abort years since

the Whole man received those benefite.

Mr. Biebayek and the Zutu was puzzled and did not know how in ht into European anciety. He attempted to be polite and wellmannered afree the ways of his race and was accused of being theo vent. He began to feel that courtesy was a one ended offair. He found European ideas of contrictly completely contradictory to those practised by his own people at home. If he fell between the two standards of hebarrour he became a "Isotal," a rough creature who lived animal like, preying on his fellows and disliked by all, both White and

The cry of "Let us get back to the good old da a and cast our son Zulu customs," was spreading among the Africana, Mr. Biebuyck continued. There was much to commend to those customralthough no one desired a return or continuance of the barbaric practices, pages beliefs and superatitious leave of the premitive Zulu.

The discipline inculcated in the young, however, was particularly adapted to their needs and fitted they rouse better rate the sacial arructure than the thin vencer of Westernishtton they had been able to acquire.

Courtey was hommered into the child by all and sundry until he betame one of those admired and respected by White and Black, a Zulu gentleman of the old school. Not many of these were found today because the law of the Buronean convicted a man of assault if he best another's

Courseay was far more than reframing from discourtery, as it was as important to acknowledge If an to practise it. If we bore this in mind in dealing with non-Europeans they would show a corresponding increase in the sense of responsibility towards the White man - 'Natal Mercury .

to make d llerentiation seniort the Maori a platform would be swept from public life by the electorate.

In the political field there is a measure of apparation that is subject to criticism and may presently disappear, Full Baoms are registered on a separate roll and elect four members to the House of Representatives.

This was no doubt designed to ensure that at least four Mooris would sit in Parliament.

Rolf Maoris can choose what ber to go on the Monti or the Paktha rolf. The choice is eatirely theirs and is subject to no electoral officer.

In addition, may Manri can stood for election in Pakehn constituencies. Maoris bave been elected in predominantly Pakcha constituencies against opposents. Maoris bave played a full part in the political life ol New Zealand, have been Cabinet Ministers, and, in the case of Sit James Carroll, held the office of Acting Prime Min-

The position of the Waon being what it is, a South Africas, baviog to mind bis own Native Affents Department, ocks. "Why should there be a Department of Manri Allaice?" The BOSTICE CONTICE OF LEAD

Dy sellion lead to Pakeha coloniers or speculators or ber cause of Marri Iribal custom of lend inhermace under which, to time, a bleoti became part owner of a piece of land too small to be of aconomic use, the Maori was threatened with landleisuere. He had to be protected from the unictupulous

Also it become pecessary that land should he held in trust and wied for the beseft of Musel owners too pumerous for the lead to be divided and used endreidualle.

Brand windship and many memphasian

### tween Mant, and Pakeba, difference to thill and dilizence to between Individual and individual, The only general state-

write better Borlieb.

New Zealand controls the dis-

I visited a pleasant cottage. newly built, in which lived a Maori widow, one of the old Mearie with tattoged abin She was able to live to her pleasent cottage and to purchase at by instalments out of her old-age

This principle of equality of opportunity appears to be firmly entrenched in New Zesland It's and thought. Knowing that in some places there had been expressions of anti-Upori feeling. bowever slight and unrepresse-Intive, I asked if their were not a danger of this feeling being stimpleted and exploited for political code

Adherents of bo b political parties actured me that acy political party that attempted

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EQUAL TREATMENT TO BLACKS AND WHITES IN NEW ZEALAND difference is ob.: "able to be"

WRITING to the watel relations to New Zeeland Mr. Mourica Webb einter: Stute schools are attended by Muurl and Pakeba (White) children, although in some stess where Manris predominata there are schools that have only Moorl efigua

Manus are employed as teachers to the State schools on the same terms and under the same conditions as Pareba. A Pakeba professor in one of New Zecland's university Colleges told me that his children, attending the local State school, had both Mapri and Pakehe Hearbers but they liked the Moore reachers

New Zenland has made and employment regulations that ensute all workers a mibimum wage for a 40-hour week, All such regulations apply equally to Mapri prd Pakeba.

· clothing factory I with employing sout equal numbers of Maori a d Pakeba; also a telephone exchange where there to metanua laups toods are switchboard operators,

In each case I was told by the persons in charge that tection between Maori and Pakoba is unknown. Such divisions of jesiguties that do occur do not follow racial lines.

All employees receive the same wage when they slart as lexiones. Promotion in strictly according to ability; in this no ment I beard was that Maoria

tributing of its mational income partly by wage regulations, partly by its for-reaching social security measures. In all of there Muori and Pareba parti. cionta without diferentintion

The Maori is subject to no colour bar as we know it in South Africa. He can and does enter all the skilled trades and professions, be can enter and rite in the public service on the same terms as the Pakeha

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### AFRICAN VIEWPOINT

### HEAVY WEATHER FOR LIBERAL PARTY

By JORDAN K, NGUDANE

To the autoide world it meems from that the beaviest fire appears the Liberal Party so for his sense, not from the Malsulies hat from the neu-Europeans.

Three factors eachs to ble beblad this. The Bouth Africane, as a rule, are noncernative people, complier to which aids of the rolour line they belong. We have necessioned aurestres on a called to think of problems and relasts files against the overth bechround of more. When a new stendion arises, which threstons to lake us out of this rul, we rand tiplemily. This is not peopled of South Africa have it.

A close study of the violent dennungtloon of the Libertl Paris from man-white leaders to for hear revented them in the min of mon who have resolted with their hearts more than with their minds in the emergences of the Liberal Party. For years they have clamoured for excial essettly and when at last a neobing of the white people come fertard with a basis on which to enablish racial equality, they reneway from it and blue bebind rident and irrational deconcistings. A humorous carlocalet would deplot them in flight from their own goal !

Potiuntely, this lex temporary place. When both the leaders of the Liberal Porty and the near whitesalt down to find been on whitesalt down to find been on whitesalt down to find been on the near the more than a characteristic floatily African still take on these matters. This, however, does not mean that the near white peoples have no greater whitespeoples have no greater whitespeoples have no greater whitespeoples have no greater the Liberal Party. We shall some to these some

In the mesotime the African whicher with here interest the incident at the Malanites in the fermation of the new Party. The test algorithm thing to there is that the Malanites have been degately ventrained in their hability to the fermation of the Partity. They are shrawd politimess as shrawd as any on the two-white side. On inlance the recrease of the Liberth Party in himsing to them.

Finity, the Liberal Party will drive some of the supporters beging from those who would have value United Party. To the extent that this will mean a somerical weakening of the Calue Party, it is a gain for the Manager.

Secondly, the new Party has reasived a very favourable Press resultan practically from all ever the world. The Melsultes know the deagers of an adverse world opinion from experispet The amorgance of the Liberal Party will be held before the world as proof that South Africa doce not, in fact, approach the man of asinge to the sylent that ontalders might believe it door. The Liberal Party, which has opened lis deers to averybody, will be held up so being to the direct line of spacesson to newer like every other Party, If it can convince the alectorale that its policies are scand, the Moinnites will ear, it can have lie own Covernment and abolish the colour but any time it wants. Theoretically, this appears to be the eltration and there the greeecole before the Libertl Party.

The Meleplica will full the world that it is up to the Liberal Party to work hard enough, like every democratic party and win easigh votes to get to power and carry out its policies. This line will definitely confers yery miny prople evereess on the real dangers of Malantam. The Melanlice, in turn, will gaplant this confesion to adopt more tyranzona policies lowerds the man of colour. Thuy get a better name should and remain in the position to be weens lycapia at DESIGNATION OF

Thirdly, new that the liberal wing of the United Forty has hired all the shaness are much brighter of a feenadering between the United and Nosionals Partiers as the books of a white recisi front. By shaking off the Liberals, the United Party has shown that it does not mind coming to terms with Malen—following the examples of Hawanga. If this temperating over comer about, it will airfully be on terms distanted by the stronger group—the Narionals Party

On the debit side, the cold headache worth coosidering is that the United Party is new parified" apough to be in the position to convert a few more Nationale Party "moderates" to its side. But the possibility of this happening is very remote, If the results of the last two goneral elections are noy guide for the immediate fature. On both occseions the white valer showed unmistakably that an the clear-out feets of reso, he profess the knownpequalsing rae at tyraboy of the Malanties and not the balf-baked contraestions of the United Party.

Against this background, the Malanites stand to gain by the formation of the Liberal Party, beth on the homofront and abroad. They would be fools to create difficulties for a Party which might—whether it likes it or not do so much for them and their name here and evertees. And the Malanites are certainly not fools

It must be realised that the African has had to socialer this side of his relations with the Liberal Party as well. Nebody will do him the tojection to dany his right to make cortain that his will not place himself in the position to subserve Malanite interests. We hale Malanism we believe it is an my-South African will in it in some with it. The African attitude to the Liberal Party might, if pean in that light, he better appropriated.

Og the other hend there to a remaine appointment on the nonwhile side about the variouses of the Party's real intentioner At the Durbon meeting held in memory of the late Rheloudt Jones, Mr. Alon Palon, one of the stidiog spirits of the Liberal Party, in effect conferred that the Party still has a somewhat hopy idea of its programme. New, I think the non-white propin have avery right to say that the Party had no budgees to astromen tale the political ecene before He awa mind was quite place on the society it in out to build. But against this the Liberals out or the that such n programme can ealy be worked out by Black and White to the Party stitled tegether for tonasia.

The Africa, in particular, is extremely suspicious of leader gents on the political fronts. He has made up his mind to see a new South African requety in which colour will be no eriterios by which is steen human values. He deen not want anyhady to some to him with offers which might propotucts the status and-even Withat is done with new ayrobols of mixed column. He will not se-operate with the Liberal Party if it incue. out to be nothing more than a colition lander goat. The African who makes all these repervelone does that in all eleverity and he should be taken for what he is.

There is sweller force at work in the new-white summunity, however, which deseds a south-ment of the rees problem on a librari hade. That is underground sampunation. In so for at it lies within its power is influence arrole, it will do every-thing possible to mention the real tenses at stake and make racial so operation difficult. I treat the Librari Party will not

jamp to the conclusion that comy African who has doubte about the Perty has come under the influence of underground communication—for, so I have this way, this is not the energy

The African wants to be secured that the Liberal Party is not out to perpetente the status que in a new gains. But at the same time I think it would be as unreseemable for the African Rallount Congress to reject accoperation on anything breaking 100 per ocut exceptance of its own terms on it want be appeared that its formation is something which the African much automatically second according but a bleeting.

At the moment, of course, the Africon her the vehip hand. If he refuser to se operate with the Liberal Perty, he will dealroy lie malo justificationmannely, that it is a bridge between Dank and White: Bot against this the African west remember that apresenable rejection of the extended white hand of an operation might be interpreted se prest of African instantity in taking of reals? se operation or prest of African intentions to dominate the other minorily groups. Somehaw, we must strike the middle course.

Personstitian sometimes carnot for much, demailment for little in political movements, But I think a restamble attitude for the African to lake up is that the med and woman who have formed the Liberal Party are hanned people with enough wisten to grapple with the Colour problem to the only restinte manufer possible in the alreametaphens; men and woman who leak forward to their awa sincerety of purpose to make up for their obvious look of political apperience.

I believe this if a mature attitude to take up towards the Liberal Party. The violent denouelations which have been from the non-white side so for are alt so much emoke and fury. I think we should some down from there clouds and grapple realistically with a situation to which we and the walts. Ithernie ere estled upon to evales a hasis for rapial pence in South Airles: Latus reject es-specetion with them after airling them a fair hearing-for we shell never sempl neything which propolation the sleens que, oue may or the other. But it is quite possible that when we alt dawn with them and talk things over we saight educate them into seeing the trails partly in our light.

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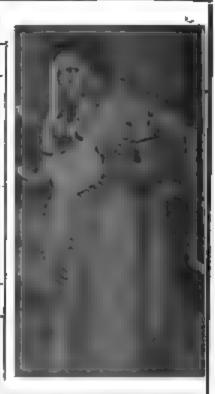
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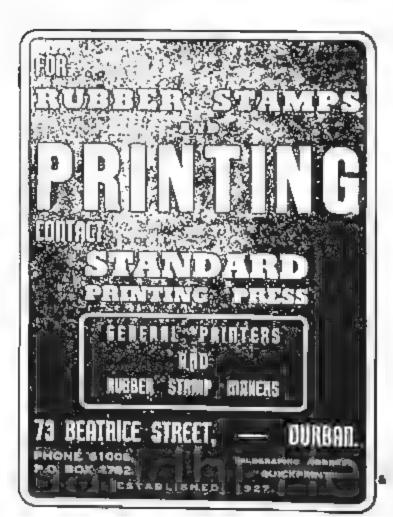
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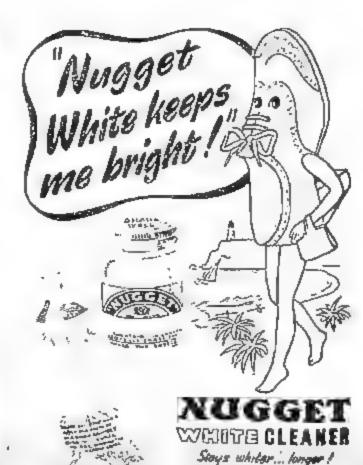
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### OVERSEAS INDIANS CONFERENCE IN LONDON

FOR the first time in the history of emigration and neitherness of ludician overseas, a Conference is bring held in London to discuss and consider matters of mutual interest to our people everywhere.

Prime Minister Jawahatial Nebru 8; we the following figures in the Judian Parliament about the number of Judians in the British columns:

Aden, 9,456; Brunei, 436; Bruneh North Borneo, 1,298; British Somalitand, 550; British Guiana, 190,888; Cyprus 40; Fip. 148,802; Gibraliar, 41; Gold Coast, 250, Hong Kong, 1,500; Jamaica, 25,000; Kenya, 90,528; Malaya, 577,000; Maita, 37; Maucitius, 271,636; Nigeria, 50; Nonhern Rhodesia, 2,300; Sierra Lenne, 50; Singapore, 72,000; Southern Rhodena, 4,150; Tongapyika, 56,499; Uganda, 33,767; Zauzibar and Pemba, 15,812, British West Indies, 227,390.

The Council of Indices Abroad, a newly forrest organisation on London, has been actively preparing plans and details of the Conference for a number of matchs.

In this the Council has received enthus astic support from practically all the Indian organisations, and a large number of prominent Indians oversees.

The main agenda for the Confreence is as follows.

Other aubjects for discussion will be included, at the sequest of the delegates.

- I. Discussions on reparts received from Indian Organisations in Overeses received es.
- 2. Discostions with a view to edoption of the following two objectives for Oversea Indians: (2) All Indian gertlers to Overstas coupins who look upon the country of their adoption as their homeland and sale object of their loyalty. should be prepared to accept the daties and responsibilities of full entraustip and in return be guaranted tous leights and privileges with all other citizens of that country, and also seck for and obtain reasonable rettes and conditions of naturalies tion wherever such Laws are necessary for attaining that country's cinecash p. (b) 'a dian attilers in Overtras counleies who denire to retain the propality of the couplry of their ore a, should be prepared to accept the status of friendly aliens, which means to say that they shall not claum cavic rights but shall be arsuted of equality before the Law and eplay Bale y of person and gen perty and should be treated in

a generous and humane spirit by the country of their socure.

- 3. To consider ways and means of inting up single social organisations to respective Overseas condities in order to improve the social life and status of the community as a whole and for fortering its contacts with the other racial groups residing in the respective Overseas territories, with a view to commonly the spirit of friend thip and brotherhood with them.
- 4. To devise ways and means to pull an end to the spirit of coronounalism which is more or less compant among Overseas Indiana, because of religious, class, casee and provincial differences.
- 5. To consider the advisability of exchanging half yearly progress reports between the confereing Overress countries

the nelisted through a central body, on subjects to be decided upon at this Conference,

The Conference and the Dinner are being organized and arranged by the Council of Indians Abroad. But as a sincere grature of goodwill and their regard for all the Indians from overseas, a number of prominent Indians resident in England have readily associated themselver with the Conference and the Welcome to friends from abroad.

Member of the Brecutive Committeetres G. J. Cabangur and S. Mair (B. Guiana), J. A. Kirpal (Fig.), Dev. Kumar and Narendra Kumar (India), Miss Abilya Varma (Jamaica), S. Buckory and R. Sewgabind (Mauritius), Independed (Trinidad), Dr. Gantah Sawh (B. Guiana and Loudon), Hon. Treasurers Mr. L. Shippasad; Hon. General Secretary Dr. K. D. Kumira

The Conference will be held on Saturday and Sunday, 13th and 14th June, 1953 at 87, West Cromwell Road, London, S.W.S. (Earla Court Station), The Conference will fast two whole days.

### Things In General

San On Mr. Yuruf Cachalla

Mr. Yasuf Cochalia, the joset honorary accretary of the South African Indian Congress, reerived two bonning arders from the Minister of Justice Mr. C. R. Swart, probibiting lain under the Riorous Assemblies and Criminal Law Amendment Act from attending any public gathering and from being in certain magerterial dentices of the country. Mr. Cachalia is probiblied for a period of twelve months from being in the mogisteelor dineriers of Durbay, Piefermantzburg, Newcastle, Funder, Part Einerbeth, East London, The Cape, Pretoria, Benoni, Krugers. drop, Germiston and Buksburg.

#### Ban On A N.C. Leader

Two polices from the Minister of Justice, Mr C. R Swort, under the Rictous Assemblies and Crisround Law Amendment Acts. have been served on Mr. M. B. Yangwo, Secretary of the Natal Division of the African National Congress. The first natice prohibits him, for a period of 12 mooths from next Tuesday, from being in any of the Magisterial districts of Mariraburg, Newcastle, Dundre, Johanneshurg, Bloemfontein, Port Entabeth and the Cape. The second prohibits him from attending any public gathering, in any pace in the Union, to which the public have access for a period of 12 months from the date the notice was

### NON-EUROPEAN BUS RANK

THE Natal Indian Congress has written to Councillor Forsdick, Chairman of the General Purposes Committee to reconsider the place to decentrable the bus rank. Congress urges that the Testing Ground site he utilised to extend the present has rank and to avoid using the school area for hus terminals. The letter erates:

"We wish to reverse that our objections stell stand in regard to the siting of the terminals for porth and west bound buses in the school area. Your Committee has agreed to change the could from Carlisle Sirret to Lorge Sireel and has agreed not to after the string in Winterton Walk. You will recall that the objection of Congress was to the charge of the school area for bus terminals. and the altered acheme date not meet this objection. The danger to children traversing this area on their way to and from the schools concerned still remaior. The children will still have to pass through Winterton Walle, Mansfield Road, Centenary Road, Carlinle Street and Lorge Street and with the alteration now auggested busis will past alongside yel another school-the Kathiawad Gavernment Aided ledian School, in Larne Street which was unaffected by the previously -suggested route of north bound

"We resterate that whilst we are not opposed to decembrate those those on principle, and that Lorne Street is the lesser of the two

evils, nevertheless the aiting of the Jerminus in this thickly used school aces is most unsatisfactory and we must lodge our protest against the decision.

"We are sure the Committee can find other alternative surs just as autiable but far less dangerous. We feel that the proper salumen to this probless is the extension of the Vicioria Street but termious by the one of the present Monicipal testing grounds. We must admit that we have not been convinced that this should not be used for this purpose, despite proposals to house the City Police and licensing offices there. The bus rank is certainly the most urgent and concerns the forgest number of circens in regard to user

"In our submission decentrals sation is not necessary if a large enough terminus with proper conveniences can be found. We strongly feel that the testing grounds together with the present bus rank in Victoria Street will meet this need

"Even at this latest stage we appeal to the City Council chrough you and your Committee to escapaider this restrer and call off the scheme to use the school real for bus terro use sod toutes."

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### INDIA LETTER

From Our Own Correspondent

Bombay, May 15.

INDIAN

PAKISTAN seems to have started a vigorous "peace offentive" naningt India. As the Western nations are baffled by a similar "peace offensive" by Russia and could not make out whether the change on the part of the Communist covotries to genuine or a make-believe, similarly lodis feels buffied by the recent declarations of the Paherian Premier and other leaders, suggetting & change of beart on their part and wanting to have friendliest relations with lodic and solve all outstanding problems in a giveand-take spirit. Pakistan radio and Pakintani Preis have changed their tone and stopped malicious propaganda against Jades and the lodenn lenders.

The Pakisten Government bave braned a drams that was staged in Pakistan since the last two or three years, ridiculing Mr. Neura and raciting the people of Pakistan against ladia. The Government of India had variety protested fiveral times against staging this drams. New Pakistan has accord.

The Pakitani Covernment had refused to hand over Bhupat, the notorious decost of Sauraibten, and the Pakitani Press had gone to the extent of glorilying this decost as a hero who had committed over ho marders and no decoities in India. Now, according to New Delhi reports, the Pakitan Government will hand over Bhupat to India. These gestores of Pakitan are regarded as auspeom for the toming talks between the two Prime Ministers.

Now the Pakintani delegation contuiting of Mr. Akhter Stutten and Mr. Asa Hilply, secretary and joint secretary respectively of Pakistan Foreign Ministry, has serived in New Delbs and have started talks with their consterparts in ladia to pave the way for further talks on a secretariat level and then bethere the two Trime Ministers te solve all the outstending problems between the two countries. Their mission has proved successful and on agreebeent was reached in regard to Items of discussion at the acre phase of negotiations at secreteriat level and tentative probeduce to be followed. The talks were throughout conducted is a most friendly atmosphere.

Though this preliminary (all)

to present may rerious obstacles, its satisfactory conclusion has nevertheless led to optimize that a new chapter in the relations between the two coverers is about to begin.

Later, Mr. Nebru, while making a statement on foreign relations to the House of the People, said that during secent weeks there has begg a marked emprovement in Indo-Pakistan relations and many friently cestures have been conde to us from Pakistan which we welcome and reciprocate. We shall make avery endeavour to dispel the clouds that have darkened our respective horizons and caused unbappiness to so many people.

Mahatma Gandhi Memorial Museum which is now temporanty lodged in Kulab House, New Delhi, will be shifted to a new large building that will be built near Raighat, where the Pather of the Nation was cremated. Plans are afoot to erect the building, According to evailable reports, the huilding would be befitting the unique pantion which Mabales Goodbi occupied in the political and cultural spheres of the country for over ball a contury and the part be played in the emancipation of the people of this

The collections now kept in the Kotsh Bours are obviously but a nucleus for the enormous quantity of exhibits intended to be bouted to their permanent abode.

& currous and lively portion of the museum would be the one earmerked for Mabatana Gundhin'r letters. A large pumber of those letters were addressed to fricods abroad. Mebelchejt often wrote with his lelt hand when his right hand was treed of writing. It is curious that his bandwritter was for more legible when written with the left band. letters mostly in Coppents. Hinds amd English throw, light on the working of Mahatenani s mind, faced or he was with the stopeodour task of liberation on the untiquel front

Photostat copies of about 18,000 about 18,000 about of Sabarmati have already been made. Apother like number has been micro-filmed, it will take some years to complete that gegantic task.

The museum would house the books that Mahetma Gaudha

used as a lawyer in South Africa. Apart from his own collection, more than 4,000 books have been added to the library, written about him or concerning some aspects of the political movement led by him-

The pathetic portion of the Muteum would be the one where his few personal belonging would be preserved. His pocket watch and the Burmese sue hat catch the eye first. Among the personal belongists are three builts that took his life, now kanded over by the police to the Museum. His personal diaries and the bembon quall-holder, and casket presented to him by his admirent in Capetown are also included in this portion.

The plan for the big building includes a public bail to accomodate topo people, a ball for statues and another hall for Mahatmaji's photographs.

The Government of India has approved a plan for rural development, known as National Extension Service, which will improve agriculture and breeding of livestuck and will utilizathe spare time energy of the rural population is extending and implementing the programme of health, bousing and education.

The National Extension Service programme is stabeduled to go into operation on October 3, almost exactly a year after the community development programme was launched in 55 project areas all over the country. The service will cost Rs. 1010 millions and when completed in the next three years, will reach a quarter of the countries gural population.

This programme is considered to be the holdest step yet undertaken towards the creation of the Wellare State. It constitutes that the first major change in the approach of the Government towards the people in that a broader and a more active responsibility in now being coveraged in providing the fortative for a main movement of self-help

Under the programme, a permanent machinery will be created in the rural areas through which the development work will be finalized. As at present planned the programme will cover the tautre country within the next ten years. Through this machinery the space time toorg et of the rural population will be hardested to wards development work such as need-building, cleaning of fields, training all waterways and digging wells. The pro-

gramms also tays considerable emphasis so the formation of co-operative and village committee.

The programme will also open out considerable potentialities of employment for shifted workers. For the next three years it will need over \$5,000 technical personnel.

The Extantion Services programms will concern thelf primarily with improvement is agriculture and the breeding of livestock. It is boost to carry the programme to 129,000 willages comprising a population of 50 millions during the next three years.

Side by side, more intensive community development will be attempted to select evens to cover housing, health and advention. The location of these selected areas will depend primarily on the voluntary effort that is forthcoming, though considerations such as the availability of resources, internal and external, must blip prayed.

This is how the programme will work. During the next three years the Extension Service will reach out to 1200 areas such consisting of 100 villages with an approximate population of 66,900. Of these 300 areas will be selected for intensive development under the community projects already in operation, Of the remaining 900, 180 will be taken up in the first year, 370 in the second year and 450 in the Ibird Four buodred more wil. ullimately come under intensive development.

Of the total cost of Ms. 701 Croces on the programme, the Central Government will bear 73 per cent of the non-recurring expenditure. The test will have to come from the Sister.

The last forteight witnessed a keen tussel for power between the House of the People and the Council of State, remoiscient of the early days of British Democracy when similar instells for power were going on hetween the House of Commons and the House of Lords. But ultimately good sense prevailed on holk sides and what appeared to be a major' constitutional crisis proved to be a corm in a teacup.

According to the present Constitution of India, the House of the People is directly elected by the voters, while the election for the Council in indirect, through the State Legislaturer, Cabinet of Mignaters is responsible to the House of the People and all Money Bills must be mitteled in and passed by the

House of the People only. No Bill need by sent to the Couecil provided the Speaker cartifier secte as Money Bill.

Income Tax Amendment Bil. which was passed by the House of the People, was cerbied as Money Bill by the Speaker, consequently it was not sent to the Upper Rouse,

Some members of the Ouvecil of State took strong objections to the certification of the Bill me Murrey B Il by the Speaker-During the discussion on this question Mr. C. C. Bitwas, the Law Masiater and the leader of the Council of State doubted whether the Speaker had applied his wood fully before certifying the Bill and made cortain remarks which were tegarded sa derogotory and showing "distract directpies" to the Speaker by Pandit Thakurdes Bhargava who raised this question as a matter of privilege in the House of the People. Mr. Bhargava decinted in the House of the People that he was going to introduce privilege motion on this question to the House and requested the Deputy Speaker, Mr Acadtseyanam Ayangar, to direct Mr. Biswee to be present in the House to namer the charges when the motion was taken up. The Deputy Speaker thought laces was 'prima facie' & case fuvolving, the dignity of the Speaker and directed Mr. Biswes the charger.

But on the next day the Council of State rose as one men, giving a go-by to party affiliations, to defend its priviloges and directed Mr. Biswas not to appear before the House of the People when that matter was taken up. The constituhanal pundits dag up the fact that the Council of State and the Bouse of the People both were sovereign bodies baving the some powers in regard to privileges as the House of Com-DODGE.

Heated attacks were made on the members of the House of the People who were trying to lawar the dignity of the Caup-

When the House of the People took up this matter next day, Mr. Biewas, who was present in the House, singed a walkout saying that he would obey the orders of the Council. Maulana Azad's efforts to provent him from leaving the Clouse proved futile. Members of the House were sogry at the utilitude of the Council. But thanks to the good offices of the Deputy Speaker, the motion which Pandit Bhargava sought to raise in the House was dropped and Mr. Bawas seturated to the Houte.

After returning to Delhi from the tour of famine stricken areas of Mabacosbica, Mr. Nebru exproject his regret at this incident and declared that both the Bouses had the same priviloges and one should not look to the House of Commons of Britale for precedence and sules be unlike Britelo India 1944 bound by the Constitution, Ha asked the members to regard this incident as closed. Br. Biswas also expressed his regret at the sucident so the House.

As Mr. Nehru did not classify exactly what the relations between the Houses ought to be and there being po specific clarification in the Indian Constitution, the tunsia between the two H dutes might go on

Dr. Bhyacopragad Mookerifi was screeted while enteriog Jammu wilbout permit. He was taken to Sico Nagas for detcution. Dr. Monkerji relused to tike a perioit on the ground that Jammu and Kasbmir 8 ato was part and parcel of India and Indian citiscon should not requice permits to enter that State. He was going there to investigale the conditions to Jemmu whore Praja Parished has leunched Salyagrahe, domandtog application of Indian Constitution to that Stets. In the meanwhile Jan Saugh agitation continues in North India to to be present next day to answer . support of the demands of Prala Parishad.

> Boundary dispute beingen Bengal and Bibar has again flared up after passage of a resolution demanding cortain press of B bar to be incorporated in Bengal, by the West Bengal Scale Attembly, Bibar Assembly bas reacted strongly and, it seems, this worbat duel between the two States will continue till the formation of States on linguistic bases,

> Allahabad High Court has dismissed the application filed by Mr. Rejearmonagh, leader of the Opposition in Utter Praderh State Assembly, against the order of the Speaker sutpending him from the Astembly for the test of the current sittings. The Court declared that It had up right to interfere in the proceedings of the Amembly. where the sulbority of the Speaker is supreme.

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### INDIAN DELEGATE BLASTS COMMUNIST YOUTH CONFERENCE

Vienus, Austria.

AN Indian delegate to the communist-spossored youth conlerence held bere in March said the international meeting was strictly "a propaganda devica" for the Cominform.

NOINITO

Shatrugan Prasad Singh, Gedaral Secretary for the Bihar Intitute for Cultural Relations. told how the communists used the following devices to control the meeting:

I. Delegates had to present their speeches in writing in advance and wait for two days for petmission to deliver them.

2. There was no discussion during the conference.

3. Prequently the names of speakers were not appounted to the delerates.

4. Newspaper reporters wert kepr away from the delegates and could only move around the conference room accompanied by communist guards.

5. The managers of the conference held for Viceona-the socalled International Conference for the Defence of Rights of Youth-gor their arders directly from the Cominform and d d not allow any opinions other than their own

Singh said his ravitation to the conference had come to him in Jodia and he had been assured that every delegate would have the opportunity to express him-

Singh said be was not allowed to apeak at the meeting .- U.S.1.S.

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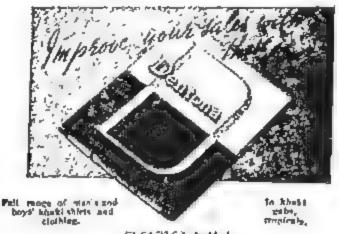
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# INDIAN OPINION

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One tragedy today is a general and universal physical fear, so long outlained by ease that see can even bear it. Then are no langer problem of the spirit, There is only the question. If her will I be blown in?

-William Faulkner, Nobel Prior Wieser,

This is what I found out about religion. It gives you converge to make the decisions you will make in a critis, and then the confidence to leave the result to a right. Proce on o man everying responsibility find office.

.- Dwight D. Essenhower

### Atmosphere Of Non-Violence Of The Brave

DVISING workers on how to produce an atmosphere of non-violence of the brave. Gandhi once said: "......This depends on individual workers cultivating non-violence in thought, word and died, by means of a concentrated effort in the folialment of the constructive programme. Maximum of worlt and minimum of speech must be your motion. There is the programme of factacy. You must concentrate evelusively on it and not talk of any other thing. The work should be systematic and according to time-table.

Don't talk of pointes—not even of non-violence—but talk to them of the advantages of literacy. There is probablion of drink and in tomesting drugs and of gambling. There is medical relief by means of the propagation of simple rules of hygiene and sanitation and elementary preventive measures, and of cheap home remedies and training intelligent villagers for these

All this constructive work should be for its own sake. And yet be sure that it will develop the quality required for non-violent responsible government. That is how I began my work in South Africa. I began with serving them. I did not know myself that I was so training myself.

This constructive programme may go on endlessly. Why should you be used of it? Do you know the hundred years was in England? If they lought for a hundred years, we should be prepared to fight for a thousand years, in as much as we are a comment. Thus we will have given our contribution to the light for freedom, which will be our reward. That is the mass constructive programme I want too to do and that is the basis of the training for the non-violence of the times. It is whole and indivisable and those who do not believe in it whole-heartedly must leave me and work according to their own light.

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### INDIAN OPINION

FRIDAY 5TH JUNE, 1953

### All Is Not Well With Africa

FIGHE statement made of the Union population by our Prime Almister, Dr. D. F. Malan, on his arrival in England last week merks some thought. It is human nature to resent personal Praise is always critic/sm. pleasing but Inula-finding is most displeasing. Yet a person can learn' and amprove oneself only by not being chated by the praises and by humbly accepting adverse criticism, examining it thoroughly and, making adjustments where necessary and rejecting what seems to be not applicable. without bearing malice towards those who have offered the criticism in But to all good faith. intolerant ពារដ become resentful over the least criticism shows a sign of false pride and a guilty conscience. The Nationalists in South Africa, we are afraid, are suffering from both and it is because of this that they and their leader Dr. Malan are not able to see light and yet imagine that they do so. That is what is running South Africa and not the criticism either favourable oc unlavourable

Dr Malan has either consciously or unconsciously uttered half truths, "All is well with South Africa," he said and asserted that "we have no unemployment problems and no industrial unrest." He probably had in mind when he raid this only the White population which represents less than a quarter.

When he is tackled about the rest of the three quarters the only answer he gives is "they are better off than The people e-sowhere,\* concerned are denied the right to speak for themselves. The facts are that they have been kept suppressed, they are used and meant to be used as Thew ers of wood and drawers of water" for the White people. Over seventy per cent. of the comparatively small Indian population—numbering three hundred thousand in a total population of twelve million are fiving below bread line. are only one or two of the most startling and unchallengable facis.

If all was well with South Africa how did it happen that there was a deliance movement at all in which eight thousand people were floag into prison? Why were there riots in practically all the important cities of the Union and why did the police have to resurt to shooting and kilting people? Why was it necessary for the Government to pass harsh and inhuman lines such as the Riotoiis Assemblies and the Criminal Law Am endment Acts?

The defiance movement is dead," said Dr. Malan Is that really true? Or would it be truer to say that it has been suppressed by harsk measures on the part of the Government. which in other words means that the Government is not at all secure. It is suring

on top of a volcano and there is no knowing when it may erupt? In order to make the Covernment secure Un. Midan would have both thu White groups to form themselves auto an united front against the discontented nine million , non Whites, and in that he seeks the assistance of the Press and the people of the United Kingdom and all the world and loses his bead if it is

Dr Malan wants the outside world to investigate thoroughly and impartially their sources of information about South Africa, Why then does his Government refuse to allow the commission appointed by the United Nations to get a Brat hand knowledge of the .cond tions in South Africa? Why should there be any fear if there is nothing to bide and if all is well with South Africa?

It is no use charging british and the payside world of being "contamin nted by political bias and on musying haired of any one and everything which is anything else than purely Braush " The charge is really\* and truly applicable to the Naposalists in South

Mall is well with South Africa why is a ban placed on the freedom of speech and movement on practically all the non-European leaders. The fact is that all is not well with South Africa and what Dr Malan and his Government claim as being South Africa's domestic question is fist becoming an international problem endangering world peace.

### NOTES AND NEWS

Apartheid On Coronation Day

N Dorbas the noc-European ex-servicemen were not perwitted to join the European exservicemen and so the detachments organised a parade on their own at the Curries Fountain where the salute was taken by Mr. A. C. Stead, Acrong Protector of Judsan Immigrants, who was the chief recruiting officer for Indians during the war

to Marstaburg it was ongreatly arranged by the City Council that non-European ex-servicemen would take part in the general parade and would march an a column behind the European exservicemen. The order of the parade had to be altered however, because of a Government ruling that non-European and Eurapean ex-servicemen must unt march together in processions on Coronation Day. It was also meeded that non European ex-servicemen would not take part in the marchpast at the Oval where the Mayor Mr. D. R. Warmbach took the galute. It was decided later that one European ek attvicemen would have their own merch-pass and the salute would be taken by the Mayor.

Mr. Warmbach is reported by the 'Nama Witness' to have said that he was surprised to see in the Press that non-European exservicemen would not be perrouted to follow the parade of military detachments at the Oval when he was to take the sainte "I know that when we were at wat we we)corned any assurance, no matter what colour it was or what language was apoken. Now those people who rendered that service are being denied their with to pay homage and show their loyalty to the Queen," he

Equality "The Only Hope For East Africa"

The chairman of the Royal Commission on East Africa, Sar. Hugh Dow, arrived it London by air on Monday night from Nairobi ofter three-and-a-half months' tout of Kenys, Uganda and Tanganyika, At London Airport he said: "The main conclusion we have reached is that the communities no longer believe in covernment on the basis of the superiority of one race over apother. The only hope for East Africa is a complete partocrably of the three rates-African, Inding and Europage. Sie Hugh said the eight reembers of the Royal Comezis ston had traveled many thousands of miles, and the bulk of their report had already been flown home in the form of memorands." He did not know when the complete repact would be published.

Ben Da African National Cougress President

Mr. A. J. Lutbull, prosidentgeneral, of the African National Congress, has been served with notives eigned by the Minister of Jostles bearing bles from all public satherings and from being to any of 21, magisteriat districts, including Durbes, Johannesburg and the Ospe-The grounds of the notiges wars the same as those in the eases of Dr. Q. M. Mnicker, president of the Benth African Indian Congreet, and Mr. M. B. Younwa. sporetery of the African National Congress (Natel)-sugendering "feelings of bostility" between Egrepeane and gan Egrepeene.

Congress Dentes

The mercuary of the South African Indian Congress has eant a denial that the Congress met anyone on high level to set up the Liberal Party so

picted by Mr. Jorden E Ngubane in his article in a previous issue. The statement, he states is totally incorrect and mistanding. A detailed statement from the Congress is to follow-

Customa Regulations Of India

It has some to the notice of the Maial Indian Congress that paretogers proseeding from Bouth Africe to India sematimes ld semaned cellinedith sometrague their ignorance of Oceloms regelations. Anyone wishing to augusint themselves with the expensed galagon scolleinger thet are ellowed to be taken to India may obtain the necessity information from the offices of the Notet Indian Congress who have a copy of the latest Import Beggage Rules from the Onsterns Department of the Government of India

### THE QUEEN'S BROADCAST

Me broadcast on Tuesday night after the Coronation the Queen and: When I spoke to you but at Coroname, I saked you all, whatever your religion, to pray for me on the day of my Coronamen—to pray that God would give not wisdom and attenging to corry out the promises that I should then be making.

Throughout this memorable day I have been uplifted and awateneed by the knowledge that your thoughts and prayers were with me. I have been aware all the time that my peoples, spread for and wide throughout every continent and eread in the world, were united to support me in the talk to which I have now been dedicated with such solemnity.

Many thousands of you came to Landau from all parts of the Commanwealth and Empire to you in the ceremony, but I have been conscious too of the millions of others who have shared so it by mesos of wireless or television in their houses. All of you, near or far, have been united in one purpose.

It is hard for me to find words in which to tell you of the scrength which this knowledge has given me.

The ceremonics you have teen today are succent and toose of their origins are vessed in the muts of the past. But their opicit and their meaning shina through the sucs, never, perhaps, more heighly thus now.

I have sincerely pludged myself to your service as an many of you are pledged to mine. Throughout all my life, and with

all my heart, I shall strive to be worthy of your trust.

In their resolve I have my husband to support me, He abstes all my ideals and all my affection for you. Then, although my experience is so abort and my task so new, I have in my parents and grandparents an example which I are follow with certainty and with confidence,

There is also this: I have behad me, not only the aplended traditions and the appeals of more than a thousand years, but the living atrength and majority of the Commonwealth and Empire, of societies old and new; of lands and races, different in history and origins, but all by God's will builted to spirit and as sum.

Therefore, I am sure that this, my Coronation, in not the symbol of a power and a splendour that are gone, but declaration of nur hopes for the future and for the years I may, by God's grace and mercy, be given to reign and serve you so your Queen.

I have been speaking of the vist regions and varied peoples to whom I over my dury. But there has also spring from our inland home a theme of social and political thought which constitutes our message to the world and through the changing generations has found acceptance both within and far beyond our resime.

Parliamentary featations, with their free speech and suspent for the rights of minorities and the impiration of a broad telerance in thought and its expression—all this we conceive to be a precious part of our way of life and outlook.

During recent contained the message has been sustained and invigorated by the staments considered in language, literature and action of the metions of our Commonwealth overseas. It gives expression, as I pray it always will, to living principles as sucred to the Crown and Monarchy as to its many Parliaments and peoples.

I ask you now to cherub them, and practice them, too: then we can go forward together in peach, seeking justice and fraedom for all men.

As this day drawn to fit close, I know that my abiding memory of it will be not only the solumnity and beauty of the exemple, but the inspiration of your loyalty and affection. I thank you all from a full heart. God bless you all .—Sapa-Reuter.

### "ALL IS WELL WITH SOUTH AFRICA"

DR. MALAN

ON his arrival in England last week out Prime Minister, Dr. D. P. Malan, in a public 244 tomeste, as reported by Sapa 324d, "All in well with South Africa,

we have so unemployment problems and so industrial un-

"The defines movement, which was started and engineered and largely financed from outside, in dead, and the seems multary political organisation which so largely seemed to have started the imagination of credulous people in other countries is discredited and no the verge of disastegra-

"South Africa has now a stable Government. Orderly conditions are cafeguarded and the two White groups, which in general surfoce are fundamentally at one with each other, are bound to draw closet together in future.

"This process will be greatly assisted if the Press and the people of the United Kingdom would decide once for all to investigate throughly and impartially their sources of information about South Africa

"There, to an overwidening extent, are contaminated by policical bias and, worst of all, by an undying batted of anyone and everything which is anything else than purely British.

"There is nothing wrong with South African Nationalum—so little as there is with that of any other self-respecting nation, in cluding that of Great Britain berself. In fact, nationbood, especially severeign independent nationbood, presupposes it.

South African Nationalism is intended to include, basically and to its practical application, both language groups on a footing of equality.

"To represent it otherwise is untrusted and an indication of a crill-presenting racial animomy which seeks a last refuge in the creation of bugbears and unfounded fear."

"The language and political rights of the English Language group in South Africa are and will continue to be as fully safe-

guarded as those of the Afrikamaspeaking group.

"The people of Great Britain should not allow themselves to be trapped unawares into mainting or countrianting the creation in South Africa of another Ulutar, be it tetritorially or psychologically, which the great bulk of South Africant, of whitever political complexion, would not tolerate, and which would exitainly not be conducted to the maintenance of the good relations between South Africa and the United Kingdom."

Dr. Malon then made his appeal for a more "entired approach" by the people of British is their sources of Information.

He said that they should each their book and article-writing emusions who maked from British and burried through South Africa for no other purpose than to collect any material, real or imaginary, which they though might aubitantiate their ill-conceived presudices.

"Apart from this, we have only one rather annoying grouble," said Dr. Malan. "This is the bost of busybodies everywhere, and not least in Britain hereil, who, forgetting to sweep their own doors, imagine they can makage our dementic affairs but ter than we mp."

"I am afroid that this maledy is the world at large is fast becoming one of the worst affletions of our age," said Dr. Malen. asying that "this system of agnorant and often mallorse busybodysem" was "very bad,"

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### THE UNITED FRONT—(I) WHICH WAY NOW?

By C W. M. GELL

Reprinted from "The Forum" (Johanneshurg)

IF the election taught us one ksson it was that there is no future along "the traditional South African way?" This has been a more grievous shock to many people than it should have been. In the first place, once a major political party has chosen to make explicit in its policy all that underlying assumptions about telests superiority and black inferroraty that were implicit in the ald way, as unabashed herrenvolk ideology will always be able to nutbed the muted version of the same theme on which the United Party (ought the election, Secondly, the amail son European on cal igentaia, finally confronted with the full implications of "white supremacy with justice," will inevilably react; and, whatever form that reaction taker. it will stainpede our notoriously short-sighted white electorate further into the army of the aut-and-out white metabats. Once that drasere polararation of white and black nationalism has begun, there is no place for more moderate parties based substantially not the same principly. That is a fact the U.P. mult now (ace with complate franknaue. It will never excover power along the aid road, its respectly of the total polt nor withstanding.

Its great and faial weakness has been lack of clearly defined prin-Liples. It has offered its conparters a moderately tempered and moderately good administration bared on the conclinatory wisdem of a few outstanding personalities. When these left the scene, the porty wir stranded Without persanalitien be policies and, in the meantime, the "purfied" Nationalizer had had the good positical sense to develop to that lagural conclusion such social principles as were tacitly assumed as the background of the U.P. arratode. De Malan that had the edge in contratency and coherence, once it was more or less admitted that the basic prin ciple of both Nationalist and U.P. policy was the preservation of the white perimunity's managely of privilege sed power. One of the more conservative dailing in ste post-election leader gaid that "policies not parties prevail. The fought as a party whose principle the Nationalists have appropriated and somewhat perverted.

Many of us, however, do not like the implications of this princials when it is mainped of its trimmings and reservations. We

feel that we exceed lastify it morally, cannot square it with our prafessions of religion or with what we know of the principles underlying Western civilization, do not aven consider it engedient since we fear it must quickly divide the Union into implacably enposed white and coloured naronalisans with the furner autnumbered four to one (without recknoing on the proportions just ever our frontiets) and on the defensive before our awa conediances and the accusations of the models.

This article is, therefore, a plea to there who cannot stomach the racial basis of Nationalesm to stop th aking wistfully back to a past that deed werb Malan's victory in 1948 and the death of General Sreuts in 1950, and, restead, to re-transmenths whole foundation of their pulitical philosophy so as to formulate a sound and ronsistent palicy for the new South African are that key alread of us.

I think we shall nearly all agree with the Nationalists that "white civilusting" is something worth preserving. The phease is unfortugate and far used In this country) aften dalcherately mixleading, implying that caviliances and sking colour are in some way research. The only his-terical junification for this operplacent view is that "where givesation" was brought to Southern Africa by Europeans. What they brought, however, was European or Western conhesting-a cultural, ethical and technical heric age which was evolved among the mixed European, Asian and Afriean pennies inhabition the European geographical area. It has therefore, no unsemmed basic. Apart from its technical impects, which are comparatively superficial, the essence of greibertion consists of its system of cultural mandards and moral values. Without these, its material saven tionermarely enable it to perputrate higger and better barbardies. until the decay of morality and the rule of force have brought as to the brieft of the expection of the human race by atomic and bactersological warfare. On 116 meth amader mage the white community of South Africa thatilacly explains its menopoly of physical power to perpetuate a morally and rationally undefentible niguryan.

Now the meral and cultural values of Western civilisation derive from these priestly sources

Arian religious, Greek philosophy and Roman law, None of these was uni-racial, none was speci-Scally "European." Each had its roots in a past embracing the spickus and intellegenal legacy of three continents. And the fundamental principle on which the whole of European civilisation precariously stands today—the latringic value of the free and malanendent leulevolust partieux! ity so the link between the divine and the human and, therefore, #1 the only possible creator of the higher athical and cultural values that countlinie greetsation-ra shared in slightly varying degrees by all the great spiritual traditions and is the bests of the great liberal-humanutic tradition which to the most important single element in Western civilization Thus the latter is no exclusive portetuion of not race or one geographical area. He room are at wide as marked and, while its present distinctive form was shaped by the astonishing techuseal energy and inventiveness of the European Bengler during that last 400 years, even these were originally numulated by the recovery of recharques and intellectual processes from the pocket world through the Afric-Azian channel of Johann and Jarely have awed much to the new much recial continent of America

The Nationalet distortion of the readmonal South African warm that "where creatmation" depends for its survival no the perpetual demination of our race group in. therefore, hunorical montante and directly convery to the base precept of that very civilization itself. However small the confixed revenuty of our non-Europeriod may be, any political philosuphy which identifies the boundarres of civilization with those of the race or colour groups is lating beamdards of judement alien to Western eivalisation. Whenever in their histories European neonles have forsaires their ideals and standards, they have paid the price in the decay of givilization and the less of freedom, as in the Nazi and Community experiments. With the Swart Acre we seem to he selving a mondor course,

We have, therefore, to darige whether in our inescapable molifracial getting we are going to apply the tests of Western & with -smor-sale perfronce to noise thing which, however fargently we may expudinte the charge, is

endistinguishable from herrenvolking. The nationalists have made their decision. And, With all respect, most of us who supported the Opposion at the election served with the Nationalists In our bearts to out race first and givilization second, whenever there was a clash of colour. We did not disagree so much about principles and strategy as about taction and methods of application. New we must be attesty honest with ourselves. Let those who in their bearts stand for the paratanent retantion of exclusive white nower privilege, either as good as itself or becomes they improve that it is the rest to self-preservation, go ever to the Nationalizer and accept the full applications and dancers of harrenvolleges. The rest of that article is for those who feel that that way leads to moral room and national anicids in the headon collision of annually exclusive matronal same.

I will make one reversion, however, Total apartheed (ce. tertitorial partition with exchange of populations and complete racial preregariou) need not conflict with our basic civilised principle, if it is achieved by mutual consent or neutral arbitration, thus encuring our surrender of mifficient land and resources to crease a viable " Bantusian. If the Nationalists one their unexpertedly large majordy to come out in favour of this sort of apartheod, we must consider it as a morally defensible salution of our racial impants, despite the emppling material sacrifices it involvet. Dur jo be applied in a just manner it re--participation of white strangrace and a willinguese to trant as between equals, which Nationalists scene unlikely to attain in the fortaccable future

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### BRITAIN'S COLOUR BAR IN AFRICA

### II-EXAMPLE OF THE CAPE COLONY

By JULIUS LEWIN

Reprinted by courtery of the Union of Democratic Control, London, which first published this material in pamphlet form

Contraded from May 22

THE percent marter recumented was effective political rights. In the Briefelt colonies in East and Central Africa white people and Africans and Judians have experate forms of political reprepentacion. Each exeral group in represented on the Legislation Council by mornhers of that group. But the expresentation is numbers in proportion to the numbers in each group, as the following table understate-

African Population: Northern Rhodesia 1,660,000, Kanya 5,218,000, Tanganyika 7,332,539. Uganga 4.914,211; African reprepresentative in Legislative Councilt 4, 6, 4, 8 respectively.

European Population: Northern Rhodesta 18:700, Kenya 29:540, Tanganyika 10,648, Uganda 3,448, European representatives in Legitlative Council: 10, 14, 7, 4 respre-

Aslan Populations Northern Rhodesia (1,117, Kenya 114,702, Tanganyika 55,322, 33,767; Azian regregentatives in Legislative Council: 0, 8, 3, 4 respectively.

The table of figures shows that the white people, who are in mash dependency the smallest group, have much the strongest representation. In fact, the representatives elected by the ampli menority of white people dominated the Legislative Councils in Northern Rhodesia and in Kenya. Ugonda, where the European population is very day, its representatives, together with those of Asians, are equal in number to thuse of Africans. In Tanganyika, a taux territory whose administranse a supervised by the United Nations, equal representation has recently been proposed for each of the three groups. But the white community has Sercely opposed the adoption of this prinriple of equal expresentation. At the time this is written (October, 1951), it is not known whether the Colonial Office will support the praciple or shandon it and face severe excresses as the Trueteathip Council of the United National Te comparable circum-Mances on 1946, the Colonial Offior shaudoned the principle after having best steel proposed & an the high of the constituting of the foleral assubly that now exists on Bant Africa.

semation in a mixed society is a people would at present fail to

eetl one. The pattern adopted by Britum in East and Cantral Africa follows the lines of comstood representation. The white proper, the Ind san, and the Africant are regarded at three Supurate communities which most always he treated differently. This policy has the effect of secenturing those very if flerences and bosiffuses which are usually deplored as in obstacle to interracial en-aneration. It makes each racial group approach avery pulshe question solely from the angle of its own group interest. It means that everyone is encouraged to ecrosing loyalty to his news, racial group and none in loyalty or the country as a whole. The British Government and the local administration do nothing effective to build bridger between there communities to bring them closer sogether in the hone of developing a common society in which all civilised men and women, reparalless of their race or colour would enjoy squal political rights.

If that som were accepted as the maintaining of British policy, there is an alternative method of providing political representation on a mixed recety. It is the one that the Cape Colony adopted in 1954 and retnied until 1936. It is to have a common verses, rail to which hoyons can gain access if he can satisfy exclain personal Qualifications. In the Cape there auslifications included a Research test and ather moremum annual extensity of the possession of motor property. This alectoral system worked well for mowards of a century. Its advantage is that it offers a means whereby Africant, as they acquire more education and a larger shape of weren cardination, acquire also full rincouship in their own country. Under such a arresm the test of ficacia so exercise polisical rights it not the valour of a min a skip but the degree of educatton or civilization he has attained measured by objective legal standards. These standards could he set at an agreed level. Whatever level it chosen, such ne passleg a certain form of school and ne earning, say, £50 a year-for the low atsodards prevailing in the chienes west he kept in mand -the great majority, probably The publica of palnical repre- over 95 per crat, of the African

qualify. But the small minority who did qualify would rexime that in time others would follow them in increasing numbers. And this realisation would do much to Acesent inter escal berernrer sod autoganism from graming to the points of Africans, so it does under the present system of separate representation. For many years white voters would greetly outsumber the non-whores, but the latter neight soon hold the belance of power is the countr turnetes which are usually very small. In loss, the non-whitel the the soil would increase until they simulately formed the mestrity. There it nothing to fear jo this development. Black people who are educated and givinged should exterence the same rights as where people. The real danger has not in pursuing such a policy but in reserving it in favour of the persent policies, based on colour. under which no black person. however well qualified, can have the same rights up a white man.

Such a policy would, however, enfranchise only the educated modelle eksis Africans, meetly Dwing se urben arese. It is tmportage and pregent that this should be done, but it does not solve the whole problem of political temperatures in a morally mined society. The stars of illiterate Africano, living under tribal modifient, and other veral people, such at form fobources, must also he grouted some voice in the government of their country. It is passible, as South African axpersence since 1916 shawy, to dewire au'electoral system bajed on inditect voting which would no some way to meet the needs of that large section, actually majority of the population. day this system, electoral units cart a block vote equal in value to the number of tanpayers in their pres. These want are telhal chiefe, local councils, and of Anc porametrace of form labourary. The South African agreem on these bear is open to erigiciem" but. emproved upon and reformed, is could offer a practical means of providing representation, during a period of transition, for the maid of uneducated prople. Moreover, under British rule, the autoeratic element represented by the thirds smoon the decreed make will be demonstrated to the extent that "Native Authorities" become gentiet local authorities.

There is no reason phy the eduested urbon middle eluge Afrecant and the rural tribermen. should not both enjoy political representation by different means at the same toute, the firm on the common roll and the second by indirect voting. Hitherin, the egistence of the majority of The. terate tribetenen kan been attidisqually amphaeurd as an argument against the enfranchinement of the minority of educated

When the old Cape system of ne equal franchion for Africage was shelished in South Africa in 1936, some of us South Africano protested strongly and did all we could to appear its abolition. To shelicion was, however, made easter by the fact that the quite different puttern of penseate racial representation had stready been adopted in British enlanies to the corth of the Union of South Africa. Our doposests dominded to know why South Africa should pursue a policy that British, with ets fiberal resdeposite had resected.

The last veryer of a mon-racial from these was obsessioned in South Africa last year (1951) when the colcuted people (who are not Africans) were also removed from the someone voters' voll. The British Press was again full of obsep penterts against this direnfreuchtzeinent. Belgich politicions and nothing. They have that there has never been a common sell in their own African colonies, although social conditions there are more favourable to the idea of equal contentily than they are to the Union While British co. peers the principle of equal cichm for all civilized uses and woman, ny what grounds can Englahmen criticale South Africa for not 17-Countries of 177"

"Its defects were discussed by me in the booklet Political Representerron of Africana in the Union, unbluhed in 1842 by the South African Incittute of Ruce Rela-

" Equal rights for all chilland men's was historically the slagan used to defend the non-recial framthus in the Cape Colony is the 13th century. In revising this principle in these words, I mann by civilisation to imply here a cartain standard of education. He other test of exclusion has ever been seriously suggested.



AFRICAN VIEWPOINT

### A NEW BRIDGE BETWEEN INDIA AND AFRICA

BY JORDAN K, NGUBANE

RECENT issue of 'lodia A News' contained the report of a function to Eira in which the ludiso Ambatiador pretented prises to Eigeano children woo to a world competition organised for the children of the world by the Indian weekly, 'Shooker's Weekly."

The prates themselses were daile aluight for the conquen But what struck me about the whole compelition was that it was one of the figure contributions to world peace. The young of all races were brought togsther and bad aveakened to them the confedencess of Man's common origin and l.an't common destiby. Wa need ipara and more activities which bring together the children of the world. For children who bave grown up understanding their conals in other lands will not be readily autopuble to indoctrination by the sacebalers of the world. We can porily which threaten us in our times by enabling them to loow and appreciate the children in other lands. Anything which easbles our children to fow no in no atmosphere of pamen benibarlinem deterete the suppart of all men of goodwill, I drutt, for this reason, that when nett 'Shanker's Weekle' organites another world competilian it will jaciude Bouth African children of African, Indian and European descent.

This gives me an idea. The fact that the souls in South Africa have been brought up berted to considers laured does not mean that nothing should be done to break down the partiers which divide us. Some years ago the Government of India started the practice of salting ande certain funds every year for the purpose of giving a few Africaus professional training in India. This was nothing more than a gesture of ladien goodwill towards the people of Africa, But Malap's Government does not believe in goodwill. He who tries to bricg together men with different racial backgrounds is regarded as an extray, As a retall the secolarships lie upused to this day-because of the ban imposed by Donges against Africans atlending Tuding univertities.

Why not use these funds to bluom dog erodw fruit a oo dat be to build goodwill and friendthin between the people of . India and the people of Africa?

The more we, of Alrice, understand lodia's real sutentions in Africa, the better we shall understand the Indian in our midst and, as a result, the stronger will be the bonds between us na South Africant, With that, the day will come nearer when we not the ladian shall be free men and THO DO DONE AND AL COMPONE

I should like to see slops taken to defeat the Donger ban in a more positive and more ercative way—and in a field where no dicintur can have his way: so the intellectual Rald. Por example, there would be something like the Nebru Prize of Peace Between India and Airca It would be awarded prelodicully to men and women of every race who would have done the most within a given period to better Afco-Indian tefations. There should be no colour but in it; everybody should be chigible.

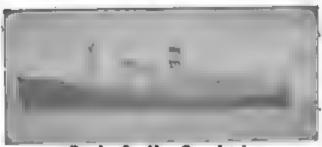
Such a price emong biber things, would create an atmosphere of intellectual amily between Africa and India. That, in itself, is a very valuable bridge to build. It would awaken Almonn interest in the true agnificance for the world of India's cultures. At the moment we hear a lot about India's culture. Certainly there must be something to a culture which can present the world with no potent a method for making our world frees at salyagraba. But beyond that, India's carture is very much like a light put under a vessel-instead of being put on a bili-top to radiate light in a derkened world, very much is need of light.

We, non-whites of the world. have to accustom ourselves more and more to the concept of a common political destiny for the man of colour in the world as the brat prerequinte to convince the West that colour is an unreliable criterion by which to judge human velues. The people of Airica are not free to-day. They and their lands are being exploited by the West for purposes which are largely deogetous to the African, That is the fale of men who are not iree. But India bervelf is not us yet free, abe is not as yet accepted as an equal among the nations of the world at long as a men of Indian descent can be hami-listed in countries like South Africa just because Indian blood

counted in bit reins.

To the extent that this ladion cannot be free, so matter what he dors, as long as we are not free, bo and I have a common political destiny to the world. Both of us ore called upon to fight an avil which . works for our destructionsimply because we hopped not to have white sking. He is our best friend and a true lover of humanity who will belo us to build our alliance on very firm foundations. That is why I propose a Nebru Prizo for Peace Between Africa and India. It with be a lasting bridge to stell the bonds which link us with [pdia

Most people in this country do not us yet realise that the alliance between ourselves and the indian is becoming an issue of his and death for the mes of colour so this country. The road we have taken with the local Indian allows of po-turning-back. We just have to keep on march og forward, until victory. If we part part to the way, disester will come be Maiso. I think all of us should at all times worry our selves over how best to devise ways and means to strengthen the bonds that the us. The Malonites are not salcep. They Malonites are not affrep. work day and night to make us quariel and to spread consunderstanding. If they do that, lat he simele tebla pa neibt ininal amity.



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### Things In General

At Liver Brother's Factory

At a ceremony held recently at the Durben factory of Texes Brothers (S.A.) (Pty) Limited, two members of the Company a Indian stell received Good Service Awards for 45 years, mubioben service and six others received Good Service Awards for 15 years' unbroken tervice from the Company a Chairman, Mr. A. D. Geurley. The 25 pears' service nwards, which took the form of framed certi-Scatte, mrie awnided to Ur ] Vestedressed and Mr. Justin Botoby Inservhed matches for 15 years' service west to Mr. Subramoney, Mr. R. Thao lappes, Mr. Possusany, Mr. R. Suber money Mr. Mussemy Naidee and Mr. B. Rameneb. The custom of prescriting Good Service Awards to employees of Lover Brothers was started by the Company's lounder, the first Lord Leverbulme, in 1905. are these tokens of recession are arreaded to all members of the staff, strespective of paleur or creed

### Book On South African Non-European Cricket

The long felt need for an pathore'yties reference and record book, on "non-European" Cricket will be met in the near future. The book will be medelted on the lines of the famout "Wieden !- the Cricketer's bible The Almanach will tower all the important Nes-European National Toursament matches. A resume of the South African Federation matcher, with detail groves etc. The knowe of being chosen as the Cricketers's of the year, will be bestowed littingly upon ave untersuding Non-European Oricketer's in South Africa. Statistics apart, the volume will contain a mumber of utiteles of absorbing interest. The Almesach well be edited and compiled by Mr. D. N. Banda and Mr. S. Ruddy. Both are well kenwy Cricket adminstrators to South Africa Mr. Banrda is the Secretary of the South African Indian Cricket Union and Wastern Pra-Dince Cricket Federation, Mr. Reddey in the Secretary of the Saurce Province Cricket Board of Control and President of the Eastern Province Indian Erichat Union Bearfre their adminstrative duties both have played representative clicket An apprai is made to all Cricket administrature in South Africa, for their co pperution in presenting the first and only

reference and evened Book on Non-Lurapens Cricket, Publishers South African Ros-Buropens Cricket Almanach, P.O. Box 644, Fort Klitabeth, P.O. Box 4643, Capa Yown, Capa Pravince

#### Wedding lu Limbi

The marriage reremony of Punkpahen nitter, of Mr Monn bbs. Am a of Limbs and Natpince at the premises of Wester. Amin and Paiel in Blantun on May 21, to the presence of a burge cound of friends and relutives. The wedded cauple were the secretaris of many bicesings and ensuable gifts. A les party was given in honour of the medded couple by Shre Parel fore Same at the Ind-on Sports Crob, Limbi when Mr Patel on behalf of the orgen selion we comed the Amin family of Nairobs and expressed a prose of processed joy of the bappy union of the two families.

At Port Elizabeth

The Fenther Market Hall in Port Elizabeth was the seven of much acrivity, when law newly wedded couples jointly controlled the angained of their meddines which was followed by a ten percy. The wedded couples were Me and Mrs. C. D. Rage, Mr and Mrs. R. Merchant, Mr and Mrs. D. M. Medhon, and Mrs. and Mrs. D. M. Medhon, and Mrs. and Mrs. D. Pavebotam, Mr. and Mrs. D. Pavebotam, and Mrs. C. Days many Calcurede were pietent at the function, Mr. C. Days acted as M. C. Among the speakars at the function were Mears. R. G. Varma Phoetay Dr. Appa. woo, Mantall Rauchbad and R. Mark, Mr. N. Umicy mayed in vote of thunks,

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### Death Of Mr. Geograms Days

The death ofter a prolonged illness of Mr. Gungaram Days, a well-knows resident of Durham took place on Thursday May 28, as his residence. The late Mr. Gungaram who was 50 years of ago was out of the first class tailors. He was re-

ligious minded and public apported. No one who had been at his door far substraption in a public cause was turned out empty handed. By his amenable nature be had general friends among all actions of the commonsty. He leaves belief his mides and five graws on their and loss. May his soul rest in peace.

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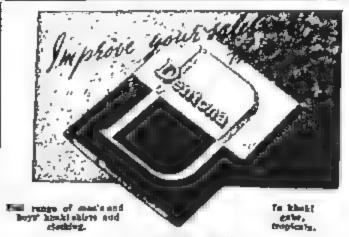
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A Satyagrahi bids good bye to fear, He is therefore never afraid to trusting the opponent. Even if the opponent plays him falso twenty times, the Satyagrahi is ready to trust him the twenty-first time, for an implicit tenst in human nature is the very essence of his ereed

-Mahatma Gandhi,

### NO PEACE UNLESS WHITES AND NON-WHITES LEARN TO LIVE IN A SPIRIT OF PARTNERSHIP

There could be no peace in Africa unless the White and Coloured peoples learnt to live and build together in a spirit of partnership, said Dr. Ralph Bunche, director of the Tousteeship division of the United Nations, in a radio interview in Washington last week.

He drew a parallel between the situation in Africa today and the development of Asia.

"There is a great opportunity for the world to avoid in Africa the errors which were made in an earlier era in Asia, with tragic consequences which are still taking their toll," he said. "In Africa today one finds the twin issues of Colonialism and Racialism on a greater scale than anywhere else in the world.

"The troubled areas in Africa are mainly where the two races, White and Black, are found living together. These areas are primarily in the North, East and South.

"These issues, especially where they boil up into trouble, are of great concern to the United Nations."

It was still to be demonstrated, Dr. Bunche added, that the two races in Africa, White and Black, could live together and learn together in a spirit of partnership. There could be no peace on any other basis.

It is imperative for the wellbeing of the world at large and for the foundations of peace, which we are trying to build in the United Nations, that this lesson be well learned and quickly learned in Africa. Sapa-Reuter.



### INDIAN OPINION

FRIDAY, 12TH JUNE, 1953

### Task Before The Liberal Party

The believe the Life come note too soon in the life of South Africa. But before seeking the co-operation of the non-Whites it will have a great deal to do among the Whites, The mental ato tude of the White rare which has been poisoned all these years resulting in the present clash of colour, must be changed and it must be done rapidly before it gets too late--if indeed it has not already got too ate. The National st Government is playing havoc with its poisonous Apartheid policy. In Mr. Strydom, Mr. Louw, Dr. Verwoord and Mr. Swart will not be checked soon from having their own way the non-Whites will of course experience difficult times and the lives and property of a good many will perhaps be ruined or lost, but it will be a sorry day for Waite South Africa. If they do not give the non-Whites with grace what is their due according to the light of the non-Wastes and not accoming to what the Whites think, is their due, the time will come, and it will come much sooner than one expects, when they will be compelled to quit South Africa with disgrace, These are not vain words; it is a prophesy which is bound to come true.

The Liberals should know that what is right is real and what is wrong is unreal. If they claim their policy to be realistic it must be based an absolute Right

and alsolute Justice. They marchave a powerful Press atal al the modern conphinces must be put to wor, a genously to propa gate their blue, views and thry may be interpreted into action both individually and collectively. In this they can well learn a lesson from the Communists. They rave a hard task and they have to fight against time That is of course no reason to despair. They must work with faith that Right most in the end prevail. They cannot carry on their work sitting in their ozor chairs. They will have to cultivate the spirit of remineration, they well have to forego many of the comforts of life and they will have to completely dedicate themselves to their cause and to God. I here is no such thing as Afrikaner nationalism, Lac maste today is between the growing African nationalism and Afrikaner hooligansm. We do not thereby wish to implicate all Afrikaners for there are fine persons among them for whom we have the deenest respect. We refer only to those presently in power and their supporters.

It needs to be recognised that Apartheid based on the race and colour of one's skin is all tinmitigated evil -a hydra-headed monster There can be no compulsory submission to it nor voluntary acquiescence to it. It is sinful to nucture it. it must be killed right out, As Dr. Rulph Bunche has rightly said, the mistakes that have been committed

by Asia or rather, by India, must not be copied by South Africa ai sibril repenting and is atoning for them. America too, as we see, is repenting for its colour policy, though, it never at any time existed in law, and she is moving speedily towards its climication. It is South Africa alone where it has been established in law and steps are fast being taken

to entrench it. The thinking non-White people do not begrudge the Whites their leadership. They fully recognise and appreciate its worth. The only way to retain it is not by compulsion but by merit. It has to be judged by its ment as indeed every human being is to be judged by his or her merit and not by the skin colour.

### NOTES AND NEWS

Church Reply To Louw

SEPARATE educational establishments for Europeans and non-Enropeses were at this stage probably the best sseams of ensuring that no restrictions were placed on any man, whatever his colour or race. from developing

his full personality, states the latest issue of the 'Church News', the official journal of the Church of the Province. The statement is in reply to an accusation by Me, Louw, Minister of Economic Affairs, that certaen Anglican bishops were not practising what they preached.

"He repeated the old (the about admitting the children of Coloueed and Native communicants in Aughean achools.

"Of course, Mr. Louw must know that the integration of non-Europeans in State citizenship does not involve any particular policy on the plane of social con-

"These must, of necessity, be voluntary, reciprocal and apontaneous; they do, in fact, not infrequently occurs."

The Church claimed that no obstacles should-be placed in the way of anyone seeking to exercise knowledge and ability. The manner by, which these were acquired was irrelevant.

#### The Logic Of Apartheid

Commenting on the above the

'Cape Argus' writes:

'Church News,' the organ of the Church of the Province of South Africa, in commenting on the controversy between Mr. Eric Louw and the Anglicta bishops on apartheid, argure that the integration of non-Buropeans into State eitigenebie dess not necessitate any particular policy on the place of social confacts. What the Church contends, further, is not that all persons should be educated together, but that no person abould he prevented by race or colour from developing bis full personality in culture and education, or from making full use of the imowledge and talents

an acquired. It is commonly held by Nationalists that integration kinoe bi places seam bas line contacts, and it eas be argued that separate education need not prevent anyone from developing his full personality. What is apparently not realised by some church spokermen is that Nationalist policy does not rest on the denual of educational opportunities, but on the affirmation of the principle of racial separation in every sphere without exception. Thus, at least, is what it in meant to be, and this is what Mr. Louw assumes the bishops to be opposing. But when we come to the actual working of this policy and ask what practical measures are being taken to give effect to it, the answer of the Nationalists is just as ambiguous as that of the bishops to Mr. Louw. Social contacts, it is true, are being restricted in certain fields, and it appears that special efforts are being made to prevent intellectuals belonging to different races from meeting each other. But that is about all. While much clamour is raised about apposition to the integration of ann Europeans into State citizenship, their integration into the ordinary working life of country is proceeding rapidly and unchecked There is no economic apartheid, nor is there likely to be any. Yet no policy so comprehensive as that of apartheid is intended to be ran bave any hope of success unless it has a sound comomic basis.

### Lacking in Courage And Inclination

We must confess that we are a little dusppointed with the explanation made by the Church of the Province to Mr. Louw's accusation that certain Anglican bishops were not przetising what they preached. The charge is true and it cannot be explained away. No amount of equal facilittes and opportunities granted to non-Whites can condone the sin of acgregation on the score of

colour of one's skin. There is no struction for such a thing in the Bible and it is not practised in times of trouble. Why abould that evil be induleed in in time of peace. An evil is no svil and the Church should be the last to allow it to be practiced and the first to condemn it tight out. Mr. Louw has certainly cornered at least a section of the Anglican Church and it must bumbly admit its guilt. The only explaeating for it is that the Church rither lacks the courage or the inclination to rise above the common prejudices, which, of gourse, does not redound to its eredit. The country is in need of a proper lead from the Church and the Churck must be bold enough to give it irrespective of all consequences. It can give that head effectively only by practice and not by precept alone.

#### Passiva Resistance Against Feegration

A conference of the African prespisations in Luraka, attended by the Rev. Michael Scott, has reaffirmed the intention of certain Native bodies to oppose Central Alfrican federation by passive resistance. After sitting in closed semion until midnight the conference, which consisted of representatives of the African Congresses of Northern Rhodesia, Nyagaland, the Nyapaland Chrefs' Council, and the Southern Rhodenn All-Africa Convention. usued a statement reafficating its opposition to Federation. It did not, however, put forward any Alternative scheme. The statement appealed to members of the British Parliament to grant representatives of African organinations in Central Africa a hearing before the enabling Bill for federation was passed. It said. "While not accepting the propesals for federation on partition, we believe that the co-operation of the African people and people of other communities would be whole-hearted in drawing up and working a Consumition which was not based on pegregation or the supposition of meial superiority ' Federation was morally wrong, ted the organizations would not co-operate with it. If federation were imposed, they had pledged themselves to passive resistance, the statement added. Subsequently it was learnt that the Rev. Michael Scott was deported from Nyasaland. Under the beading "Deportation Without Trial," the 'Observer' (London) commenied on the action of the Nyasaland authorities. This deportation it says, shows the extrivegent lengths to which the Colonial Office is prepared to go to defend its position on Central Alnest Federanon, "Autocrane

powers of handhment and deportation are being snyoked in the place of trul by law to some British Cologies in Africa with increasing frequency. Although the Colonial Secretary told the House of Commons last October that action would be taken to encourage Colonial subjects to ensure that British aubjects bave the right to normal judicial processes before being deported nothing has been done to impleasent this in Nyasaland and in certain other colonics. As the position now stands, Mr Scott has no opportunity of clearing bimself in a court of law of the mrange-sounding allegations made against him by the Colonial Office. There is today no saleguard against a Governor using his autocrauc powers to rid himself of political opponents," said the DEWSDIDEE

The Rey, Scott, deported from Nyraland, said on bis arrival at London Airport that he would make inquiries at the Colonial Office over his deportation. He hoped to ceture to Nyasaland, he said, -Sapa-Reuter,

#### Dr. Frank Louisher

Dr. Frank Louscher, who is at present in the Union, visited Durban last week. Dr. Loescher who occupies an important position in the U.S.A. and is a man of wide experience and knowledge, is Executive Director of the Commission on Human Relations. City of Philadelphia. He was formerly Professor of Somology at Temple University, and Visiting Professor of Sociology at Haverford College, Philadelphia. Dr. Lorstber is studying the question of race relations in South Africa. He delivered a most interesting fecture at the Durban Internaucoal Club Ish Friday evening on how the racul question in the United States was being solved. Among the institutions he visited were the Adams College, the Obtange Institute, Mahatma Gandhi's Phoenix Settlement and met many leading members of the European and non-European communities. His visit to the Uping was aponsored by the South African Institute of Race Reismoni.

#### A Lecturer On Yoga

Sir Paul Duker, a distinguished lecturer on Yoga is visiting Durban and will be delivering several lectures both un International Affairs and on Yoga for the Western World. Two lectures by Sir Paul Dukes, K.B.E. to be held at Gandbi Hall, Lorne Street, Durban, are as follows: Thursday, June 18, at 8 p.m. "Yoga and Health" Origin and purpose of Yoga, The physical

achi ving this Hatha Yoga The sacred physical arts. This lecture in illustrated with slides showing Yoga postures. Thursday, June 25, at 8 p.m. "Yoga and Mind" Control mind and emprious. Raja Yoga, Bhakts Yoga, Juana Yoga, What is consciousness? Are we really awake? Fixtion of

organism as the astroment of the "L" Control of the most through breata. Peans and peaosyama Dr Ansuyah R Singh in the Chair. Sunday, June 21, at 8 pan "The Whole Man" This lecture is being organised by the Thensophical Society, Durban Lodge, will be held at Canton Hall, Beach Grove, Dur-

### GROUP AREAS PLANS

'The Star' (Johannesburg) dated May 23 writes as follows

THE Group Areas Ace was designed to eleminate racially muced away, but it went further than that and for some classes it scriously threatens to eliminate living altogether.

It is thus aspect of the Act that causes the greatest concern to all who would see racial adyustments made without flagrant injustice. In Johannesbuig (as in Durban and elsewhere) the application of the Act could become a deadly threat to the livelihood of the whole Indian trading class in particular, and the conscience of the whole community must recoil from any action that will have so drastic and unwarranted a result.

Isolated Indian traders are to be found in various parts the city, but they have established themselves particul bely to part of Ferreiratows, where they form a compact b ock of specialized businesses of very long standing. Any group areas plan that has the effect of election three would ruin them and could mor be defended on the grounds of justice of any theory of race reparation.

It is this kind of problem that makes the task imposed on the City County almost an ampossible one. Under mastant pressure from above, it has nevertheless to take the responubility for decisions affect-IDE the lives of thousands of people. It is senseless in this contrat to talk of a conflict between "liberale" and nibers-Long-standing obligation, plain decency and the interests of the city itself all demand that vested rights shall be respected

Residential arrangements are scarcely less difficult. Where in the interests of apartheid. people are to be compelled to leave their homes it is essential that they should be provided with something equally good and acceptable, where they can color conditions of ownership and convenience not less favourable than those they are compelled to surrender. should not be the losers in any such deal, for it is pope of their making.

It abould never be forgotten that the Group Areas Act as a device of a Parliament elected by a White exclorate For all other sections it is an imposed Alt White authorites, denca from the Government downward. must therefore lean backwarde to do justice to Those they rule, If eacrifices have to be made they should be made by those at whose desire this redistribution is beion done.

It is in this sport that the Act should be applied, and the council a difficulties stat from an attempt to reconcile at with the spirit of the Act used. The ultimate responsibility before the world rests upon the Govern-



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LIBERAL PERSPECTIVE

### THE UNITED FRONT—(2) A PLEA FOR LIBERALISM

By C W. M. GELL

Reprinted from 'The Forum' (Johannesburg)

APART from this one improbable contingency, we are therefore faced with the duty of bating our political philosophy on the uncompromising rejection of excisiism in all its forms and thus offering the country a clear-cut alternative principle to Nationalslism. This we can only do by returning to the source-springs of out Weitern bentage and reaffirming our belief that the encure of civilisation lies in the mucal and spinitual development of the individual personality. To make this possible we must pro wide all individuals with the maximum freedom compatible with social order, for personality maly develops in freedom. Such restraints as are necessary to ensure the indispensable minimum of social discipling must apply to anti-social or immature persons of all groups, irrespective of colour, class, wealth or any other adventitious or external categories. We must, in short, treat gil men sod women an their merits as potentially valuable and responsible human personalities. This ideal finds its expression in the slogan of the old Cape liberal teadition: "Equal rights for all civilized people and equal apportunities for all to become civilised In an occapised, civilised society this succes that all shall have access to education and reconomic apportunities to that they may profit from them secording to their abilities. And it involves giving to all who are capable of exercising them in a responsible manger those musimum political, social and economic privileges which are legally known as "ngbu."

Before considering the immediate practical implications of the liberal philosophy, we must understand that it is not for us to deride these matters alone. Non-Europeans have their own opinions about the disabilities and frustrations of their lives and the way these might be remedied. The U.P. certainly pledged itself to consult "moderate man European opinion." But it proctumed a four-point non-European programme with qualifications and reservations in terms which even genuinely moderate non-European leaders could not reasonably be expected to accept. This simply will not do. But for masons of principle and expediency we have to take into constructive account the aspirations and recentments of the small articulate non buro-

penn entelligentnia. Consultation, as the Namonahuts have rightly pointed out, involves concessions or is messinglette. And whoever these "moderate" pon-Eutopean leaders may be, I am very suce that African and Indian opinion will not accept as representative any convention that excludes the African and Indian Congresses. Those who jib at negotiating with what we have very ignorantly regarded as these "extremists" should consider how greatly these case has been weakened by the ourging from the Congresses stot merely of genuine Cammunists but of a large number of "statutory Communiste" as well. They should also pender the significance of the fact that no non-European leaders, bowever "moderate," have publicly repudiated the political policies of the Congresses, even if they have withheld their active support.

### Some Practical Matters

I will now briefly suggest some of the practical matters with which liberal policy must concern firelf. First must come the extension of the franchise to responsible non Europeans, because only when politicians become accountable at the polls to some section of non-European opinion will they really begin to replace their uni-racial outlook by a multi-racial one and make adequate provision for those running sores of our society, non-European bomestimets and disease Exrending the franchise not only offers non-Europeans an enlarging abare in the higher political direction of the country and a stake ru the rivilated community without which their loyalty is improbable and their active disoffection into anti-white nationalism almost inevitable; it is the only token of the bonesty of our intentions which will effectively rally peoples grown cyaical about white pledges and good faith. I dealt last month in an acticle in the 'Forum' with the red berring of intermarriage and the fear of being twamped by superior numbers. We must accept the latter as the leaver of several risks in our racial dilemma and as the unavoidable commitment of our Western faith. We estuat refuse civic eights to the amail civilized minority of the coloured peoples when only their pi, measuring dealer what their ments deserve much abviously than some of our frailer white brethren. And we must

extend rights not with the speed at which the "immature mais" develops, but at fast as individuals can prove they have attained the standards of responsible conduct. Our enocora is with persons, not master not races not groups.

I hope that those who sit down to work out the franchise qualifigstions with the help of non-European leaders will eventually decide against com, unaf electorates which inextrably breed sectional loyalties and may later be used to pre the representation of under-privileged groups at a etreagth incommensurate with their numbers. We should recall that we have far the highest proportion of whites to non-whites of any African country. This not only purs us under the obligation of showing the way forward; it should largely relieve us of the fear of admitting the civilised non-European unto a common encruship. Smaller minorities have done it and their civilisation survived. I cannot throk of any minority-based civilisation that long survived its refusal to allow the ma brity to work their way

Other matters incompatible in their present form with civilised principles are the industrial colour bar, the "master and servant" laws, the refusal of legal recognition to non-European trade unions (though I hope white trade unionlife will see the dangers of recul unions and take steps to avoid them), discrimination except by the purse in services provided from public funds, residential segregation arbitrarily imposed by one group without redress in the courts (the Group Areas Act once again merely took the "traditional South African attitude" to its logical conclusion and thus exposed its immorality), the Suppression of Communism Act and the two Swart Acts Perhaps nothing more devas-tailingly illustrated the lack of principles guiding U.P. policy than the party's equivocal attitude to these last two Acts and the division liers on the Group Areas Act and the Native Laws Amendmeet Act.

### Liberal Principles

The application of liberal principles maker possible a perfectly straightforward, konsistent line un all these matters and on the doomed altempt to reimpeac government-spansored tribalism on reluctant Africans by the .two Bagtu Authorities Acts and a specious sure of "Native education." Indeed, consistent liberal tem will soon reveal the contradictions with which Nationalisis try to conceal their herrenvelkism and thus put them on the moral defensive. For the future does not lie in a return to the patmarchal social ethers of the

Vonetrekkers, "but either in inercasing racial strife or in partnertup and murual trust between peoples moving rapidly towards equality of framen status.

And is as for this that nothing would contribute more inducdiately to a lessening of racial ten ion than the et obtion of the pass lang. They are justified on the group is of identifying crimieals and infine control. But they are quite ineffective for both purposes Criminals and illegal immigrants to the towns quickly provide themselves with forged papers and the laws bear most heavily on the law-abiding majority who are daily and hourly liable to arrest with its attendant inconveniences and discourteness for no worse "crune" than forgetfutness or carelessuess. If any of these laws can really be justified on practical grounds, let the onus be on those who want them retained to prove it. The U.P. will remember what it said during the election compaign about whites having to carry passes, though without the liability to instant arrest. No great effort it required to imagine how respectable non-Europeana must regard these lawn.

Finally, let us be clear about the purpose of a liberal policy. It is not a short cut back to payer. There is no such short eut today for the Opposition; we are in the wilderness, possibly for several elections, and the Nationalists are going to make it no estier for its to regain power democratically. Probably we had to test out the old formulas once more in order to learn from bitter experience how polineally bankrunt they are. Now let us settle an account with our consciences that we postponed for the period of the election. In doing to we may immediately lose some of our M.P.s and voters to the Nationalist Party, but that is where racialists and repressionists properly belong. From this Dankirk of our political hopes we shall emirge stronger for being telleved of the impossible task of recording the preconcilables within the frameweak of one gurly. The loss of numbers will be more than office by the gain in morale. Despite abuse and the risks of social or tactum and legal prosecus on under the all embracing Swart Arm, we shall stand forth without shame of fear as tepresentatires of that "growing and audacious I beratism" to which De. Malan referred in bie Sant pre-election brandeast, conscious that the basis of our faith more nearly tepresents Western civilization the legibles in our openner-sectour caste memality and ng that we have a long-term job of an one entire tenment abead of us in which our personal example will count as highly as our principles.

The certainty of growing racial strife and the probability of white defeat (about which I wrote in April) have been brought peater by the result of the election. The alternative possibility of racial harmony on a hasts of abaring the benefits and responsibilities of civilization has made that much more difficult to achieve. But if it is ever to prevail, it requires that we no longer delay our first investment in a policy which, however immediately unpopular with the white electorate, provides the only distinctive and constructive alternative to National racialism. This is something worth fighting for, a rallying point for all men of goodwill from either nide of the colour bat against the day when more will see that united as a nation we grand and divided we fall. Even during the early years of our comparative political impotence we shall be performing an important function by offering a

refuge from despair to both Europeans and non-Europeans who from their different positions see no solution but the use of repressive or revolutionary force.

To those who are unaccustomed to a South African political party boldly taking its stand in advance of public opinion I would quote the words General Smuts used in another Context:

"When you are up against a nituation so terrible in its postibilities for good or evil, you can do only one thing, even if you fail utterly. And that is the right thing, the thing you can justify to your conscience and to the conscience of all geasonable and fair minded people "

I believe that the political philosophy I have outlined here is right and that it offers the only practicable alternative to the disaster that parties pledged to white or black demination will bring upon our country. I hope that we will be able to implement it in time.

### THE WIDER WORLD

By JOHN GILD

### MR PATON WAS DISAPPOINTING

"HE first meeting of the THE from meeting Johnsonesburg last week was a ouccess if measured by the public attendance. But it was a fallers if measured by any other standard, The older speaker was Alan Paton, who said in the course of his speech; "The question of mized marriages, separation of proces, and so on, one be settled later on according to the wishes there are any colour hurs, they most be by consent, but not Imposed against the will of the moonle."

- Now, with all due respect to Also Paton, this stylice was as wary muddled thinking on his part. Differe reading into publicity and print, surely the Liberal party ought to clear up its own mental confusion. Does Mr. Paton really imagino that, at this time of history, you can flad ony population non-Earn-Found who will kindly "consent" to a sologe ber? I suggest to the Liberale, who are trying to attract some support from Afriours, that the only sensible and dignified nititude for them to a logt le to oppose radel disert. minetian wherever it occurs in ony chape or form in the Union's laws and public practices. Once the Liberale begin to comprotules on any espect of racialism. they are doopsed to moral as wall no golitical faiture and frustra-

tion. White folks who went to make ball hearta's compromises with firm principle can plways zemain in the United party. which is based on a deptat of the value of principle to politics. Of course, the fact of the matter is that Mr. Paton in a novellet with no experience of the kind that tough realists require in palitical life

#### Oom Korie Failed

The new Liberal party bes, bowever, done one good thing. By spleing the question of the franchise for non-whites, it has put the Press on the defensive. The one for a common roll is so reseasable and so strong that those who are against it have to resort to the most absord argumente. This was amuslogir Blustrated last week when the Johannesburg "Star" said to sa editorial: "Africana are not fit to Tols on a commune roll bresses the Nativa is a newcomer to the intrinscies of the alvillation we know-the obditation of stomic Seelog, corodynomics, and international finance." To this Pattick Donosa wrote an ironio reply, drawing a werbal picture of Oam Koele being exemined on the platteland to see whether he reply knew anough about those three subjects to quality as a voter. As Mr. Dupone well said. white people will begin to think that there must be something in

the idea of a common roll if it is opposed by such arguments' as the editor of "The Star" was driven to preduce.

The United party is now serie onaly considering the question whether it should give the Goverament the two-thirds majority legally required to disfranchise the Cologred voters. Those in favour of doing this produce two melo ressons. First, they my it would end the appatitutional crisis which is so wosettling to investors and businessmen generally. Secondly, they argue that the alternative is to let Dr. Melau flud some way of proking the appeal court with Judges sympathetto to ble view. Dace this has been done, the legal equality that the English langarge still extors with Afrikana will also have been undermined That equality is today the only other closes in the constitution that is also entranched. I don't euppose that anyone will really he decrived by these specious arguments. The potential "quiclings" in the United party, as Mr. Struss bimestf called them, ers now led by a new member of parliament, bir. Blast Control. I believe that he fe a wealthy man who has made money by poblishing poor-quality flation in Afrikance What to Interesting to spreniate is how and why Mr. Controp and his allies have become so strong within the United porty. My own success in that the mine-owners and other big business men went to keep the U.P. from becoming anything like a really progressive party. So they support and influence the conservative elements withla it. They want business to corry on as usual andisturbed by a clash of political principles in

the country. They want opposition to the Government to be purely formal so that the decemlive appearances of pariformentary Appearement to The Air / demoursoy can be malousland.

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You would naver guess who made the speech from which those ringing phrases are extract. ed. It was no less a person than President Elsechower, And they apply not only to the budget of the United States but also to South Airies where Perliament last year voted £40 million for aprolal "defence" expenditure.

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paramoger without abildren accompanying is allowed to import tops worth Rs. 60]- or 6 tops in number whichever is benoficial to the passenger. Instruments, apparatos and appliances imported by a passenger as part of bloher paramonal baggage and in setual are by him/her in the exercise of bloher profession or calling ere exempt from payment of daty under the Indian Customs Tariff

Household Goods—The following stilles are exempt from doing to the extent of quantity or value mentioned below:

Tobacco his, performed spirit 1 pint, algorithm 100 in number, eigers 50 in number, pictures Re. 50/-, glass and crockery Re-100/-, eilver and platedware Re. 200/-, entlary Re. 75/-, household lines Re-100/-, kitchen algorithm Re-25/-, portuble stove or gooker Re-10/-.

Provisions including contrationery Rs. 10/+ per presenter actifict to a maximum limit of Rs. 3/- for confectionery and for each individual item of provisions.

Note - Double the above allowances are admissible when husband and wife are travelling together

Personal Jewellery —Personal lewellery up to Re. 2000/ la value per personger to exampt from dour.

Note—The above limit may be extracted at the discretion of the C stems Collector provided the presences is not resident in India, not seeing this construct on business or accompanying acyone on business, and higher status warrants the ownership of the lewellery.

Souvenira—Souvenira up to the value of Rs. 50% are admitted from an personal baggage. Souvenira may be taken to include things given or kept to recall the past, or as a memento of a special place or conscion sin but shall not include any consumable alores.

Tourists Foreign Nationals visiting India as tourists who are not the residents of India may be exempted from payment of daty upto the maximum limit of Rs. 100 by the Collector of Contones in sociable case on articles like comerse, films, binoculars, and such other articles with which a tourist generally aquips himself during his temporary stay in India but not on consumable stores such as liquors. This

concretion is not applicable in the cones of partiages who are remired at neighbouring countries have Aless, Cairo, Persian Guif Porte, Pallean, Coylon, Surano, Foreign Territories in India and East Africas Porte.

Articles Of Deceased Persons—Articles imported by a passenger and proved to the extension of the Customs Collector to have belonged to his deceased wife or other deceased member of his family who was dependent on him at the time of death will be 'passed free on productive of the requisite Death Certificate, provided that the affects or articles are another they could have been passed free if brought by the deceased person himself.

Unaccompanied Baggage.-The bong-fide buggings knoded at any Costoms Part within one month before or after the arrival of the passenger in India is exempt from duty. The Contoms Collector in his discretion may extend the above period up to four mouths provided he is eather-if that (a) the follors to import the bare go within the time limit was due to circumstances beyond the passenger's control, and (b) the baggage was the property of and in pose-s-inc of the passes per before befebo left for India.

Non —A passenger whose bagging is likely to arrive at any part other than that of the emi-arkation is advaned to eve a thin fact to the Customs Office an doty so that an advance france at the post of dissipations granted at the post of dissipation in order a small the passing of the nearcompanied bagging white at delay at the other post.

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(ii) The import of gold and silver ballon, gold coins and uncorrect allver coins is probibled noises covered by a permit from the Rosers Back of India.

(iii) Import that of England notes is restricted up to £5 per possenger. Amounts in excess of this limit require a permit from the Beserve Each of India.

(av) Import of Burms carreacy potes is totally probabiled. v) All other foreign autremote mater the imported without limit provided such sorreboy is desired to the Castoms officer on arrival of the passengers

#### Moral Re-Armament

A Group of leading Africans in Johannesburg joined on June I in paying tribute to Dr. Freak Backman on the occasion of his 75th birth day and the 15th hunsverrary of List innoching the programme of Moral Re-Armanust.

Their message stated, "We congestalists you an your 75th bitth-day. We have kearly followed your struggle to bring about the new world here in Africa where God has placed people to work together like the Sugers of a band. We need God-impired leadership and we will not rest until your message teacher the hearts of the Jeonalny African in Long."

It was signed by Dr. F. W. Naoniu, a founder of the African National Congress Youth Leaguer Dr. J. M. Nblapo, Editor, "Banta World;" Mr. R. V Selope Theme, former Editor, "Banta World;" Rev. O. S. D. Mookl, President, Son h. African Advisory Boards Congress; Rev. L. H. Mahabane, President, South African Unity Movement; Mr. J. M. M. Miliale, Chamban, Toroship, Springs

in a world broadcast Dr. Buchmen stated, "In my distance I have seen two L mory-making discoveries. The discovery of the stan as a source of outoid energy and its medication. That has given as the stance and The other diser; year of man as a source of autoid energy and his mobilestion. The two given on the idealogical age. It is the key to events around as

"Warfe statesmen plan for armies and conferences," continued by. Backman, "the discriptive forces win the ordinary man. White cubiques call for more production there are "slow-downs" in industry. White everyone calls for unity between unitions disquity grows within autions. What is the animal? The statesments by which can set the ordinary man on the merch with a vision, communicating and plan to remake the world.

"Absolut, moral standards are the well-spring of in-pred status-manship, We laik of peace and unity, but forget that man who harbours ill-will one solve the better of outcome. We critishe the stab-bernness of others, but ignore the tell-will which our children are so familiar with in ourselves. We talk of Diving guidance but forget that it is the pure in heart who see God. It is not those who tell but those who leases who receive guidance. The key to new statesmanship is new statesmen.

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#### BRITAIN'S COLOUR BAR IN AFRICA

#### III-PREJUDICE AND DISCRIMINATION

By JULIUS LEWIN

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THE third feature of British policy under discussion in the reluctance, if not refusal, to concede notial atatus to people who are not white. This is usually regarded more as a matter of pri vate colour prejudice than of public racial discrimination. But the subject eannot be diamissed in that fashion. When hosels or restaurants or cinemas or shops in Beitish colonies refure to give Africans or Indians the same facilities as the offer to every white man, strong social colour bars grow up and the longer they last, the harder it is to break them down afterwards.

This is what is now happening in Northern Rhodesia, in Kenya, and in some other colonies. It is partly a consequence of the refusal of equal economic opportunities and equal political rights. For when these are denied to men because they are black or brown, it is easy to shut other doors in their faces and to put up notices "Europeans only." This is what is beine done more and more in South Africa and it is this policy that has drawn on South Africa the fire of criticism from the world's Press.

At present it is left to the diseretion of the proprietor of a cinema or batel in & colony to decide whether he will enforce a Ju order to colour bar or notavoid "trauble" with those people who have strong prejudices against colour, such as white South Africans, he will normally allow him self to be influenced by their hordly to the presence of non-Europeans.

In this way private prejudice in the individual mind can become highly lafectious. When it spreads, as it has done in Rhodesin and East Africa, it sooner or later results in public diteriminution, which usually takes the form of many different laws applying unequally to men of different sace.

The process is discreetly referred to in a recent afficial report (Cmd. S235, 1951, page 21) on Rhodesia and Nyasaland

"A social colour bar exists in all three terenomes . . Discriminatory practices encude the habit of certain thous strying Africas costomers through batches, the barriag of Africans frem European einemas, hotels, and remaurants, and the provision of separate accommodation for Africans on the rallways and in buses. Some post offices also have separate entrances for Africant

Notice how easily the senior British officials who wrote that paesgraph pass from privatelyaward shops and cinemas to pubhely-controlled post offices.

The personal prejudices of a tew mdividuals, or a group of them, like South Africans entering Northern Rhodesis, can soon spread and influence many prople That is why the Government of a colony dare not abrugits aboulders and ignore colour prejudice as if it were merely a matter of personal tastes. This is in fact the attitude often adopted by British officials, who are themselves usually free from prejudice. But it is not good enough because it leaves the way wide open for the growth of per udice.

Private prejudice leads to publie d sermination. Then the enforcement of laws that ducrimigate against black or brown people encourages the growth of further prejudice against them because such people are seldom seen in exactly the same human amustrons or places as white people. By experiment and restarch in the United States, Americans have reached the conclusion that dircrimination breeds prejudice.

The Government of a colony must therefore itself have a positive policy in this field. It cannot remain neutral and passive in the face of commercial or social practices that are calculated to encourage the growth of racial

What could the Government do? It could, in the first place. announce that new licences will not be given, or old ones renewed, where hotels, restaurants, consmas, or shops and similar public places refuse to provide equal amenities for all tivilised people regardless of their race. It could, secondly, or florif ten flw if redt about not future practice or constenance racial discrimination in any shape

Americant, to their great credit, have devoted a lot of thought to phese problems of racial relations. In several American States, Jawa have been passed which probabit discrimination against a person on the ground of his race. Such land apply to hotels and restaurants and cinemat and animming boths and many other places. No

such law bas yet been passed in any Beitish colony. Nor is there such a law even in Britain itself. where it should not be difficult to introduce it. It would be a splendid gesture to the peoples of the British colonial empire if Britain were to pass and to apply such a law. It would also be a heavy blow to those powerful people in British colonies who proclaim the doctrine of "white enbiewaci "

Such a law could hardly be passed without opposition. Those who will oppose it will no doubt produce, as they did in the United States, some fine theories about the importance of "sepa rate but equal" facilities. Let no one be deceived by such a theory, for theory it will remain. In recent years, the United States Supreme Court, in convincing analyses of several cases brought before it, has rejected the docume of "separate but equal" facilities as contrary to the principle of tegal and human equality laid down in the American constitution. Acceptance of any such theory means endorsing in practice a policy of racial Reparation or apartheld, as it is called in South Africa, where it has brought indignity and misery to countless men and women whose only offence is the colour of their Certainly no one who accepts social segregation or racial segregation in pronciple has any moral right to criticise the palietes. pursued in South Africa.

Although the tradition of the British common law also runs contrary to racial discrimination, administrative practices and customa recognising discrimination have been allowed to grow up in the colonies, partly because they are seldom challenged in the courts. Without entering into legal technicalities here, it must be said that experience both in South Africa and in the United States abows that the strongest protection for a policy of equal rights regardless of race would be a comprehensive, overriding constitutional declaration by Parliament affirming the principle to the most unequivocal terms

A declaration to this effect made throughout East and Central Africa would be a historic landmark in progress along the rood to racial freedom and human enlightenment in the dark continent

Nor would any new departure of policy be involved in such a declaration. Neither the Labour not the Conservative Party has ever accepted the need for racial d remmination. On the conteasy, no Member of Parliainent of any party would dare to stand up at Westminister and gay he favoured rac al discrimination in law or in social life. In theory Britain has never supported distinctions based on race. Yet in practice such distinctions are common enough in some of her dependencier. There is in fact a striking contrast between British political theory and British administrative practice. As long as this contrast continues, British good faith will be doubted by the rest of the world and Britain will be auspected, as site is by many in South Africa, of hypocrisy in these matters



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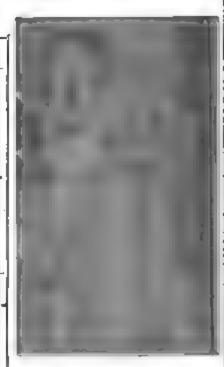
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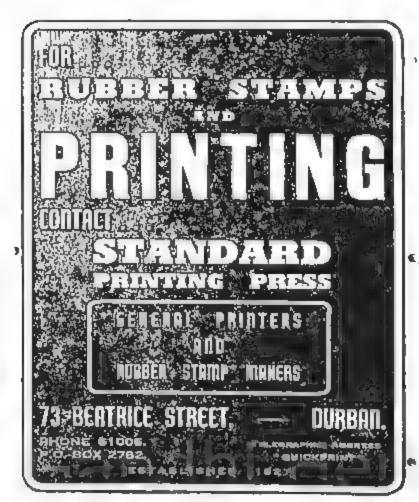
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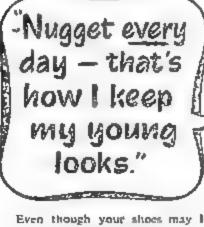
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Book Review

### ILLUMINATING STUDY OF MAU MAU

MAU MAU AND THE KIKUYU. By 1. S. P. Loakey (Methuen) 7/6

HOPE the prominence given to Stonelium's Man Upu in the April 'Form' will not distract attention from Dr. Leakey's far more satisfactory book on the same subject. Of comparable size, it costs little over half as much and is about twice se illuminating and construc-

Whete Mr. Stopeham's more superficial book excels is in picturing what life amidst the terror means to a settler's family, a loyal chief, an African policeman, muhil-racial society, Mr. Stonebam, has nothing constructive to eller. And the reason for this is that, as "an old Kenya band," he cannot disraciate himself from his ecvironment long enough to see that the traditional basis of & white-dominated society has broken down and must be replaced either by an increasing relience on force (both by those who would retain and those who with to overthrow the existing regime) or by some new force of multi-racial partnersbip.

The present seviewer cannot say whether in the coulext of Kenya's particular problems the societions contained in Lr. Leptey's final chapter provide the right answers, of least they look more hopeful then Mr. Singeliste's "Stunka of dream." And they do not maximise the material and emi tremai sacrifices that should be made by the white micersty not the long and acquous path to social re-adjustment that Africans have to tread. We in this country, who share a good deal of these aspects of an uneritain feature which our lettens-Europewas and fellow-A riceos in Kenya, will feel more inclined to pray that they may succeed in overcoming thrm than to throw stones at their past failures and the harvest they are now resping.

Dr. Leakey is widely know as so emipent pre-historian, He is also a cultured and liberal-minded European. And he has the good fortune to be a Kikuyu-that is to say that, having lived smong them since childhood and speaking their Inoguage as one of them, he has been adopted into the tribe. admitted to his age-group and ipitiated as an elder. Without in any way pallisting the enormity of the present terrorism-it has so far kalled meanly 1000 of his own Kikoya people

and less than 20 Europeaushe is thus able to tell his story from both indes, to trace its origins back into tribal history and ently misunderstandings between the tribe and the first Europeans. As a result we are enabled to see with sympathy bow both white and black bave been in large measure dupes of circumstance and we are thus less tempted to arraign one party or the other-"the unregenerate savage" or "selvish. land-grabbing whites." Things are seldom so simple.

Dr. Leakey's is a model of what such a book should be, restrained, factual, critical but constructive. He has much to my with rare authority that will interest all those concerned with race colations anywhere in Africa. It is a classic story of the impact of western civilisetion on an African tribal society which recomes gradually demora-ised until a new scolul pattern can be evolved. Some day someone must write the white demoralisation plong the tines (ketched out by Dr. Albert Schweitzer from the other side of Ceptral Africa,

Firally, I must draw attention to Dr. Leabey's closing pringraphs where he stresses has imponent a common language to, Since he double the ability of Europeans to leura African languages well, he pleads for the accelerated teaching of English to Africans. But ie it that Europennt can't or won't learn African languages? It was often said in India that the British are bad linguists: but in fact they are very good oriental linguists of they will take the trouble, And those of us who were fluent in one or two of the vernacular idioms know how little the average Britisher with a smattering of the lingua france called Hindustant really made contact with the unreueated mind of the villager. The tempo of African education in Burggenn languages will undoubtedly increase by their wish as well as ours. But, since the task is so wast and since to many will remain nonffected for to loop, are not we representatives of a "bigber civilisation" under the obligation to make ourselves intelligible to more primitive peoples, rather than expecting them to express themselves in a foreign language? Our present South African attitude demands

from Africans and ability in linguistics whose existence we deny in all other fields of endenyour. And all who have dealt with backward peoples endorse Dr. Leakey's opinion that an interpreter is a very poor substitute for direct speech and bie use constitutes an avasion of our responsibilities.

C. W. M. GELL

Mr. Pant In Nyseland

Mr. A. B. Pant, Commissioner los the Government of India in British East and Central Africa spoke on the subject of "India" in Blantyre last month, The Hoo. Mr. P. Dayaram pre-aided. Mr. K. P. Patel, on behalf of the Cultural Society, under whose suspices the meeting was called, welcomed Mr. Pant and party.

M. Pant referred to his visits to the other parts Africa and said that he had found new patterns of society being built up all over the Continent which was core supposed to be a darb continent. This Continent bad to play on important soll in the development of a peaceful society.

Referring to the new develop. ments taking place in India Mr. Pant said people of all races, religious and languages of the world reside in India except the Red Indians and all are making united efforts of Gandbiji-the Father of the Nation, who did not believe in centralisation of Industry by machinery tut believed in Village Industries,

He also spoke at length about lend all movement carried on by Acharya Vinoba Bhave where millions of acres of land bave been gilted by landlords for fredistribution among the landlers people with a view to increasing production of food and removing poverty, He also stressed the idea of universal brotherhood and equality

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#### AFRICAN VIEWPOINT

#### TIME FOR CONSTRUCTIVE THINKING

By JORDAN K, NGUBANE

NEARLY all who would have liked to tell the Liberal Party one or two things have had the opportunity to have their say and now is the time to sit down and face the colid reality of the fact that the Liberal Party now exists and that it has come to stoy,

I like to believe that meet of the things and against the Per 3 were largely by way of scartion to a novel development. Somehow, the Liberal Party scena to have come as a surprise to most leaders of African pointeal thought. That goes for the Indians too, But for the moment let me confine myself to the Africans. It came as a surprise too to Dr. Malan, In London be told the British that the resistance movement was dead, He mused the real eighternee of that great demonstration

The first phase of the cesistance movement was, first and foremost, a feeler. The leaders of the African National Congress nightly weated to test African feeling in the country on the prospects of a more datermined march against apartbeid, in other words, they wented to know precisely where they stood in the view of their own people. The response was an eye-opener to everybody. To the extent that the leaders of the Aftican people now know procisely where they stend, there is an seal point in seading large batches of men and women to fell matered of devision m nes to make more positive use of the power Congress It and it had when it tested African feeling.

But there is anciber reason why to talk of the realst nee movement being dead is to be propagnadiatic and mothing more. And this is where Dr. Malan slipped badly in London The resistance movement movoked seactions in the white community which could not all have been foreseen during the days when people had their eyes on the Port Elizabeth and other trois and on the Sjambok Bills. There was reason to imag, on that these two developments would drive Liberalium toch the specess of the remainer: movement und the rigid adberence of the resisters to the tode of ann-violence confronted a substantial number of the white people with a situation which made it possible for them to take a fires stand on poorciple-and bring into belog the Liberal Party,

#### Reassessing Situation

To me, then, the leaders of the African National Congress bave every right to sit down and re-assess the situation in the light of what is happening in the African continent as well as in the outside world. After that, they might ask for more volunteers to go to jail; they might not. But whatever heppens, the resistance movement familiarised them with everything they could have wanted to know : the readiness of their own people for bulder policies against oppression; Maianite reactions to these; the mood of the Liberals and the reactions of the world.

When Dr. Malan mys the resistence movement is dead and stops there, he means, in short, that he is blind to the fact that the leaders of the African National Congress are nationbunders.

I am ready to admit that there are people in the African National Congress who appear to have been taken by surprise when the Liberal Party came on the scene. I am willing to give them the time to absorb the shock. But it does not make any sense for anybody to deeither for the sins of these ancestors or to condema them for having taken a little more heart as a genult of the resistance campaign, If the campaign was nol out to coucate mea-then what was ats real purpose?

We must face the fact that the resistance campaign was an argument. If that argument has wen at least one convert, To must be realists enough to recognise the fact and sit down o find ways of what to do with this single convert so as to win. more. That is one challengs of the Liberal Party and it is a challeage from which the African National Congress dare not cun away. Scoper or later we must meet the European on the basis of equality and work out a way which will prove satisfactory to him and to us. I do not think we shall be able to do that if we run away from facing the challenges incidental to this from the very beginning.

For this reason, now is the time to concentrate, not so much on the things that divide us as on the things that should bring us together in the great fight should recognise quite frankly that there is room for the African National Congress and the Liberal Farty to exist side by side. On the African side there are people who would be more at home to the atmosphere of racial tolerance which pervades Liberal gatherings. There are people who would find a fuller life for themselves in working with their white countryman in s practical, no matter how imperfect a way, to solve what we in the Congress are also trying to solve in our own distinctive way. These people have all the right to be leve their approach is the correct one-just as we in Coppress believe in irresistible preisures. We set out in the resistance movement to "politicite" our people. That process has brought loto being a greater degree of politicalmindedness among our people and we should not be susprised if some of them think that the African National Congress is not the best home for them. I should welcome it if in politicising our people, we even brought into being the African who is not a nationalist. We must encourage independence of thought among our people. Wa must not have political sheep who can be led over any precipics by any adrentuces. I am always glad to meet an African who tells me intelligently that all Congress talk of African Nationalism is so much tot. It gives me the opportunity to examine the soundness of the thlogs in which I believe. I might believe in them when they are all wrong, Only strong criticism will resure that I stand on solid basis. Even as a critical movement which will force us to equate African Nationalism with the demands of the present racial situation and our concept of united nationhood, the Liberal Party would be a bleming to us, We must accustom ourselves to the value of criticism and if the Liberal Party were to be intelligently critical of Congress, why, that would help us a great deal as an organization which looks forward to ruling the country one day.

### Something More

To go on to something more practical. One of the things which should bring us together is parliamentary representation. I think Congress has a case in rejecting it in its present token form. Congress, lutther, might be right in declining to have anything to do with this type of representation itself. But Congress would be wrong to stand in the way of the Liberal Party where it wanted lo

capture the three Assembly and the four Senate seats. Congress did not declare war against the Communist Party years ago when it backed people interested in these seats. If Congress could not light the Communist Party then, there is no reason why it should light the Liberal Party now.

An agreement could be worked out whereby Congress encouraged the Liberal Party to capture these seats without any real sacrifice of anything. Cosgress wants the franchise for the African, The Caps Vote is certainly not the franchise. But against the existence of the Liberal Party, it is a step in that direction. The real fight, then, is no longer for the withdrawal of African rapresentatives from parliaments it is for the increase of their numbers. Who they shall be is not a point we should press too far at this stage-as long As we are quite clear about ultimate goals.

In the light of this, Congress would lose nothing by helping the Liberal Party to capture these seats. One thing it would gain is that the people who would be elected would no longer be the representatives of the African people as such. They would represent only a section of African opinion; that section for which Congress could not cater.

The Liberals, on their part; would have to make up their minds about some of the reservations they continue to make on who shall be the South Africans and who shall sot be the South Africant. To me their is a great deal of unrealism in the Party's insistence on being an organ of the elite. Beneuth this it is quite possible that there is a nostalgue if unconrelous hankering after the advantages (for the whiteman) of sogregation. This is a real stumbling bloc to co-operation between Black and White, It costs a dark shadow over the real intentions of the Liberal Party and, in short, creates the impression that deep in its beart the Liberal Party does not really want loo essny Africans turning to it as a political home, Against this backgraund, people on the Liberal Party side should fry to understand how their own attitude bere is responsible for the stiffening of opinion on the Congress side, And if the gengine intention is to create racial amity, stumbling blocs which militate against under. standing should be removed. It is no answer to say the Liberals should be given a chance. If there has been a

NOINIGO NAIGN

change of heart, even as a result of the resistance movement, lot it be the genuina thiog.

There are no Communists in South Africa according to the law, There are people who believe Morcow's loreign policy is always right; that Russia is the parages of political virtue, They might not even be fellow travellers either. But in their blind adoration of everything Russian they will even commit themselves to courses which are not in the best interests of the African people. Undergraund commun-Ism in this country is butterly hostile to anything which might enable the African National Congress and the Liberal Party to find common ground of any sort anywhere. I suppose underground communica would place avery obstacle on the way of moves to settle the issue of parliamentary representation between the ANC and the Liberal Party.

Underground communica has every reason to be pervous about this. It looks forward to the day when it will use the parliamentary socials in its own platform for its own end. If they pass on to Liberal hands, well that would be fatal for it. Ihere are people in Congress who do not realise this danger.

My own vlew is that the time has come when we should de complete mesters of our own home. We should be free to befriend Rouse, ludia, America, Britain or any country, Our political organisations should tako up any attitudo they like towards any country whenever they like. We should refuse to see potblog but virtue in Russia and vice only in India or America. We should be willing to see good and bad to all and use our knowledge thus gained for our own good, That, it seems to me, is the attitude to take towards the Liberal Party too.

### INDIA LETTER

From Our Own Correspondent

# MR. NEHRU'S REMARKS ABOUT INDIANS IN KENYA

REPLYING to a question requesting the Indian community in Kenya, India's Prime
Minister, Fundit Nehru stated
in the Council of States; The
Government of India are aware
that a section of the local
European community in Kenya
has made various charges
egainst the Indians in Kenya,
Some such report has appeared
in some Kenya newspapers.
Government are not aware of
newspapers in London publishing such reports.

As far as the Government of India are aware, the interests of local indian community bave not been adversely affected by this campaign. The Government of India are carefully watching the situation and will take such steps as may be considered necessary.

The Prime Minister was replying to a question by a member whether the present troubles in K-nya were being a tempted to be exploited by local European community for an attack on the Indian residents in Kanya, whether some London papers had accused the Indians of being the brain behind the "Man Man" and, if so, what steps the Government of India proposed to take to safeguard Indian interests in Kanya,

Replying to supplementaries the Prima Minister said that he did not think that any Indian in Kenya could be described as being against the African population. So far as the Government of India were concerned, it had been made clear, both privately and publicly, that no Indian should seek any special interest at the expense of the Africans,

Question: "Is the Prime Minister aware that because of his sympathics over Africa, he has been accused in the 'Daily Express' of properties a war against Pakistan?"

Paudit Nebrus "The 'Daily Express' of Lucion is a particular type of paper which has not only recently but for considerable period of time expressed itself in highly objectionable way in report to India,
The attention of the U.K. Govtraction was drawn to this fact and they said that the 'Daily Express' was a totally irreaponsible paper and did not 
express the views of the Goveroment. 'They totally disowned the 'Daily Express'".

#### Land Gift Movement In India

More than 7,75 million acres of land have been reliected in connection with Atherya Vinoba Bhave's land gift movement until April 10. More than \$50,000 acres of land were collected in Bihar State alone. The second hishest collection was in Utter Pradesh—474,000 acres. Among other big collections were from Rejesthan, Hyderabad and Madha Pradesh, Praja—Socialist leader Jai Prakesh Narain said in Hyderabad for collection of land gifts for the movement.

#### Indians Diplometic Mission Opened In Salisbury

A regular office of the Commissioner for the Government of India to Central Africa has been opened at Salisbury, Southern Rhodesin. The office is located at 131 Victoria Street. Its postal address is P.O. Box 391 The telegraphic adddress is either "Jayband" or "Indiato" Salisbury. Mr. A. B. Pant. Communicate for the Government of India in British Exit Africa, is concurrently accredited as Commissioner for the Government of India in Central Africa, and Mr. Nirmal Jet Singh, IIS, second Secretary to the Commissioner, will be in charge of the Balisbury office.

#### Official History Of ` Indian Armed Forces In Second War

For some time past the Combined inter-Services Historical Section has been engaged in producing a detailed bistory of the Second World War, with reference to operations in which the Armed Forces of Undivided India took a prominent part or were otherwise active in some important role. Thus work, in about 20 volumes, will be entitled the Official Rutory of the lodien Armed Forces in the Second World War 1939. 1945 Each volume will consist of approximately 500 pages,

royal octavo size, and will include maps, sketches, dangrame, charts, illustrations, sppendicer, bibliography and index. At the beginning of of each volume will be an chief introduction by the editor, briefly surveying the main aspects covered in the volume and discussing the essential features of strategy and tactics. The sale of these volumes will be organised by Manager, Publication Branch. Government of India, Delbi. Prepublication orders may be booked either with the Directors Combined Inter-Services Historical Section, Ministry of Defence, New Delbi, or the Manager, Publication Branch, Government of India, Delbi,

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# OPINION

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Education is not given for the purpose of carning a living what to do with a living after you've carned it

-Abraham Lincoln

It is caster to seeze wealth
than it is to produce it
—Albert 1 Knock.

-0-

Resisting tyranny is the duty of every criticen such wishes to live in a fric country.

-Winston Churchill.

# Honorary Degree Of L.L.D. Conferred Upon Mr. Nehru

Mr. Nehru, the Prime Minister of India, at a special congregation held at the Strate House, Cambridge, on June 4. The Public Orator, Prof. W. K. C. Guthree acclaiming Mr. Nehru's reminiscence read the following entition

"We are all aware that we live in a time of grave crisis, that our age is fraught with danger to the whole human race. Only one lione of salvation is left, that all men of good will should tearn to ignore the causes of division and dissonsion between them, and present a united and harmonious from to the forces of destruction. That this hope is not mere wishful thinking, but resis on a solid basis of fact, we have evidence to-day in the visit to Britain of the tender and administrator of a great and for distant people. might be asked, can the cliffens of Britain and of India have in common? Do they not differ in customs, in language, in religion uself? Have they not even down to our own time been kept apart by fundamental disagreements? He it so. Yet both our countries back been wise enough to heed the Jessons of history, both understand the difference between good and evil; and in this understanding and faith they have forged new holds of concord between them, and are prepared with one mind to combation "Idoors and enemies of heave wherever they may be found. Surely it is with thoughts like this in mind that in this year so full of special significance for the British, the year in witch our Queen is to dedicate herself to her country and to her high calling. Mr. Nehru has flown across ha fithe world to be with us, and to take counsel for the common good with the leaders of all those nations who recognise the Queen as the head and symbol of their free society.

"To us in Cambridge it is a cause of special rejoicing that in spite of all the cares and distractions of public affairs his has shown a desire to revisit this familiar place, and to renew the memory of his student days. And so we welcome him not as a stranger nor a guest, but as one of our own men. As such I commend to your warmest applause this great statesman, a stead fast champion of the cause of place, governor of a great and family nation, Prime Minister and Almster for Foreign Affairs and Scientific Research in the Republic of India



### INDIAN OPINION

TRIDAY, 19TH JUNE, 1953

### The Wrong Way

Proliff Man Man move ment in feetiga is causing great con sternation throughout Africo. Nobody with any acase would either outwardly or inwardly support such a terrorist movement. We deplore it and pity those who are engaged in it. For for from rendering any service to the African people, they are paving the way for their unnilulation Mr Neural the Prime Minister of India, than whom the African people have no better friend, has warned the Africans against resorting to any form of violence to achieve their goal. who can bring this home to the miseurded Man Man terrorists will be rendering the best possible service not only to their own people but to the cause of peace and to humanity.

Whole we condemn the Man Man movement in the severest possible terms we do not for one moment praise the counter steps taken by the local or the British Government. This mentality of meeting violence with violence has not brought the world the much desired peace. It has taken and is taking the world farther and farther away from neace. It is a pity that the wise statesmen are still so blind to this fact.

Both the Kenya Government and the South African Government are greatly mistaken if they believe they are going to succeed in bringing peace by repression and more repres sion. In South Africa our Government has virtually proscribed the non-European political organisations by baining this speech and movements of practically all their leaders. The Kenya Government, we understand, has proscribed the Kenya African Union, which is the main Native political organisation in Kenya.

The British Covernment has sent out Lieut. Gen Sir George Erskine Kenya, who has been very boastful of his ability to enish the Man Man move-He has sent his best wishes to Peveryone in Kenya except the Mau Mau." He has given hope to the puople of Kenya that he is going to work wondors. We believe the Lieur. General is going to aggravate the situation. What is required is not to kill the May May tecrorists but the spirit that has animated them. That spirit can only be killed by wise statesmanship and not by military netion. There is no gain saying the fact that the Africans throughout the continent have been kept for too long crushed under the tron heels of imperialism and colonialism and it is therefore no wonder that they should fall prey to · Communism, which offers rhem some hope, however false it may be. cans are fast guining selfconsciousness and the days of imperialism and colonial. am are now over. The Afri cans and all the suppressed people are no longer going

to remain satisfied with the existing state of affairs. The self-appointed so called trustees ought gracefully to resign their posts and agree to work in equal partnership with their wards, who are no longer wards. The time has come when steps should be taken not to fan the fire but to extinguish it. That can be done not by hot-headedness, but cool-headedness, Dafortunately for Africa the reins seem to have fallen in the bands of hot heads. May May can be out May Mayed only by adopting other than May May methods.

### NOTES AND NEWS

Malan Rejects Good Offices Commission

ACCORDING to Press Trust of India, the Government of South Africa has refused to recogoise the Good Offices Comm saids of the United National, The Good Offices Communication was established by a tegolution of the General Assembly of the United Nations on December 5, 1952, on the treatment of people of Indus popular the Union of South Africa. Its function was to arrange and amist in the negotizcions between the Government of the Union of South Africa and the Governments of Indus and Pakistan, "in order that a samefactory solution of the question in secondance with the purposes and the prior plea of the Charcer and the Universal Declaration of Human Rights may be achieved," The Good Offices Communica addressed letters recently to the ibree Government. While ludin has replied welcoming the appositional of the Commission, the South Africas Gaverament. it is understood, has addressed the Secretary-General of the United Nations that as it had stready rejected the United Nations resolution of December 5, it eannot recognise the Communication. le is recalled that South Africa had previously rejected the reso-Jugom on the same subject passed by the United Nauous General Assembly in 1946, 1947, 1949, 1950, and on January 12, 1952. The latest rejection, therefore, is is the auch by South Africa of the U.N. resolutions and mostitutes the nixth affirmation of its policy of racial discrimination in contestention of the principles of the Charter of the U.N. and the Deciseston of Human Rights.

Liberal Party To Hold

Conference

The receptly formed Liberal Party will hold its first Union conference in Johannesburg on July 11, 12 and 13, a spokesman of the Party is reported to have said. The Party's 20 branches to Johannesburg and branches in transporter parts of

the country would be represented. The main work of the conference would be to formulate in greater dead the Party's policy within the framework of the principles, announced its founders.

End Of Colour Bar In

The colour ber venubed to Washington testagrante fast with after the United States Suprense Court's decision to uphold an 1873 law making remiurants open to all. But with few exceptions, White and Negre residents contiqued to eat and drink apart. Almost so Negroes asked for service in restaurants where they were formerly unwelcome. An exception was Mr. Edgar Brown bearded Nagro crutader for equal rights. He made a tour of Thompson's restaurants, the chain involved to the Supreme Court case, and reported that he was streed courtequaly to every not. The law of 1873 required that "any well-behaved and respectable person" be served in any licensed restaurant or ber-room in the district of Columbia. Of shout 2,000 restrutants in Wathragion, more than 1,700 have barred Negro customers in the past,-Sapa Reuter.

Mr. R. B. Chetty

Mr. R. B. Cherry, a daytinguahed member of the Indian community of Durbas, ex-preadvac of the South African Hindu Maha Sabha, Chairman of Gandhi-Togora Lectureshep Trast, left Durban for India by Air last Tuesday morning. Mr. Cherry has built in Porsyar, his place of birth, in South India. near Madras, a. Materiary Pome at a cost of Rs. £25,000, which is to be opened by the Ron. C. Rajagopalacharl, the Prime Minmar of Madras on June 29. We. Chetry proposes to spend about au wonths in the Motherland.

#### LIBERAL PERSPECTIVE

#### RACIAL ISSUES IN SOUTH AFRICA

By C. W. M. GELL

(Reproduced by Courtery of 'Public Affairs' In which it was aublished in November 1952.)

"HE danger of civil war between the White factions in South Africa has temporarily recorded. On Angust 27, 1952, the High Court of Pariliment, consisting only of Nationalist Members of Parliament (Opposition M P.'s baving unsalmently refused to nitand), overealed the Appeal Court's decision of Marak 20, which had favelidated the Ast disiranchialog the Colonged voters. This Angust "Independ" was passed by the elmple parliamentary majority which, the Appeal Court had ruled, could not legally coast the original legislation. On August 29, however, the Cape Division of the Seprema Const. hald that the Act sonstituting the "High Court of Parliament" was likeld invalid, not l and void and of up legal effect and force." This decision was unthimously upheld by the Appeliate Divi-Dirinion an Norember 13. Dr. these last two judgments the properly constituted Courts of the Union have anly expressed legally what avery clitzen well. know, and what many Nationallate had more or best adsolutedthat the Blick Court of Parilla. ment was a clamer and immoral attempt to stade the lexal and moral obligations of the сомирает от Приов за евshriped in the South Air con Act of 1909. Neither the "High Court' upr He "jodgment," thursdare, have any legal oxistauge, and the Separate Representation of Votors Aut re-

On Beptember 15, while the appeal before the Appellant Division was still pending, Prime Manuter Dr. D. F. Mainn said: "I am give this memerance: that with all the implications of this matter, we as a Government mugat allaw seresives to As I explained in an maller priisle, the two many implications are the elimination of Colonsed voters from the sommon soll in the Cape Province in order to provent their playing a decisive part to White e to gotteten ade bag another! Nationalust vistory at the 1925 sleeting. There are, in fact, the long-term and short-item seperty of the mand problem. Naw, despite Br. Malan's statement quoted above, it seems probable that the Nationalists will scoop! the Appeal Court's two splings, at least mouth after the election in which they will

meter levelld.

to "tatablish the sovereign'y of Pacificusent "

INIDIAN

The reseas for this saverest of the irecalent classour of May and Jone shoot a Third War for freedom le that since then, another farme has been ralend in a form which may well enable the Nationalists to win another Mrs majority in May 1953. even on the present rolls 14 this enleshmen is correct. It will pay them to keep the constitutional question estadively in the background, for many, even of their num supposters. have periods mirgirings about abandoning the rule of law-Ust it should not be supposed that the Nationalista' altimate initiations bare in any way obsected. No one expected them to get a two thirds majority to May Banster H. P. Verwoord's the Minister of Native Affairs, sald no October 30, that they would go sheed wish or without a two thirds majority. If the Nestonations win In 1953, the constitutional battle will, threefore, be resumed in 1954 me 1955 with all he implicatione and dangare. No simple prove-Hamoniary mejority provided a assertitutional mundate to weeksulathe the correspond planes of the South Africa Act and. whatever expedient in teled (exclaing the Benzie with sairs Government nemmeter or tempering with the jurisdietion of the Courts) will be a bressh of the law and the Dolon compact. This will be resisted in the elected by mee-Matters)att who know that the absoration of the Cossiliration apane the way of the Nationalist goal of a see-race one-party ropoble.

What has regulated the Notionalite the greend they lest with the electorate by their ocustitutional managueres is the development since Jame 26 of up organized spitation among the non European rape, and the fellwee of the Opposition parties to think out a sobstant and distinctive policy is regard to It. In January 1952 the African National Congress (ANC) and the South African Indian Onegreat sombined to ware Dr. Malan that they would resurt to civil disebediene unlete certain discriminatory laws were repealed-wise the Separate Rapresentation of Voters det 1931. the Suppression of Communium Aut 1950, the Haute Anthorities Act 1950,1 the Group Aress Act. sale the country for a mandate 1950," the Pare Laws and the

estife anding regulations. Coverpment has quasintently wementation relused to hold noy directrions with non-Egenpean leadtes or delegations Dr. Malen, there fore, rapiled by fatter that "in no siregustances would the Government repret the Isogexisting laws differentiating be-Intern Europeso and Bauts." He noile surrectly hitserved in the projected compaign a threat to exclusive White rale and with the interised so much of his party's handling of non-Europeans he

DPINION

"it is self-contradictory to sloke as an inherent right of the Bauto, who differ in many ways from the Egrepeans. that they about dbe regarded ne not different, especially when it is borne to mind that these differences are permanent and not maletuade.

"If this is a mediar of differther to you and if you do not value your racie) chargeteristics, you enquot to any care dispute the Europeace' right watch, in this eare, in definitaty on inberant right, to take the encosite rism and to adopt the nearssary messages to preserve their identity as n separate commanily."

In its reply of February 22 the ANC mid.

In regily to one demand for the abilities of differentming lown it is arregented in year letter that there ero permanent and not manidedn' illErretiges between Africane and E propesur. which justify the mak tisosoco of those lawy. The pression at lessa in not one of ble risplant differences, but one of a lifethistorns and daldy sidgly dide dollpier, ega es exercem fint al of the population, and complately douled to the other by means of man-made laws artificially imposed, not in preserve the identity of the Envoprane ar a coparate community britte perprises the systemation apploitation of the Alrima people.

"The Africa people yield to be one as far as pride of men is concerned, and it is provisely for this rented that they are striving for the Malnment of frindemental rights in the hand of their bleib. "

Thus it expressed implicity the localizate diminal for withmate country of of the butter and apportantly which has store been made more explicit. So far, the Inches and African leaders have lastette d that they are not anti-White, but and discriminations bear d mora in-

This sixible differences of dermal

This altempts to raimpose & fragmented tribal pattern on Native life, while bringing the Chiefe more elesely under Goverument sopery slop and contral. It is opposed by all ar accate Natira opiniso, se tribilism obstructs political advance and connumie Integration Into one molti-reeled society and the Objete, newsys a sonserentive element, will become mere Gav-Promont stooges. This latter fear has been condressed by the Government a dismissal of Albert Lotall, a prominent Zalu Chief who beconged to the ANC and copported the Defiance Camthe line or be dismissed.

This provides for residential and territorial acgregation, arbitrendy tespessed by the Minister and his nomineal without adequals redress in the Courts or compension for the artoled.

There two sets of laws and ordinamore compai all Native Africans to cerry sensed tax rescripts and paters in arbon areas chowing that they are employed or base a permit to erek employment (falare to carry all the requiste passes makes the affender liable to andout arres ) to register all Berrion contracts under a law which makes their breach a or minel affonce and makes it a origine to be insolent or dieobedient to a Walte employer. to aboy a porlaw to nrbso evenes to stand in different ouecom at Post affore and railway ataligan and to travel to engarate conches or buser, to keep down the cattle supulation in their overgrowded and over-graved Reserves Statutory offerers against these essentially civil regulations account for more than half Native crime and impritonment. The Pass reguistiane are intended to belo the police identify oriminals and control the influx of Nances into the arban uress. But they are quite fordeslive for both purposes. Real oriminals forge the documents without difficulty. These regulations are the greatest source of day to day frotton between the police and the lawaliding African population. Most of the laws have been long in force, but the Nationalist Government has admissioned them with a severity and amorgance not previously preotined and has made a number of extremely provocative and quite incessantial additions to the stready look list of petty reorgetions. It is almost inevit-Ulw grouth neder as ted elde tooser or jater alto up on soe Cabam. There was the recent d'inlorable case at an Africa o telster belog en trence to the Bishop of Johnper bare's garden purty for his past and being taken to the ober meedles to pry £1 admission of g pilt before be could veturn to the Benop's bonce, brozuse be had left ale 'exemption from

past" certificate of home.

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#### ONE SUFFERS, ONE LEARNS, ONE ENJOYS

BY MURIEL LESTER

(Msts Murie) Letter is well-known as the honess of Maharma Gandhi when he visited England in 1933. She visited the Union about two years ago She had been touring practically the whole world ever nince. This arricle was written during her American tour ]

Network carry away with them the same impressions—the manthe same impressions—the mantive missoary and apacious courts dedicated in the bero-gold Querzel Coath the pyramids, almost as breep as the tide of a house, one's acting musicles on reaching their numerity the intellectual feat of absorbing some of Rivera del Riego's murals which cover what seems like an acre or two of wall space.

As it was Mercean Christians, both of the Roman and the Evangetical Church, (who had invited too to be their guest, my Couracts were mainly with ordinary people. Family cohesivemess is their Indigenout pattern. The popular water presies are phylously domestic affairs. big family will choose one of the waiting boots, all thickly canonied with flowers. Himpets al food, a musical instrument or two, and perhaps a stove are put ahoaed. Other boats are peddl. tor up and down, each offering appears no there factores street. professional municips, or feetbly canked but food or a skilled phatageaphen. Sameomes the pieme is at a coffee garden by the fiverside, Saven of eight families p.cupy the small lawn and seem Quite unemicious of rach other, even when pay or two brothers or eauties mand up to express themselves in song, both succed SECURAL.

#### What Counts

Every empibus displays its religious pictura teroloding par-Lingers that there it another sphere besiden the contingent and temporary. In the cathedral, agony distoris the features of a eripple who has decided in your there who are making the approjet to the alter on their knem The authoris long, each fech is printat but the gerat organ belge him along by a series of areange tychanic dishal monnes which seem to past and yearn and struggle, taid as the weared policious are parting and yestolog and struggoog Gradually, as achievement of the terrible task is being attioned, the pain toral to rapture; the hady is forgitten; the love that prompted the ordeal is the coly thing that county

The Evangelicals also achieve a sort of spiritual toughners. Their churches are growded, dangerausly as, according to our security standards. At the moening service there was a joyful ceremony entrione the attainment of adolescence. There came a felver weddeng at which the elderly bride parced up the male to the wedding march on the arm of her eldest son." On ther kness she and her husband repeated with deep solemnity their pervious vows and exchanged new rings. The regular congregational worship followed, then two sermon, then the Pastoral exbottation to members to te dedicare themselves, finally came the savifation to the uncontained, sioners, frustrated people, all who were ignorant of the toy of knowing Jesus Christ, la come up to the Communica Table where they mucht learn from Him how to follow Him,

#### Friendly Messages

What brings my mind back most often to those baleyon aummer days to Mexico is the original habit of their larry drivers. These men like to post up at the back of their wans some easily legible hand-printed fragment of salf discovered routh, or some friendly message. As they sweet round corners and dush along the high reads one reads: "Lady, I would give you a lift (fonly you combed your bair mare often." Apother proclaims: "Peace comes when you can understand opinions you do not hold"; morber, "One suffers. One learus. One empys "

Here is a classical theological dogota stated to contemporary language, tackled a little crookedly perhaps access the tackpiece of a wan by a man of the same grade of craftmanship as our Joho Bunyan. He also is advertising his conviction that only through facing suffering one one reach that fulness of joy which is God's spicial geft to man.

#### Modern Exemplars

That morte set me thinking of modern exemplate of its truit. One in an American, a middleaged Jaw, a vicile, colcored and specially belpful person. In the house of a mutual friend to Hollywood our conversation turned to prison life in various couptrees, including the democracies, where unauthorized punishments, shysical as well as psychological, are administered more often than we like to think. This man's habit is never to refer to his own experiences under Haller, But to illustrate some point be bigan to describe the posture be and

If others were made to assume at specified and regular sessions of publishment.

They had to throw their heads tight back to that their cyclids no longer protected the eyes and stare straight foto the glare of a 400 wate larne. If they relaxed their neck rauscles or averted their gage for an instant during that ten minutes' tortule, they felt rhe prod of a boyenet. One memorable day it was going worse than usual with him. He blood-shot eye-balls were nearly bursting his mouth hanging open, his face so marred that one of the Gastage men burst out laughing. "Look at Number Five!" he shouled with an oath "Docto't he put you in mind of least on the Cross?"

We had been unconsciously building ourselves rigid, tense and strained, at we visualised the scene but now hat face was transfigured as he fooked round the erroles "That was the proudest mangent of my life," he decisted

#### Gandhiji's Word

Self-avenifier, self giving, selfidentification with athers, these are terms to which we are all accustomed. Gandhi, probably for that trason, colord his own ward, "self suffering," to express the came transaction. It revolutingized the lives at his fallgivers. Many of them had been relying for the gaming of independence 90 secret sublitties, bumbishiow ing, the theteria of Indignation meetings. He parasteally assauled that such out-word methods, even of successful, would inevitably lead to reaction later un Gandhi knew the Bible betrer than magt of us and all shout the seven devils who may so devastatingly enter any locast that has been ctrated of a temporary evil but left isolated, alosf, empty, purpotries.

He kept countros out that to lay the blame on the Braish was rediculaux Let Indians consider themteives. What personal service were they rendering to their own prople, the poor and discased? How could appear grumble about Judica subjection to the British while 70 million of their own people were being kept in the miterable bondage of Unrouch shooty If they really wanted independence, it must be rade pendence for all. They must identify themselves with the starting, the leper, the Untouch able, even to the point of sharing their own meals and bomes with them. Of course, this would escan self auffering.

Thus the "Constructive Progrogramme" came acre construct side by side with the more no inteable and much publicited Civil Disobediance campaign The latter was only to be tamparary, the former is still apreading over the length and breadth of India.

Many who had adopted Wastern ways of dress, food and behaviour, and were accustomed to every luxury, listened to Gandhi's analysis of the situation and forthwerh burnt their fanhiouable clothing, put an home-spiin, sald their possessions, set up an Ashram and hved side by side with "the poorest, the lowisest and the lost." They gave no sleet but set up schools and clinics, and centers where the old willage handicrafts could be revived. Of course, when these pioneses accepted this couly way they automoliculty become Untquenable themselves. Deserry and fear filled the hearts of their relatives But very swoo something new was nouceable among these volunteers They developed a care-free zest in life, high vitality, unquenchable energy. One auffers, one learns, one enjoys.

My own experience under fork and key for ten weeks in 1941 was not unpleasant enough to be used as mother illustration of the Mexican motio but even the minor awkwardnesses and inconveniences involved in forateeration laught me things of which nearly 60 years of previous free-down had before reportant. On eventually reaching Bow again I could fee a fittle deeper and further than formerly

I was on an American liner anding from Rin de Janeiro co New York when Mr. Chuschill and Mr. Rousevelt signed the Aslantic Paet. Their four freedoms meant much closer encreasion between our two countries. It affected me, I was rold, because now British Scenny Officers for the first time could board an American ship and take me off to the British Interoment Camp in Trindad.

I had been expecting to be sent hame since the authreak of war because at that time I was quegaged on a lengthy preaching and lecturing tour in the United States. Everyone over there was ralking about the wrong and the eight of war and I was always bring asked my opinious. Of course, I had to answer with the truth. Then I went at once to the Brutth Embassy in Washinginn ip care they wished to send me home. I was very praud of our democracy to that they left me feet for nearly two years.

Major Wren and I had some long talk! before he decided to cooduet me off the liner. I had been taken over the same ground by various British Consult in the Lann American countries where my passport was constrainly being examined. They had appealed to me, taking how could I refuse

to support the war effort? Dne Consul saked me to promite to confine my talks to the excellent series on prayer which I had sometimes given. To none of there did I need to say much: mainly that I was convinced that the first two words of the Lord's Prayer were binding on Christions always and not only when we happened not to be at war that the doctrine of the Gross was God's way of facing evil and that it was the only way for men too; that Hitler's evil was not the only evil in the world what about nur own? Frances'? Russia's?

Eventually the Major told me his decision. It was bearing to realise my insignificance as I walked down the huge side of the ship with Licuteont Tenayson and a seegeant tolo the warring motor-launch fac below. We were bound for the capital city.

#### Something Happening

Major Wren took me to a big horel; give me an enormous room with three brds in its asked rue not to leave the grounds. It was evening. I locked the door after him and then found myself shiring do no or of the low beds. . . So this was aloneness! And something was hippening. Time stemed to be standing still. Or was it that I was being enoght up out of it into a different tempo. Palpably

I was now living in time and in electify aimulaineously. I felt extended as lity alect in every fibre, alimulated to a pitch such an is according encountered in a desira when one is no longer beavily bound to earth.

Gradually I realised what had occurred. What I'd always believed in theory and faith was now an occusi fact. God was here, an integral part of my attuation, more scal, more sold than the room or the bed, or my-relf.

Next evening, Major Wren came in agaid, bring ag another official. Both looked portentously solemo. The charge was read but but I could not poderstand its verbiage. It coded by saying I had offended against Colonial Regulation Number 1231, a, b, c, d. I was shortly driven out to the Camp. Barbed wire cotauglements and Negroes with bayoness drawn guarded the gate and the four corners, I was taken to the army but in which cubicles were asparated from each other by wooden partitions six feet high. Two sheets, a pilloweate, towel, rooth-brush, knife, fork, spoon, cup, sauter bowl and plate were handed to me. Dozens of curious eyes, belonging to folk of every class and every country but England, were on me. But the deep peace held. Even when the suffering is quite seasy, one learns a

### INDIÀ PLEDGED TO PEACE POLITICS BASED ON JUSTICE

Till Vice President, Dr. 8. Radisabrishous, on the conslemon of his visit to Cousda, in a
brandesast talk over the Cousda, in a
brandesast talk over the Cousdann
Brandesast talk over the Coundain
of the is what we should aim
at and not military v close in fature
war. All our hopes will be deaded
to preess if there is a short har
It is not only uners) principle has
confightened self-interests that inslines us to work for prace unremating p."

De Hadbatrishane added: "We have no faith by power politics, War solves no problems, We have more problems, We helieve in prace politics and in peace based on justice. Wer is not an earl means to a good cod. It, is earl by itself, it haven both violous and vanquabled. The proper aim of political action is not to destroy our executes had to educate them, to interest their attendes nod behaviour."

The Vice-President declared: "What we want today to and the American way or the Mantham way, hot the human way, Wo have

renobed a pariod in human bistory whon solenoe has given us the possibility from the norfees of the carth. If we establish prosperity effectively in the non-Communist world, the grospects of peace will improve, "

#### India's Foreign Policy

Explaining indice forcion calley, Dr. Radbakmaknan said: "While we are ancommitted to the policy of either of the rival groups naw dividing the world, we are committed to pince, international jug-time and relatation of treations in the world. We believe that our non-involvement may increase our discluders in the world. We believe that our deciders in the world with water of reconstruction. It gives we freedom and flexibility in our foreign policy. We decide toman on their merlin without yielding to pressure from any side,"

The Vice President referred to lodia's progress to various fields since 1917. He draw attention to the empendous elections held lest year and reviewed the process of integration of the ladian Union, He also referred to the frequencherol ladia and her acceptant

each of the concept of a welfere state in the boats of the state. In this connection Dr. Radhakrishous raid: "It is our hope and ambitious to remove the evil of landlordram and about of capitallam by peamful constitutional processes. If wholehearted concentration on the holiding up of the welfers state persuades has to keep away from entangling alliances, we are fartifield by the examples and experiences of the mations of the world,"

### Spiritual Upsarge In ,

The Radhakrishnan referred to the "inpurent" of the homan spirit in Asia and Africa and though, it was both "a charlenge and an apportunity." He said. "Baving been conseived victims of political and economic exploitation, we sympathise with people who are strongling to economicate themselves from bandage, political, economica or tracial. "We have sympathy for these people and wish is co-operate with them is their attempts to recurs a right'of place for Aman and African particular."

The Vice-President nddrd. "There is a world revolution to progress, and it is utterly ladependept of Commonlyn. HOOSET. duenerd und despleed inbobimute who form the bulk of the mon-Community world demand econsmic progrem and development, If we besitate to attack and evener these problems others will exploit oor framme and forfficiency It is the privilege of the advanced nulous to bein the backward peoples of the world today who look to the rich democratic governmeate. All our efforte mill be in van united there people believe that we think of them an brothers, and their fature is not anxious coacers. \*\*

#### Organ Of World Co-Operation

In a selection to the United

briefinan sald: "An a reim technical development, the world is thripking and different sational groups have become interdepundent. We mass either co-operato or quartel. We halters that the United Netloca is an organ of interna-that the great power who have leadership to the United Rullons compromise with the ideals of the Observer, when they confuse stability with maintenance of present conditions, when they give rise to mupictors to the mind of frontrated propler, when they have wested interests a the status and, we feel ".TEGERGE

De. Radbekrubnen went an to eart "Power corrupts, but conrestore redettes. We most cruede for the divion for me rather them against the demon in others, iff we let light spread, darkeem will diestpate. If the world community, of which the United Nations is the symbol and hope, is to become an accomplished fact, we count develop a new kind of loyalty, a sense of responsibility that does not also short at autional boundaries, layalty to more then political never loyalty to human welfare, In the last resort, only power which can necure and maintain the peace of the world fa spielena) poure, power which will life men above untional ambitions and establish that role of right and furtion which is the only back of peace."

Addressing gradestes of the Mary Washington College of the University of Vergiois on June 1, Dr. Radhakrishness said that no single values could isolate feedam and claim it for itself. They movid not have freedom in one country alone and not have it in other places. He end that whether they likely it or not, they belonged to one world, and, if one part of their hedy was bark, the other pare become certical.

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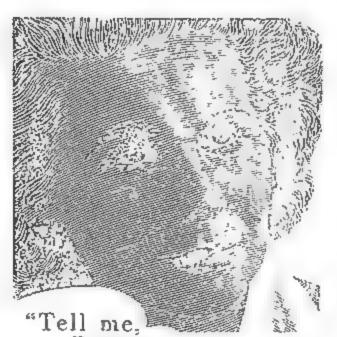
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#### IV-EQUAL RIGHTS FOR ALL CIVILISED MEN

By JULIUS LEWIN

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THIS is a bad time for nev arried to be numbered of race prejudice. The United Nations was established after the second would war on the clear basis of racial equality. The Charter cobroken the international triuter ship system necepted by the colonial powers, of othom Beitain remains the foremost. One of the basic objectives of the trusteethep system it "to encourage remeet for homen rights and for fundamental freedoms wethout distinction as to vace, next, language, or religion.

The averwhelming majority of the 60 members of the United Mations are afest to secure the application of this principle of the Charter. The 20 Latin American republics, the six Arsh States, twe jedependent African States of Ethiopia and Liberia, at well as India, Pakintan, Indonesia, Burens. the Philippine, and others, off appreciate the meaning of columns statut and the dangers of taxal discrimentable and preparation. As South Africa knows to her cost. the United Namous is a forum ready to discoun, in the hearing of the whole world, complaints povolving the unequal treatment of non-white people. Yet at the United Mations Britain has always been careful to avoid endorsing hanile emberous of South Africa not and because South Africa is end a member of the Common wealth of Nations but for another reason. Brirish dielomats hoow full well that under British rule restrictive laws and practices them, and could be revealed, which are mendant in bred to those that have brought South Africa's some ion discounts in the eyes of the microla marvilla

In Kenya there see laws that peakibit Africans and Indiana ewaing or occupying land in the a-gulands, the heat more of the cookly. In Kenya as well as in nther colonies there are laws that compel Africans to earry pances, like passports, which hamper their feradom of movement within their own country. There are laws that impose grossly sucqual taxation and that Maintain grately mangual sector to expection or between white and black. A long has of much laws could be drawn we in addition to the two outstanding forms of discrimination bleasdy described, namely, the unfair political representation and the unjust industrial colour bar

Micharco Britala bas been fotonate in that constitute has been directed mainly at South Africa, where cruits methods of enforcing tacial subjection provide in early target. But the secucion is changlog. Africant je Rhodesia and in East Africa are already gavine that they will appeal to the United Nations against the injustices of British policy and the hardships of colonial administration. Sooner, enther iban later. Bettam will be forced to declare heraelf aither in favour of racul discrepination, or definitely against it, not only in theory but also in practice. In a world hostile to colour prejudice. the defliculties of maintaing a two faced attitude are growing.

#### Protectorates

They are well illustrated by Britoin's nantion in regard to her three protectorates in South Afriat - Barufaland, Berbuanaland, and Swaziland. The governor of these three dependencies is also the British ambangador to the Ucion. There is a very good remon why he combones these two roles. British policy requires him to consider every development of policy to the procesurates in the light of its possible reper currious in the Union. In place words, Brieben ft pfepul jo fallow a really progressive social and economic palicy in the protectoracen because, if she did, her meighbour, the Union would be emberrared by her example and would object to her policy. The marriage in 1948 of a torbal chief to Bechusaaland, Seretor Khome, to a where Englishwaman, therew some light on this dilenima. In spite of all attempts to obscure it. the real question was atmply the right of a black man to marry a white woman. For exercising this right, Streise Rhama was deposed from the chickeignbiowhich is his by every legal nonneed badenate ben-emitaglished his own territory. Britain took this section unt because the Bereinb people or Bertish pokey was ready to condemn the chief for his conduct. Not even South African epision was prompt or unapusout in condemnation. Beitann acted because the most involvement elemenm in South Africa mademond Serette Khama

Similarly if the pentertorates are eventually to be transferred to the Union to the face of the protests of one million Africans who live to them and who much per fer Breugh gule, ft will be due in the same deares to appears. South Africa and to attempt to purchase her support in peace and war, even se the sacrifice of the good

throughout the course on Anpracement of South Africa means betrayal of the principles of equal economic opportunity, effective political rights, and proper social status for Africana.

#### Cannot Have It Both Ways

Yet if the Commonwealth of National is to survive as a nemiheapt force to the world of ta-day and to-morrow, it cannot fail to recognise the same prescripte of racial equality that the United Nations has accepted. No Commonwealth ten include some Africans, like those in West Africs, on an equal feeting with white people and others, like those in Bast and Central Africa, held back by colour been. There cro be no evacion of this clear topics. Enther Britain will try to appears South Africa and to conceal from the model the fact that some of ber soon policies are, after all, mor so very different, or the will reform her own policies and bring them tota line with world apparen on racial overtions. One thing is certain: Bernin ennot have it book ways, as she is now frying to do. She can continue to court the freeplahip of South Africa only if at the same time she accepts the theory and practice of white supremucy in some of her awa African colonies. But if the rejects this dangerous and anywer ductrine, and accepts the abler native of racial country, she will rufe the doubleatute and possibly the autographer of South Africa. South Africa may, judeed, and only declars for a republic, as India has donn, but go further and part company from the Commeanerith. She may, of course, do an in any event and wichold the excuse of British policy in Africa. That is a pentilbibly that munt be freed. But that four to the Commonwealth, whatever is may or may not signify, would surely be more than balanced by the restoration of the distributions fresh in Dritain of sixty million Africant.

There is no period ample goodence of some of the creditable some and achivements of Bratish colonial policy. The Colonial Office abowers on the British Press material reflective credit on Britain, and it harrens to restours every scaptical inquires with resouth unplacement. What it noughly hidden from Bentife ayes are practices like those referred to on this passoblet, and the attieves and policies they disattrate. That in why I have written about them They are the other side of the prorty propuga that it usually displaced in the Press, so the ortho day luggarage and to Parliament

Al & South African, I am familiar with the moditions under which public policy has developed

will of many millions of Africans in Southern Africa, and with fix effects. For many years I have frankly criticised my own country at home in company with a monacity of liberal manded tehice South Africans. We have sharply trincised successive governments for their racial policies and we arill engaged in doing to. In this tick we ifn not ask for any maritonce from Britain. The Union of South Africa is a sovereiro state, completely undependent of Britain and of British control But we are secreted to ask that our efforts to reform South Africa should not be rendered more difficult by Beitain. That is just what is happening now, as it has been happening vanoticed ever since 1931, if not before. In Rhodesia and in Kenya particularty, but also to some extent in ather British colonies, policies and practice have grown up which uppleasantly resemble those that domonate South African society, and which are semetimes exted to us when we estencise our awa gaverament. Such policies have braught hatred and harm to my own country and, unless snow checked and reversed, they will bring haterd and harm to Beitain through her colouses

I have never researed criticism of South Africa by the British Press because I know that much of it can be juprified. But I da pametimes wonder at the rish cates by people who thenw stones while they are living in glass

It it importont to remember that the policies prevailing in South Africa have atways been challenged in South Africa by some South Africaes, however few in number.

Prevailing British policy was likuwise challenged in Migrain in the early part of the 19th century, at the time of the commares against alavery. A bond of courleds som bressersb ben seenge lenged the institution of alayery which was accepted by Church and State and supported by you he agenion. "The British andshivery movement," save Profeasor Coupland, "supplied the inspiration and incentive of a great popular tradition, movement owed much to the character of our leaders-Wilher. force, Sharp, Clarkson, Macaulay, Buston, and the rest-but they sould not have done what they did if a great body of opinion among the British people had not been resolutely and partistently bene on the destruction of an avil which Britis had once done so much to creare and sustain

The crutisde against slaveer was, however, only one aspect of a larger theree-the contact of white and black, the conflict hetween strong and weak. At the very time in the 19th conjucy when the batrle to vendicate house rights was being fought in

Britain, British mitalonariet, lifte Dr. John Phusp, were waging a picular strugger in Southern Aferco against the first unequal laws of the Cape Colony. These laws had kept the coloured people in a state of subjection skim in playery until political pressure secured the pressage of the famous Ordinance No 50 in 1828, abolishing all discremination based on race or colour. That was the begoining of the Cape bberal tead ton of equal rights for all civilized men. Twentyfive wente later Britain mer to it that this principle was embodied in the first Constitution of 1854 which precised representative govpropert to the Cape Colony and laid down rivilisation, not race or colout, so the basis of the fran-This tradition of racial equality in the eyes of the law took root, give up and malgueoed atself for a contacy. It suduenced the surlook of more than one or two penerations of South Africage. especially of those who, like myself were born nod grete up in the Cape. As a political factor it was afterwards weakened but was not ficulty executrown upplies pur own day it encountered proper tentame forces Even now at at dorrasest but not drad. because there are still South Alricans who draw pride from the past and courage for the future from the sid Cape liber-

al teadstone begun by the Betteab.

But when we watch the trend of events in British Central and East Africa to-day, we ark ourrelves where is now the bead of couragious men and weeked (8 Britale to attack the golf theory and the permitions practice of while supremacy? The policy of tacual discrimination involved in maintaining white supremary today to comparable le its degrading effects, on white and black alike, with the practice of slavery when it was so gallanely attached 150 years see.

Why of it that in these days we traitely ever bear open criticism function receipted of Berush actornal pulsey? It has become easy to divert public attention from fundataental political procepby to the bewildering array of economic and social derails. Yet le in false promplet, and the despreed pattern of life they incorably produce, that must be accuded.

There is one direct way for Englishmen to teatt to rescue black Africans from white sunnemacy It is also the way to restore faith in British and in the value of the Commonwealth That way is so reastern the clear prigcopie, and to adopt everywhere under Br tab rule the firm policy of equal rights for all ownered toch and women regardlem of their race or colour

(Conc udrd.)

#### AFRICAN VIEWPOINT

#### SANDS WASHING AWAY

By JORDAN K, NGUBANE

THE Liberal Party of South Africa is very much in the news at the moment. It would appear that this interest is genuine on both sides of the colour line. On the white side. Press reports tall us that Liberal Party, meetings are surprisingly well-attended. Surprising hecause a community fed on white superiority should have lought sky of a political party which, on matter bow falteringly, ed. socated racie) equality of some sort. De the poo-white side. touches to searley set doubt 1 favourable and alberwise, is sufficient indication of pogwhite interest in the Party,

As events move on, the Liberal Party begins to clear for mind of the unitial confution in which it storted, And we are slowly coming face to face with a Liberal Party which might be in denger of gravitating to the direction of being some sort of bell-way bours between equitie d and the ra-African National Congress Con- African reactions will most

sciously or uncontribusty the danger grows every day of principle being merlaced to expediency under the mistaken edea that the Porty will win more support by trying to play the United Party's old gome of trying to be a derling to most

Apartheid and racial equality are fundamentally preconcilable. The white aparthuider will have no time for a wishy-weshy Party which says aparthand is good and bad at one and the same time. Nor will the African pay any attention to it either. The white apartheider will want the crude but real white domination and will go to the shop which salks the genuine stuff, fresh from the manufacturer, The Africas will go his way and see calvation for himself in the complete overthrow of white domication. la fact, when you get a movement like the Liberal Party coming up to be a shake bridge cial equality demanded by the between Black and White,

littaly be; "There cames the white feeder-post!" The African d aliber fender-goste, whether they are black or whitefor oue reason : they lead the way to the slaughter-house To ask the African to come to terms with aperibeld or the residential acgregation of the Margaret Ballingers or a given standard of so-called "civilisetion" of the Alan Palous, is to sell bem to go into the political Plaughter-bouse, the very place ont of which the African Netroop! Coogram is tableg bim !

If it is a question of charce, the African will naturally go the way of the African National Congress. But if he goes that way, after baring bres in ghiened away by the night of the white leader-goat, what will happen is that he will work no longer for marted malroabood but for African domination. In all my political life, I have always inputed that I bale the Black tyrest at much at I do hu White counterpart, Both are avils with which it is imnomible to come to terms.

The white tyraut is strong today. He crushes the African underfoot and bas thrown morelity and humon decreey to the winds. Self preservation is his guiding philosophy. When the Ainces tyrant is is power, he will make every whiteman pay for all the crimes of the white tyrants. That is of the very essence of tyranuy. have seen it happen in eiber parts of the world.

And I am afraid the Elberal -Party is starting with the wrong fact lorward if from the word go it shakes African confidence in ils mai intentions and allows the impression to be established to the non-white mind that it merely weats equality so as to persuade the African that certain forms of segregation are for als own good.

Mr. C. W M. Gell bas been writing a series of articles for the Torum' traine to areve the case for principles being more important them anything else for the Liberal Party I do not agree with very drapy of his propositions But I think there a bee seestoomers baues a looch of realistic statesmanship in his invistence on seeing the Liberal Party a principled orgunitation. The African National Congress is nighting for principles. That is why it, rerejects the idea of having unything to do with African perliamentary representation in its persent token form You cannot reject to evil in principle and then turn round and come to terms with it.

The Liberal Party's only home of inducacing erests on the African side is to adhere to principles, area if it meen losing a few more white supporters surfured in the tradition of race-batred. I should be very much surprised if the 1/beml Party woo much support from the present generation of white voters. Its real converts are in the raphs of white Youth-if it whale to remain a whiteman's Party. If it wants to remoin that, I do not think anybody woold quarrel with it. It would then be free to make its own reservations on who shall be the citizens and who shall not

But if it is to be a political bottle for South Africant of all shades of colour, I am afraid, it manos do very well if it come with the thinly diagnized white specially complex.

If we accept the premise that God created Man in Ham own image, or perhaps regard Man as an end in himself we then proceed to accept the homes personality as micred. Once that to established, there is po room for quibbling about on the vital stens of racial equality. Equality is established the moment you accept the bound personality as uncred-no matter what colour it has assumed.

The question which comes to the less then and on which them is a lot of woolly thinking is one of surregenation and all the rubbish that is awailly mid when this ducation is discussed But If God created Man in His own image, then the human personality is the same whether Man is Black or White or Caloured. The human personality does not lose saything by the pigmentation of the body to which it is encased. If a whole girl thinks she will be hance with a bisch boy for a knoband. il an African boy finds in an ladisa gul all the virtues he meks in womenhood, why; los them marry of course). It ja not their colour that matters. It as the human personality in them which is sacred.

And, if God created Black, White and Brown rices, Sa did not thereby my they should not interbreed, Mind von. geography, diet, the sen's rage and the made of life have quite a lot to do with pigmentation. But the bomes personality undergote no mutation bacame of its historical timing on geographical location. Men and women loved and hamd encient Somerie as they do today. There is virtue and

[ Continued on page 384)

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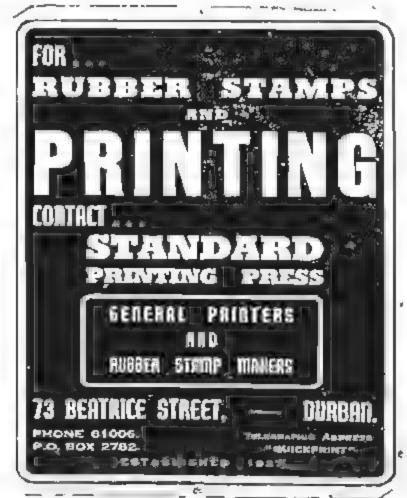
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### INDIA LETTER

From Our Own Correspondent

Bornbay, May 30.

THE Five Year Plan, put soto operation formally on April to 1951, has progressed extisfactority during the lest two years. It has laid a ficts foundation for Juture intention development of the agriculture no well as the industrial resources of the country. For the and time in the history of Tedia. locomptives, sailway coaches and wagons, artificial fertilisers, telephone composents, various types of muchina tools and meny other things for which ladia had to depend on loteign countries were produced in the country during this period, lodustrial output went up by 15 to so per cent, Increase was also recorded in commercial trope and foodgrauss.

In the first two years , a such of Rt. 5850 millions was speak on the development projects both by the Centre and the State Governments, This amount represents less than one-third of the total outlay estimated for the execution of the entire Plan

In the undustrial field some of the important State under takings went into production during the period, such as Sinder Fortiliter Pactory, Chitranjan Locomotive Works, the Triephone lodustries, the Rara Earths Factory, Machine Tools Prototype and Amberonth Detence Factories. During this period 58 locomotives, 8000 railway wagoes and 643 railway passenger coaches were manufactured to India. 77,000 toes of additional shipping was ablanced and six ships were built at Visugepottem Shipyard. Mo miles of National Highways bud strateger roads and 17 new lerge bridgen wern mustructed. 1050 miles of existing roads were Improved.

In the private sector, production increases were recorded specially in cameet, beavy Chemicals, textiles, from and tical, paper and paper beards, et wing machines, bicycles, rayon and jute goods and engiatering industries, Against this, placeltrom, dessel engineer and mathine took production received & tel-back due to tlack damand and sloop in the market.

Agricultural production, during the first two years of the Pine, has shown substantial increases in foodgrafer, jute, cotton and augur cape, In tugurd to loodgrams, precise data from the State Governments are bot yet available but a tentative mitmate made by the Central

Food Measury indicates that dutior 1951-52, bader Graw More Food account the socreate to feedgrains production was of the order of Will land toos Dendes, an increase of about 2.7 lakb tour in also estimuted as a result of major strigetion schemes, which increased the area receiving terigation during 1951-52 by 8 lakb acres,

to 1952 53, an increase of about 6 million acres (about 54 per cent, of the total acconge) in the area under Khneil grain crops is reported and though production data are last yet available, it is believed that compared with 1951-50, there bas been un appreciable in-

In the case of jute and cotton the production rote from 3.3 to to 4.7 million and from 1.9 to 3 3 million bules respectively.

The total expenditure on agricultural development in the States was Rt. 206 millions to 1951 52 40d Rz. 220 millions in 1959 53 It in antimated that an a return of schemer executed during 1951-52, nearly a caillion scree will be brought under corllien Sc.5 francya portagerst programmed for his years. Information regarding the progress of these schemes during 1952-53 is not yet available.

Large musti purpose projecta are proceeding satisfactorily, As against a pisoned ontlay of Re. Re. 2060 million during the first two years, the actual scrount spent on there projects came to Rr. 1900 millions.

In terms of banebur, although the full quantum will be achiev. at only on completion of the works, the results show that targets aced for the year 1959-53 bave benn tubatnotially attasmed.

Below is a brist description of the progress made during 1951-51 on the multi-purpose Droitele:

Bhakea-Naugal Project: The projeer consists of (1) the Bhates. Dam across the Sutijej, (2) Nan gal Dam, 3 miles lower down, (1) Nangat power channel, (4) two power houses on the Nangal canal, (s) treasonment lines and (5) shakra casel

At Bhuken dam fite, the two to feet diameter diversion tuonels are to an advanced stage of completion, Wark in the river bed should start winter after the flow of Setler

The Nangal Dam has been completed except for the installation of gates which will be in-position within a year. The first power bouse and a large part of the transmission lists will be commissioned by the middle of 1954r Work on Bhekra capale composing 518 miles of main and branch canale and 2000 miles of distributory cenals is also proceeding according to schedule. The total sum spent on this project up to the end of March 1953 is Re. 550 million.

The Harrie Burrage at the confluence of the rivers Sutley and Bear has been completed except for the (astallation of

Damadar Vailey Project: The contraction of the Bolato thermal station with three 50000 Inlowatts electric generaring sale is nearing complation, The construction of the Tilaiya Dam has been completed. The total speak on this project so far in Re. 460 million,

Hirakud Project: After the completion of all preliminary works, work on the easthen and the concrete dam is well moder way. More than half of the work of excavation of the causi system has been completed. The total total on this project spins es Re. 240 million, Besiden these central projects, multipurpose projects undertaken by various States and progressing

Over 70 per cent, al the proposed developmental outlay of Re. 20600 millions remains to be incurred to the remaining three years. A substablish spendate of nearly Re, Son militons over the 1953-53 level has been budgeted for in the current year, but the tempo of expenditure will have te be stepped up further in 1954-55 and 1955-56. Of the remaining expenditure of Re. 74840 millions, Rs. 6000 molitoes would be available from the Central and States revenue Rs, 2750 millions well be averlable from debeit desecting against import surplutes beanced from the sterling halauces lying with the Beitub Goveroment. Still there mill be a gap of Rr. 6690 millions which, the Government is confident, can be nod will be bridged through the external aid and/ir dem sources of te-YEDUR.

The Government of India have encounced a scheme for payment of compression to displaced persons barting claums relating to immovable properly left in West Pakutan, Pinn) decision on the scheme will be aken after the copciution of

has been diverted through the the Nebru-Unbomed Ali mostion and Indo-Pahiston discussions.

> The Covernment of India corresponds that bedrash avad should be confined to the utilise. trop of syaques property in India as well as any amount realised from Pakistan on account at the difference between the values of evacues properties in the two countries.

The compensation scheme expects to cover s.15,000 classes ants whose claims aggregate to value Ra. 4250 millions for the buildings and lands left by them to the urban areas and Rt. 600 millians in rural areas in West Pakestan

An against this, the value of evacues properties left to India which will constitute direct compensation to these classians is estimated at Rs. 900 millean, Besides, the Government have a cash balance of Rs. So millions at replication. This amount of nearly Rr. 1000 millions, together with any sem that the Government of India may be able to get from Pak stan to make the differences in the values of the properties will, under the scheme, be dirterbuted againg the displaced persons as compensation on a pro-rate basis. The pro-rate compression will work out to 20 per cent or less.

It was also appopuled lbst the Government's responsibility for jehnbilitution wauld cog. tinue in respect of persons not covered by the scheme,

Pandit Nehre, who has left for London to attend the corocation of Queen Chrabeth, will have preliminary talks with the Prime Minister of Pakistan, Mr. Mahamed Ali, "on Kashmir, the werking of the Prime Menisters' agreement on minors ties, the evacues property payment question and other issues baving a hearing on lado-Pakistan relations," secording to a joint press note insued by the Governments of India and Pakistan.

As owing to their other preoccupations delailed discussions will not be possible, the two Prime Ministere will meet aguip at the earliest possible occasion after their return to their rea pective countries and will carry on their discussions for the surpore of striving at a saitle. ment of all fode. Pakistan differ-

Mennwhile, the Governmente of ledia and Pakislas bave issued a directive to those of these Ministries concerned to take up immediately the outstanding struct between the Iwo countries with their appoints BURD DETE

They are directed to make every effort, in the light of improved atmosphera and outlook that happily prevails up both sides, and the estment detire of the two Prime Ministers to reach on early, friendly and lasting colution of these differences, so that the two countries may live together as good neighbours and co-operate with such other to all matters of common interest.

la arder that the two Prime Ministers may be kept fully informed of the progress made in these discussions, it was also decided to est up & Steerlog Committee compered of two officials nominated by cach Government,

Thu committe will receive regular reports of the progress add to mande a settlement of the firm bas esutei garbustelan mest from time to time to consider them and to devise wave and means by which any Issue temaining ousettled or pendiog for any length of time or any dimpreement that may arise may be resolved to the mutual entislation of the two Gavernmeate.

The first meeting of the Steering Committee will be held in Karachi soon after the return of the Panistan Prime Minister. from the Commonwealth Prime Ministers' Conference sa London.

The Cooleal Government bave decided to merge Ballari Taluba with Mysore State as song as Andhia State was formed on October 1. The Central Gayernment have taken this declaren on the basis of the recommendet.op of Justice Labsbur Shankar Misre, Chief Justice of Hyderebad, who inquired rate the various factors regarding the future of Bellere Taluka,

The three Talukas of Adoni, Alur and Raydorg of Ballari Dillinet, covering as seen of 2061 tq, milas with a population of 4,69,813, would be macced in Audhra Sinte and the remaining seven talubas namely Ballari, Struguppa, Hospet, Sau. dur, Gadagalli, Harponhadi and Rudalgi, coverior so area of 3820 sq. miles with a population of 7,73,912, would be merged in Mysora State.

The Government of India have decided to appoint a bighpowered commission to consider the re-organisation of States after the formation of Audhra State. The committee is likely to be appropried before the end of the year and will consut of leading personalities not actreely connected with politics,

In making recommendations andianing room anthings States and fixing the boundaries. of various States, the commistion would take into considera-

tion not only cultural and linguistic conttere, but also other Important factors such as the preservation of the unity of ludia, national security and defence, administrative advadtages, Suascial considerations and the economic progress of each State as well the whole nation.

aibal la noilleog book adT has improved couriderably and it will not be long when India

bacomes self-sufficient. The Goveroment of India are not anzione to purchese foreign rice this year except on her own terrot. This optimism is the terult of increased production of rice in this country during 1951-53. It is officially stated that out of a total of four million toos increase of foodgrain production over the previous year, nearly 2.7 million toon is rice, which had been extremely to about appply for nearly a decade.

#### SANDS WASHING AWAY

( Continued from page 380 )

in Rogland.

And if God or Nature did not want the Blacks and the Whites to inter-marry, if and when they do, why do they produce children like the "pure" colours? . Where Nature or God frowns on intermetriage, the offspring in storile. The horse and the dockey produce the sterile mule, A white man and an Airscan produce the Coloured. The Coloured will produce children if he marries any other hames race, including Coloureds like him. Which proves one thrule: That the reelly important thing in all this is the homen parsonality, which is racred above every barrier of race or colour

if Liberalism will not become the Last-wing of the United Party, it better search itself ugato ever the same of reservatrons on who shall be the citi-Sens of South Africa. Citizenthip for, every South African must be the goal." How shall we go about getting to this goal is semosthing we can sit down and discuss. I should like to see the Liberal Party even lace very squarely like convinced democrate or Christians-whichever is the casethe same of micregonation. H to the final rechoning we cannot live happily as distinctive races, without one group scaling to dominate the other races, wa might even have to coorder mixed marriages in the fotore. What'is wrong with that as a splution-when every other means has failed?

Fortunately, for the moment we are not called upon to crack our heads on whether Black should marry White. If it were an imus, I would not bentete to say Yes; But, as I have said, it is not the insue at stake. Just now we "are" concerned with regard for the human personality. We are concerned

vice to China, to Zululand and with giving it its due to a mixed society. If Liberalism has to be an effective bridge between Black and White, it should respect the burner personality regardless of colour, When it does that, it will begin to realize that you do not win your neighbour's coobdeace by trying to bully him into accepting you as some sort of a superior, If you want his friendsolp, accept hem as your Javps

If the Liberal Party really wegts to unite Black and While, it should accept us as equals, Reservations and equivocations waste our time. We are on the ; march, in the direction of our choice and one day we shall be impalient with those who wester our brac.

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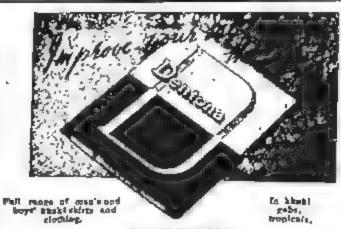
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#### ધરમ કરતાં ધાઢ

(4રીબા) ઉપાધ્યાય 'રેલ્ક્ટવન'માંથી)

ગાં પીજની અજયેર યાત્રા વખત ર્તું એક સ્મરણ વાદ આવે છે. ખાપુના એક જીના મિજળા ને તેમને એક સાજે પાતાને મેર જમયાનું આમત્રણ આપ્યું. કેટલાક જુવાનેર એ ગૃહસ્થથી નારાજ હતા. આપૂની એ યાત્રા માં સ્વયંસેવકાની એ દુક્કી लार्ध्यार इसी हली तेना आभेवा ના અને કેટલાક સ્વયસેવઠાએ ખાપુને પેલા ભાઇને ત્યાં ભાજન માટે ન જવા દેવાના નિશ્વય કર્યો. પુ. ઢકકરખાપા આ વાત્રા માં બાપ્રજીની સાથે જ ઉત્તપી હતા. હું પણ ત્યાં જ હતા. મતિનિધિએ(એ દવવ સેવકાના અમને કરી દીધુ કે અમે બાપ્ ને નહીં જવા દઈએ. છાયુની માહિય આડા સુધે જઇશું. અમે તા અભરાયા. છેવટે એમ નક્કી 🕆 થયું કે સ્વય સેવકાનું એક પ્રતિ-નિધિ મંડળ સવારે બાપને મળે અને તેલાઇ સાર્ધિએ પ્રને જે भिषादे। देश्य ते णापुने लखाने. એમને સાલહ્યા પછી ભાગને તેમને ત્યાં જતું યેડવ્ય લાગે તેલ ભલે જાય સ્વયાસેવકા તે. એમ માનતા હતા કે, લાપ્ મત્ધારામાં ન રહેવા નોઇએ. આડલ નાડી ચવત્થી અમે

ર,તના બે અહી વાગ્યા હશે. એ **લખેતું ઘણી વાર જાગી** ભાઉ છું. તે દિવસે **પણ ના**ગ્યા તૈક બહુના એક્સમાં દીવાનેક પ્રકાસ જવાયા. મે સ્વાબાવિક ઉત્સકતાથી અંદર હેર્દકર્ય કહેં તો ખાસુ એકા બેઠા કાંઇક &<!!. મને નવાઇ હાગી, મારા મેં(માંથી નીકળી ગયું, "બાપુ, આ ટ્રો<sup>† મ</sup>ે આપુ ने पुरंतुं, "तमे पशु लगे। हा की है भी शहेब है है ...

નિસંતના જાણ લીધા.

આરે કેઇ કહેવાનું નહેલું. પણ ખાયુએ યુષ્યું કે તરત भने रवय सेवहावाणी वात बाह આવી. મારા મનમાં એક તમારી સાથે જ વાત કરવી આખ પણ બુલાવામા પટે છે."

ભાગુ આગળ **ભપી** કેરિયાદા કરી કરિયાદ કરી નથી ખીજા હેમ ન સુકું? સ્વયાસેનદેહ પૈતાના રાષમાં થયી વાતે વધારીને કહેશે. હું તે કામ સારી રીતે મનાની દઇશ. એટલે મેં આગળ પાછળના કંઈ પણ વિચાર કર્યા વિના કહ્યું, "હાછ, કે'ઇક વાલ કરવી છે."

મા<u>પ્રજે કલમ નીચે મુકી</u> રીધી અને કહ્યું, બાલેલ, શું કહેતું 91"

સ્વયાં-સેવકે.એ પૈસા ભાઇની વિક્રહ જે કંઇ અમને કહ્યું હતું તે બધું મેં ડુંકમાં લાયુને કહ્યું. બાપુ ગ'લીર થઇ ગયા, તેમણે મુક્યું, <sup>ઘ</sup>તમે કેઇ **ન**ેશ્વે છેકે <sup>1</sup> મ "હાજી બાધુ, મેં પણ માલી

જ વાતા સાંભળી છે." "તા હું કાલે લમને વ્યેમના સાચે રૂબરૂ વાતા કરાવીશ."

મને કરી સુત્ર ન પડી, મે કહી હીધુ, "સાર્" હવે હું મન મા ગભરાયા કે આ તે. સસ્ક્રેલી માં ભાષા? ધરમ કરતા ધાડ **અ**લવે તે આનું નામ !

ખીજે દિવસે પૈક્ષા મિત્ર વ્યા-લ્યા, બાપુએ મને બાહ્મ.બ્યાે. પછી બાપુએ હેમને કહ્યું કે હરિલાઉએ તમારે વિવે અને આટલી અડેલી વાલ કહી છે. તમારે શું કહેલું છે 🧗

તૈમણે એ બધી વાતોનો ઇનકાર કરી। અને મારા પર નારાજ થઇ ગયા. મને કશું, "તમને મારા પર શક હતા તેન તમે મને કેમ ન ગુછકાં દે મારી સાથે વાલ કથી વિના ખાયુને જઈને આ ગાંધી વાતો કહી એ યાગ્ય કહેવાય ૧ સત્યાત્રહીના ∹આ ધમં છે ? "

હું હજવાયો. મે' Łij, "તમારી વાત સાચી છે. મારે વિચાર ત્રાખદી ગયા કે હું જ હતી. મારા લશ્ક્યી . આપુને આમ કહીને એમણે પેલાની

ब्रेडिओ ले श्रीतालनड परिस्थित અને ક્રાયરા ઉભા કર્યો હતા તેના ઉકેલ કરવ: માટે મે **ગાપુને બધું કહ્યું હતું.** એમા મારા તમારે વિષે ખરાબ છેત નહાતા. મારા ફેતુ તેા એક **મધકર પરિરિષ્ટતિ ઉભી ઘતી** અટકાવવાના હતા. છતાં આ 🗝 દેત્વ થયે! તે સાટે 😤 માપી સાશું છું.

પછી ગાપુએ એમને કહ્યું, "દીક, તો આ વિષે પહેલાં તમે અને હસ્લાઉ વાત કરી હૈા. પછી મને મળજો."

અમારી વાલચીલના જે હેવાલ અમે બાપુને આપ્યેા તે પરથી વ્લકુએ પૈલા મિત્રની વિરુદ્ધ સુકાદા ન આપ્યા, તેમણે મને કહ્યું, "જ્યાં સુધી એ અધી ફરિયાદા રુ.ચી સાળિત ન થાય ત્યાં સુધી તેં। આરે એમને નિરોધ જ માનવા પડશે, અને હું એમને નિદેશ માનતા દાઉ હા મુપી <sup>એ</sup>મને હ્યા જવાની મારી ક્રમળ છે. એમન ક્રફ તેા હું भारता धर्मा सुर्धाः

પછી રાતના મને બાલાવીને કહેવા લાગ્યા, <sup>મ</sup>ાનું એ હરિલાઉ, આ ગાબતમાં પુરી તપાસ કરી ને તમે તમારા અભિપ્રાથ વાધા. આ રીતે કોઇ સમજવા વિચાધો વિના કેાઇને વિષે કાંઇ કહેવું એ બરાબર નથી. ચેનાથી કાં તેા જે બ્યક્તિને વિધે કહ્યું છે. ય તેને ચલ્યાય થાય છે, અથવા ટાે⊎ પુરાવા ન હેત્વાને લીધે આપણે સાચા હેાવા છતાં નુકા દેખાઇએ છીએ, વળી આવી વાતેર બૂડી પક્ષ હેત્મ છે. રજનું મજ પણ કરી દે છે. એવે વખતે એક વાર તાે આપછી की पात अबी. ते क दिवसे તેમના પર એક માણસનો કામળ આ-ચા હતા. તેણે પાતા ना पत्र साथे एए क्रीने केर्स ઇટાલિયનના પત્ર માકદયા હતા. તેમાં લખ્યું હતું કે હીંદ્વરતાનમાં એ અલ્મારોક 🕽 : એક અલ્વરના મહારાજા અને ખીનો ગાંધી, સાથેના પત્રમાં લખ્યું' હતું—માંધીજી, આપ છેા તા પાકા મદમારુ, પણ મેપ્ટા સત્યવાદી અને સત્યપ્રિય છેા. એટલે મને ખાતરી છે કે આપ ને વિષે સાદ્યેના પત્રમાં જે સાચી માત લખી છે, તેની આપ क्ष ३६४ ५२थे।.

આ વાચીને હું તેા સઠક થઈ ગયા. માધુછ પર જાવા લયકર અને આટલાે સીધા આક્ષેપ ! આવા માછશે પછ દુનિયામાં હાેર્કશકે ?

મને થબી ગયેલે. અને સુરોા ઘન ગયેલાં નેઇને બાયુએ કહ્યું, ''એએ એમ ને એમ નથી લખ્ય'. નજરે નોયેલી વાત પરથી લખ્યુ છે. તું ખાનરો 🔭

હવે તા હું મુદ્દ ખની ગયેત. પંચાસ, આપ શુ કહેા છેા? માતુ ? આપી દુનિયામાં કાઇ એ પાનીનર્ગશકે. આ તાે કાઇ રાક્ષસ લાગે છે."

<sup>ા</sup>ના. એમ નથી. વિલ્હયનમા મારી વિક્રેદ્ધ જે પ્રચાર કરવામા આવ્યા છે, તેના આ નમુત્રા છે. તું ગાળમેલ્ટ પરિવર માટે विकायत अथे। त्यारे ते व भत ના વાઈસરાય વિલીંગને, ખાસ અર્થી વન્તા છેક રાજા સધી પક્રાંથાડી હતી. અને લે.ટાએ મુગ ખરાગ પ્રચાર કરો! હતા. <sup>⊇રે</sup> પાછળ ≟મેમની ઇચ્છા એવી હતી કે લોકો પર મારી અસર ન પડે. જેને ક્ષેરકા મહાત્મા માને છે તે ગાંધી તા આવા ખદમાશ માસ્ક્રસ છે એવું તેએ, ઈંગ્લડના લે.કા અને રાજાના

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દિવસાલીમાં, દુર્ગાંચાત્રીમાં, ત્વાદના પાંદે, દુરાખ્યાન, શી. રાગીચાની ક્યા, રામ ચાલીમાં, શુની ચાલામાં, આ કેટલેટ રેતેલ્ટ-વરેઠના કોંગ્રેસ વ ચેનો

હનુમાન ચહેરીસા, હુલલીરાલ મેં કનીયની સાખીના, અનાંત ચોદ્ધા. હનુમાન જરાતિય, અરાં કંત્રહ, પરસ્ય ન મે સુન્દેવની ધાર્યના, દાન ગેદપીની વાલક તથા લાગુલીલા, નારાયણ દલવ, મંત્રાપટા યુન્યા છે ત્રોક હવા અથે છે છે, યુદ્ધાંદીન, ત્રીદાલ લેખ્યા અને હાથ એક યુન્ય સન્દરાની કિલ્લ સાથે લીગફ લાગવતના લાક, લાગ રામાન સ્તેરો, લે. વિ શુ સહસ્ત નામાવતી, ની મિલ સહસ્ત નામાનશે. ભાનંદને અનેતા, મારાયાંદળની ગરખીએ, હન્દલીશા -લાવે, હળને લેહાર, સુક્તવલી અને સ્થળાયતી દર્વકુતા

Sing the

વિશ્વનાની કથા સવનનસભાવની હયા, બદુર્ધ ભરાવી, નૈદાદ મુખ્યાસીનુદદેશના કેન્સિશ એક શીહીંથ અને છ જેના પી કંડ્રો ફ્રિપોશ -પ્રજાતને હેટર સહેદર (યુગ વ્યવસાય પ્રજાફ) હૃદ " દેશર વિદેશ માત્રના કર્યા વિદેશ સ્થાપન કર્યા છે. " શ્રીદ્રા વિદેશ સમયાની દ્ર વ્યવસાય ઉદ્યત્વી ૮૦૫ પાના શ્રમ્ય ૧૧

એ સીવાર બંધ્યાં ખેતેક ભાવતા વાચવતા ધુસ્તામે. ⇒કીવાલી અધીક, કીવાલા માર્કે–માર્મીક પુસ્તામાં વેગીકે સ્ટાહમાં કહે છે માટે આપને હોઇલો વસ્તુએ(નો લોક્ટ એક્સારી) તેને લાલના ભાવ લખી જણાવીકો

એક વખત પધારી ભગવા એરસર સ્વાપી ખાત્રી કરેડ વી. પો. [C.O.D.] થી મંગાવનારને સ્ક્રી વ વધુ ભરવી પહેલે.



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જર્યી, માત્ર, શારી, કુલાંડ, અક્ષમાત, ધીડાવાસ, વિશેરના મુધ્યા- માધ્ય કલરાની માધીએ ક્ષેત્રો, \* , \* . .

ઇન્ક્રપારેક્ટ, પરસ્તાન ટેક્ક, હિસાંબના ધાયતા હખાયના દેવન્યુ કહીવાંન્સ સ્ટિફિટિક કે ગેપારના લાયસેન્સા પાંચપારે તેમના ઇન્ફિટેશન ને હમત આલતામાં કર્ષ પક્ષ છે લીધા વિના અમે મફત સતાહ આપણ ક્રમેને.

नेतानत स्थाप्तमण्ड वार्थत् व्यक्तिशास्त्रकात क्षेत्रः क्रीत्रः तीवा, वार्वशासकः, र्वनाष्ट्रस्य रोपता सामाज्ञाना प्रतिनिधः

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### ખાટી રીત

क्षेत्रमा भाषे भाषेनी अवस्ति । अवस्ति अवस्ति - અલ્લા ગાદીકા ભંડમા મીતા ઉપભાગી રહી છે. ત્રેઇ પેલ muners entire come & mouse चीते प्रभा क्रीया जासप्रवर्तनते हो। નાન આપી શક્યા અમે તેને રેમચનીય મશીએ અગ્રે તેમાં જોડાંગેલા Dirfl દયા ખાદાએ છીએ. કારણ તેએ આદીકન સાંદાની જરાએ સેવા નથી કરી રહા પરંત તેમાના સદતર નાશના ખાર્ગ ચેરછ રવા છે. હીંદન. पार प्रधान थी. नेदर, रे लेपना इरता व्याहीक्रमाना वधारे सु€६ भीत्र भाग्येच भीत्व देश हरी, तेमके मा-हो हमेल में बाता ने प्रष्ट प्लेप सिंख **क**रवाने प्रेस पथ्न फकारनी दींधा નહિ કરવા સાત્રે મંબાર ચેતનણી માપેલી છે. ન્યા વસ્તુ જેમના ગેર માર્ગે દેહવાયેલા માજ માઉ ત્રાસવાદીઓને કહાલી શકે તેમ્પોએ માત્ર પાતાનાન મેલોની કહિ પરંતુ કુનીયાની હતી ने पाटे व्यते भानवन्यतनी पर्म સેવા કોરેલી અપાવ.

भाग भागि प्रवृत्ति सण्यामा सण्यत सण्डेममा वण्डाडी अवदा साथे हिनीयाची दश्यित नेमल व्यक्तिस सरकार तदस्यी तेनी विद्वायी सेदामा आदी रहेलां भगवाने अभे हास्युक्तर प्रश्न वण्याप्ती सकता नयी. टीसाने हिनीयामा सती याप्ती नयी साध्या हुनीयामें साती स्थापी नयी साध्या हुनीयामें ते सातीयी हुरने हुए क्षप्त ब्यक्त दर्श्वा के. व्यक्त वस्तुने विशे साध्या मुत्यदिकानी अविशे क्षय के जो

કેનીવાની સરકાર તેમજ દક્ષિણ આદીકાની સરકાર જે એમ બાનતી દ્રેષ કે દયન અને વધુ દયનથી તે સાતી કથાવી શકરી તે તેઓ લંબાદ વૃત કરે છે. દક્ષિણ આદીકામાં સમસમ પ્રયુખ ખીન-ગારા તેતાઓતી દ્રીસમાજ્યર પ્રતિભધ ધૂર્યા ખીન-ગારા એાની દાજપંચ સંસ્થાએ!તે લખી દેવામાં આવી છે તેમ કેનીવામાં પણ કેનીયા આદીકન મુત્રીયન, જે કિનીવાના તેટીયાની સુખ્ય દાજપંચ સરયા છે. તેને ગેરકાયદે દરાયવામાં આવી છે.

ખોતિશ સાકારે લેક્ટન-૯-જનરસ સર -માર્જ પ્લર્શનને કેતીયો મેક્સેસા સ. જેમાં કેતીયામાંથી માર્ચ પાઉની આ કાડી નાખવાની ધાતાની શક્તિ ની ભાગ મારી રહ્યા છે. તેમણે માર્ચ માર્ચ સિરાય ભીજી દરેક દરેક આક્રમાં પ્રતિ શુનેમાન પાક્યો છે

ઉત્તાપાના લેક્કેન્ને તેમણે કેનીયામાં પાતે भराक्ष्मे। करवाना थे देवी आधा આપેલી છે. અમાર્ક મહત્વ 🥹 🕽 मेर्2न-८ व्यवस्य परिस्थितिने वधारे ઉપ કરવાના છે. ગ્લાસ્ટ્રેસ્ટર માઉ માઉ બાસવાદાધારા નહિ પરંતુ હૈની પાછળ રહેલી જાવનાના તાશ કરવા ની છે. એ સાવનાના નાશ ઘરાવી પગલાંથી નહિ પરંત કહાપણભરેલી મુત્સરિગીરીયોજ થઇ શકરો. 🔄 વસ્તુ ध-अर्थ कश्च तेथ नथी है काणा આદીદા ખંતમાં આદીદનેત્વે પશ્ચા લાભા વખત સુધી સાઢીવાદ અને સરધાતવાદની ગેતખંડી એડીએ તીએ ક્ચકાયેલા રાખવામાં આવેલા છે. अने तेथा आन्त्र इव तेथे। यादी યા પર્યી આસાં આપનાસ સાધ્યશદ તા સામ થઇ પાયા છે. આદીકના भा ६वे पशील जापधी भारमलकृती મ્લાવના લાગી છે અને કાઢીના અને સંપ્રધાનવાદના દિવસા ભરાઇ ગના છે આદીકરા અને કાયળ કચ્ચાયેલ લેક્ટા હવે હવાલ સ્પિતિમાં પ્રક્ર रहेवा तप्रधार नथी. स्वेम्काओ लंती ब्रीमा इस्टीकाचे ६वे सर्वतय पाता ના પદને સાછનામું આપી દઇ રોતાના माजिता, लेमी ६वे भाषिके रता નથી, હેમ્મેરની કાર્ય સમાન ભાગોદારી મી કામ કરવાનું દિવકારી લેવું જોઈએ. હવે એ વખત આવેલા છે કે અવારે ભથી રહેલી આગમાં તેલ લેમ્પનું નહિ ભેઈએ પરંત તેને છત્રાદવાના પંચમાં લવાવા ભેઇએ. એ વસ્તુ હોં! મુજબ યો નહિ બનો શકે પરેશ શાંતનાથી થઇ શક્યો. આદુ!કાના કમનતારી काले धमाम हाः भीरतक्ष्मिताः द्वाप માં આવી પોલી છે. માથે માથત નિવારસ થાઉ પાઉ સાત્રે માઉ માઉ भारत करा प्रवाली महत्र भरवाधील લઈ શકી.

### નાંધ

ર્ચીક આવ્યસ્ભાઇ ટીક માવના

ડેપટાઉનના ચી. ખાળકબાઇ ડી. ચાવા મથા મામલવારે ખેરીટકાનમાં વર્ષ મેટરકાર રસ્તે કરત શંત્રન જવા ઉપડી મથા છે. જ્યાંથી પેટાં એક્કીનાએક વર્ષ તેઓ દેપતા કેન જરે. કરણનામાં તેમના માનમાં અના રવીવારે સુરત હોંદુ એક્કોસીએશનના દેશમાં ખેડ્ય મંડ્ય તરાથી સાકાન્તેન પેલાવંત થયા હતેર જેમા ઘણી ખેતાએ પહુ હાજરી આપી હતી. ભાષરબાઇના પ્રમાલ સ્વલાય અને વ્યક્રેર સેવાએની

તારીક કરતારાં આવેલા થયાં હતાં. થી. આખરઆકલે ઘટતા શબ્દોમા આભાર માન્યો હતો.

ગયા શેમવારની રાતે ભાગમાં ના માનમાં પટેલ્સ વેડ્ટરીયન ટીરમ માં ખાસાનો જલ્લો થયા હતા જેમ દરેક વર્ષના સુજરાતી હીંદુ ભાષ્યો તથા ભકેનાએ સહી સ ખ્યામાં હાજરી આપી હતા ભકેનાએ સહી સ ખ્યામાં હાજરી અને તેમના સ્વામાં માં માં માં માં સર્યા કરનારાં અને તેમના સામાંમાં સર્યાતા ક્ષ્મેશનામાં સામાં સામાં સામાં સર્યાતા ક્ષ્મેશનામાં સર્યાતા ક્ષ્મેશનામાં સર્યાતા સ્વામાં હતાં, આ મેળાવડા ડેટલાક ઉત્સાના કુવાનાએ મહેનત લઇ ગાડભાર

#### **હિ** માલવતી દાય સર કરનાર

હિંમાલવની ટ્રાય સર કરનાર શાપી દેવમાં ગતી સંદર સિવિતે માટે તેવાલ ता राजपर अभिनंदनने। सरिवा પાદવતાં હીંદ સદદકર વતી બીબાના આતારે જવાવ્યું હતું કે ટેન્સીંગે **।रेश अवरेस्टनः विकथनी नेपालनी** ખરાલીમાં ઢીંદ સાત્રેલ થાય છે. ખીઈસ સ્લાહસિકોને સંદેશી વેલાશતા તેમએ જયાવ્યું હતું કે અન્ય કેવાની એમ આ ફેત્રમાં પથ ક્રદરત અને માતવ જીરસા વચ્ચેની ગુંભેટમા પાણસનો લુહિ અંતે પીરાજે વિજય મેળવ્યા છે. કુતીયાના સવળા બારેક માંથા દેન્સી ત્રપર ભક્ષિન દેવના સ્ટિશા એક ગયા છે. પ્રેસ કુસ્ટ એક્ટ પ્રત્યિમા જ્યારે છે કે આ સાદસવા જોડાતી વખતે 2-સીંગે એવી ખાત્રી દર્શાંજો હતી કે આ વખતે તે એવરેસ્ટની ડેલ્પે જરૂર પદ્દામરોજ ભારતાં પહેલાં તેણે હોંદના વાવટા એવરેસ્ટપર લઇ જવાર્મા ત**હે**લ્લેલ્ટ આપ્યો તે ખલ્લ ખેદ કર્યાં એક હતે.

#### ગુઢ એાફીસીસ કમીશનના પ્રકાર કરેલા અસ્વિકાર

प्रश्न होट ने १६ छन्त्रियाना संदेश મુખબ રાંસસ આક્રોકાની ક્ષરકારે જુનાઇટેડ નેશ-શનાં શુક્ર ચોલીલીસ अभाश्यती। कारियकार करेला के. अह भारीशास अभीकत सुतीवनभा बस्रता हारामाः अलेगाः ने स्वतं ध्रुक्तपदना મનાક્ટેટ નેશ-સની જતરક ઉપેકેમ્પલી के ता. प डीसेम्बर १६५१ना पश्चार क्षेत्रा इरायानसार स्थापाद कतः તેન કાર્ય એ સવાયતેર બના⊌ટેક નેશન્સ ચાઢંરતા અને ક્તીવર્મમ રેક્સેરેશન એમાં સુમન સાઇટસના Baift maur harrige Gie बाबी शहाब तेण्यातर प्रतीयन सरहार भाने और भाने पालस्थलन सरसाहर વચ્ચે પસલતાની માકવસ કરવાનું अने तेमा भरद धरवाने बर्त. शह એક્ટીસાસ ક્ષ્માં છતે હતા સમયપર त्रहे स्थारि। पर प्रामनेश सम्बा दता. दीरे अभारत्यती नीअध्यक्ते आवश्रसी दती बनारे शिवन मार्गातनी सरक्षरे

सुनापरिक नेशनसनक सेहेटरी जनवसपर कामण सम्मेति लखानाम छ के तेखे धनापरिक नेशनसना दक्षिण्या नक भक्षता दक्षत्रों अधिकार करेले। देशमें तेनाथी क्षणिशनने। स्विकार करी शक्षा तेम नथी

રહિયુ આદો કામે આ માક યુનાકટેડ તેલાવા જનરલ એસેંગ્યલીએ એન્ટ વિયમપર ૧૯૪૬, ૧૯૪૭, ૧૯૧૯, ૧૯૫૦ અને તા, ૧૨ વ્યન્યુબારી ૧૯૫૨ના પસાર કરેલા દરાવાને અવમથી કાડમાં હતા. એટલે હેલ્લી અવમથના હતી વખતની માં છે અને હતી વખત તેવે યુનાકટેડ તેરાન્સના માટે અને કેક્સેરેશન એલક શુમન રાષ્ટ્રદેશના સિહતોતી વિરહ પાતાની બતીએલ્લી તીતીને મહત્સી આપેલી છે

#### <sup>(ઇનિસ્થન</sup> આપિનિસ્થન'ને મળેલી વધુ મદા

थी, द्राक्षणस हैमाथ अल्लयती भंडण तरह्यी 'इन्डियन क्यापिनियन' ने भवेश था. १५-१५-१नी १९५ सामार रिवकारीके क्षरेन्य

#### विनाणाक्षता अपितारन यश

ભાષામાં થી. વિનાગાજીના ભૂદાન પહતી સફળતા ખાદ હવે તેમણે સંપત્તિસન વહ ભાર થયે છે. એ પણ અનેની એક સભામાં પાતાની આપકાના હતી ભાગ સંપત્તિકાનમાં આપવા માદ્રોને તેમણે કરેલી પ્રાપ્યના ના પ્રત્યુત્તરમાં સભાગા હાન્ટર રહેતી સ્પીનાએ પાતાના હગીના હતારી સ્પી માર્ય હતા.

એ વર્ષ મહેલા વિનાળાજીએ કરેલ જુદાન પહેલા હેમને આત્માર મુધીમા ૧૦ લાખ એક્ટર કરતા વધુ જબીન મળી છે, જેમાંથી સાકા ધારા કાપ્ય એક્ટ એકલા બીઠાર રાજવમાંથી જ મળી હતી. ખીજે નંબરે ઉત્તર મહેલ આવે છે જ્યાંથી પાંચ નાખ એક્ટ જપીન મળી હતી

#### व्यपार्वते परना सुन्दा

अरटाबन करटीस बेले, ३३ वर्ष ના તેટીન સ્ટેનસી સેલ, જેમને વસં रा मेडमर्ट अरे, टमा क्रामार ૧૯૫૨ના યુક્કેટર કેલ્લે કટ્ટેકનપર શુરાપી બાટે રાખવામાં આવેલા બાહ્ય પર ભેસવા માટે, પદ ધ દંડ અનાવા २० रावधनी सन्त अरी दती, तेमनी ભાષીલ માન્દ્રક રાખતા કર્યો કે કરોપીએ अने जीन-प्रदेशिक्षेत्र तरस्ती कर्तांष्ट्रक सरणी नधी आरब्ध है स्टेशनधर अधुक જાહ્વાએક પર ''શ્રુરાપ્રયન્સ સાનતાં' લખ્યું હતું નમારે બીજા બાંદરાઓપર १३त 'नि।न-प्रदेशभीय-स'' सम्पूष्ट दर्ज आयी धुरे।पीन्या, भीत धुरेन्यी भावन ત્રે ઉપયામ કરી એ છે જ્યારે બીન-કરાયાં મા કરાયો માકતના જન્માત करी सकतः नमा

# વિવિધ ખબરો

નાટાલ યુનીવરસીટીમાં નવા બીન-યુરાપી વીબાગ

♦િટોલ લુનીવરસોટીના **હે**વાલમા חיפורץ פעל ז, ויזע בופיו અને વીડ-વારસંવ-કની જેમ નાડાય યુતીવરસીદીમાં કુરેત્યુંએ અને બીત-પુરેત્પીઓને એકન કત્રાસોમાં એમા राजी स्वाय नहीं. हरे।पीओ बरता ખીત હુરેલ્પીએફના વધાશથી મુતીયર-સૌડીમાં બીત-હુરાપીએક વધી જાય. પહેલા વધાના કલાસામાં આ સ્થીની **વ**ન્ત પણ થ⊎ ¥. શિક્ષખુતી દબ્દિર 📦 તીચલા વર્ગીમાં કુરાપી અને ભીવ-યુરાપીએ વચ્ચે ગોમણ અપેક્સ છે. ત્રેફીક થયેલા કેલા હતા, હાલમા બીન-પરાપ્ટઓતામાં કરાયીએ કરતાં મારાતિ એક્ટ્રી છે. તેમને જુઇ ક્લારી માં લેવાથી શિક્ષણની ત્રચા દેશની મેદમતા પ્રજન રાખી શકાય 🖗 અને भरेत्या प्राप्त अभावते तार्वभाद करी શકાય છે. એ સરેલ્પી અને બીન-કરાપાએ,ને સાથે રાખવામાં આવે તે પારમાં ઘટી જાય અને તે બીન ધુરાપી સંપણ ખુની જાય. હાલ કુનીવરસંદેટી ખીત-યુરાપી એકને, વ્યાર્ટ છે, સેક્કીયલ સાય-સ. કામસં અને ત્રેડીમાંનની ફક્લડી માટે શિલ્લ્યું આપે છે, બીન पुरापत्रिकः भारते। अक्षास अर्थ तेमल મેક્ચરા યુરે,પાંચાની જેમ જ છે.

દનીયામાં કહે નીચે ગ્રુજખ મારક વાહના છ

4,02,20,227 માહર કારઃ 1,04,42,016 alite. બસેત 5,43,624 માહર સાયકલાઃ Fra, UY, af Zielt: 10,00,210

39. 6,66,60,004 આદ્રીકામાં કુલ ૯,૧૭,૯૦૪ માટર કારા છે જ્યારે યુ. એસ. એ. માં ४, ३२, ३२, ३८४ थे।८२ आहे। छे.

દક્ષિણ ખારીકાના હીંવીઓના સવાલ

बता प्रधान हो। भक्तने बंदनमा a 🖟 🖹, કેમ્પ્રનવેલ્ચના વડા પ્રધાનાની રાત્વર-મ ખદાર, દક્ષિણ અહીકાતા हों (क्लि) नी है, ही है अने पापीरतान ના વડા પ્રધાના સાથે નેમને વાટા-માટ થઇ નથી, તેમા ભાતે છે કે -દક્ષિણ ભાદીકાના સવાલા વીશે ખોટીસ કેલીનેટના મીનીસ્ટરાયા સારી સમજ્રતી ઉપયત્ન માત્ર છે અને તેઓ ગામ સામ-જાતી વધારના પ્રવેશ છે. ૧૯૪૯ મા લંડનમાં થયેલી વડા પ્રધાનાની સખા तेमल १६५१ ती वेत्तररनंत्र अलभ કાઇના રેઇની ખાતેથી ખામતમાં પાંચ શ્રીવાય ફ્રામનવેલ્થના વડા પ્રધાના વચ્ચે નાટાય ટ માર્ક હતી, ''કાંમનવેલ્લનું જોર,

शक्य राज्यनी भानभी भागतमां कात

राप नदी माजदाया वर्ष के आमनदेश्य ના દેશાના ખાનગી સવાલામાં સભ્યા न। आंतरापदी ज्ञाधनदेख्य हारी भाग्हे.''-

એમરટરદેવમાં ડા. મહાને, ભરચા An Bichtenin multipe midfel આપણ આધી હતું. દર્શાનું આદિયા ના નેટીય સવાલા વાદ મામતાં તેમણ ાં જાઈ છે. તેમના આદીકન પ્રદેશ. માં જેટલી સામાછક સમયડા ગ્યાપે છે તેના કરતાં અને સાત ગયાં વધ અમારી ખીત યુરાપી પ્રાતને અ.પીએ છાએ. એપાર્ટ હેડતે! સારામાં સારા પ્રરામાં ધુરાય, તેના ૨૫ દેશા ભને રાષ્ટ્રિય સરહદામાં મનાયે છે. દરિષ્ઠ कार्त्रीकानी बरती अञ्चलम है।मैन्ड એટલીજ છે--આશરે ૧,૦૦,૦૦,૦૦૦. दने भारेत है देविन्ह्या ७४,००,००० लॅक्क्जिशकेर करते २५,००,००० नेशि એ ક્રોપ, પુરે,પીએ ભરોધા ધીસ્તી છે. જ્યારે ખીત-ગારાએક વધુ ભાગે **અલ્લા સમરેલા અને ક્રોમ્યુનીકમ એપી** લીજી ધરદેશી ભારદેલી દેવવાઇ ભાવ છે. ગીન-કેફરા**ગ**ોનેક પછેક ભાગ જ મારી છે. મીવા સાજોગામાં તમે શં હવા? અહબુળથી ઉપેક્ષ સાવવાનું યુદ્ધ પ્રચ્છેકા યાન-ફાન-રીમ્પીક ક્રેપ આવ્યા ત્યારથી દક્ષિયા આદીકામે અદ રથીતી દુર રાષ્ટ્રી છે. સવા જનરથ ક્રમેક્શન પછી રાહેતી સ્પીર ખર્ની છે."

<sup>લ્લ્</sup>મ્લાફ્રીકામાં વધતા જતા

अधितित्रीत्रीक्षे

टीरिना बार अधान, श्री नेदाने લંડનમાં હહું કે કારીવામાં શાલી સ્થપા વાની વર્શથી ક્રનીયાના ભીજ ભાગેઓ अरामण वर्षपार्त आशालना वाटा વરશ કેલાયું છે. તેમણે લંડનમાં પ્રેસ કાનારત્સને કહ્યું કે કુરાય અને અમે રીકા, આદ્રીકા અને એશીયામાંના કરેત્કેર ગાળુરીના માંકરાવી દ્વરા વાધ્ય નથી. ગામજે કેલ્યુનીરટા અને બીન-राष्ट्रतीरराती बाता वरीने भीने પરંદ્ર આદીકામાં અને એશીયામાં આ બન્નેથી જાહું જ જે-તૈફાનલીત્રય છે. તેવી તેમનું આવીંક ધારણ શુપારવાની જરૂર છે. આદીકામાં વધતા જતા દેશથી ખને અપ લાગે છે. જો તેને श्चपारवा तरह नहीं लेवाव ते। प्यशान परीकाम ज्यावरी

ચાઇનાતે શુનાઇરેક નૈશત્સમાં ક્રદખલ કરા

या। प्रधान, भी नेदाये बाउनमा ३ में हे हेरियाना अब एकी है। स्पू-નીસ્ટ ચાકનાતે જુનાક્ટેક નેશ-સમા दाप्पत क्षावा के मनवेल्यना बना प्रधाति। सम्भव थे. पार्यस्थानन, पन्न प्रधान, થી. મહેતમદ અલીએ કહ્યું કે <sup>11</sup>ક્રેલી

वानी साती भारेनी राज्यारेष प्रेरन-ફરન્સે.માં કામ્યુનીય્ટ ચાકનાને પણ રાખલ કરત એ∀એ." =ન બાબત भर बड़ा प्रधाना वधु भते श्रम्भत यमा હતા. ગાઇનાને યુતાઈટા નેશ-સથી દાખલ કરવા લીક્લ મતા હતા. નવાં સુધી, મુદ્દના અંત આવે નહીં ત્યાં सुधी आजनाने दालस करवाने। बीन्धरः क्ष्यीभारी मधाप क्षते का बेद्ध प्रसम એ કાઇ પણ કર્યા કરવામાં ખાવે તા તે હનાઇટેક સ્ટેટસમાં અંતરાય नाच्या वश्रद्ध वर्ष क्रीप्रेके.

ક્રેપરાઉનના કર્ય એરીયા ધ્લેન શામ વીરાધ

३५८। १८। अप निरीया प्रेन सात्रे दरीय माहीशती देखि अप्रेस નીરામ દર્શાવ્યા છે. મધ્યા દર્શાવવાની भुरत जुननी पृति वारीचे पुरी अप बती. धरिष भाषीकानी बीटी विशेष सिद्धाल पर प्लेनाने। विदेश क्रेपी हते। माने अधारमुं है देश केलिया, देशे। बच्चे उत्तेश शिरपतन याम तेमक बीरी मोने आधीर रीते श्रीयकारी नत्मवा માં આવે છે. દર્શાના અહિકાની **દાંદા કામેક આ મામત પર મેદ**ેને બુલાની ગામરી.

એરીસ્ટર મી, એવન્સ ડીપાર્ટ કરવામાં આવશે

ુ ગમ્બવસામાં ખોટીશ ખેરીસ્ટર, ખે. પાટર શ્રેયત્સને, (એમાં હાલ એલમાં છે) ડીવેલાં કરવામાં આવશે. છવી-असनना अधीकारी मान्यान्य है तेम ते देवी राते काने जगारे वीचार्ट करना માં આવશે તે તક્કી થઇ નધી. મી. સ્રવન્સને કેતીમાં અને ટાંગાલીકાની સરકારે ત્રાહીળીટેક ઇમીલન્ટ જાહેર-કર્યો હતા. તેમને તેમની ક્રેક્ટિલમા शीरहतार करनामां आभाव कता कारण 3 તેમએ 3નીમાં અને ટાંગાનીકા અર હારે, રૂજ કલાકમાં હોંદ જતાં રિટમર પર ગારકા આપેલા પાસના અંગ કરી હતા. યુપોગ્રેશન અધીકારીએ "મેછ-ર્ટ્ટન્ત્રે કર્યો હતું કે મીક એવન્સે સ્ટી મર પર ગહેવાના પછી હતી અને तेमने। भाव अने भेटरधार स्टिमर પર આવવામાં આવ્યા ન્દ્રોતા. મામ હતા ગૉ. એવ-સને ખાત્રી આપવાયા **જાણી હતી કે તેમની વસ્તુએ। તેમને** માકસવામાં આવ**ે**. મી. એવન્સને पाका लेलमां रीमान्त्र क्षरपामा व्याप्त dell.

રેસ્ટાર-ટા⊅ નીશાને પીરસલં એકએ

વ્યાગેરીદાની સૂર્તિય કાર્ટે ચુકાદેદ माध्ये। **वे ३** ३।संथ्यीयानी *वीरद्वीकट* માં વેરદેવાન્ટ્રામાં નીમાને પોરમાનું જોઇ ओ. विशेष १८७३नेस अस्परेस *ने* असी ક્રેપ્ટિમેલના બાલોદાને બધા લાયક ચાલુસેદ ने परिश्वना ६२०० पाठे थे, बेनें-भंकार राध्ये हते। जा अने १८७२ मा आपवासी कार्यी बतीते " " " " " अस्य पतना कराः

કેરીયાએ(તે⊨વીજવ

મધે મહીને કુમમું કાર્યના કેલિયા क्राना सन्दर्भन्तेत के पेरी कारणन हेम्य मेर्डे नामुद ४९ ६ता, ते अमे સપ્રીમ કોર્ટમાં તા. ૧૯માં મેં ચાલેલા ક્ષ્મમાં કેરીયાએકોને ચીજવ થયે**. છે.** ધાર્ટગલમાં હિંદી લીગેશન અધિ

યાર્ટ ગીત સરકારના દક્ષિયાના પ્રદેશા बीरने अ.चा देवा पीठे बटाधाई हरता તી નામ'લુકીને સૌથે હૈંકે ચેલું ગક માની તેમની લીમેશન વર્ષ્ય કરી દેવા તીજુંય કરી છે.

ટ્રાંચવાલ દેગામ પ્રાંતિક પ્રજા પતી ચાલ

भी टांक्सक रेमाम अस्तिक प्रत्य પતિ પંત્રળને વાર્ષોક સંખેશન તા. १७-४-१६५३ ना रविवासना होने हेन्छ ક્તરીન સુરાયે. ડાજાભાર મહત્વછના મકાનમાં કુવાજીમાં ની ખાબરકના प्रमुप्पपरि भरवामा आर्ल्स इते केमा દ્રાપ્તવાસના જીસ જીદા સભાવેલી कार्तिकरने के सारी संभ्यामा कानरी mrv sol.

વિશાસીમાં મેં પ્રધાર સ્તુતિ કર્યા ભાર માળાએ એ ગરલા ગાયા હતા. enta hym adaymid hids તથા સ્વાયત મંત્રી પાસુભાઈ જવા भार्च तरहथी प्रथतिका भारतीत्र स्वा ગત થયું હતું.

द्यातिकनेता स्थिक्षां अवसान अले સભાજનાંએ વૈભા વર્ષ अ.घंना करी बती. स्वरेश्वधी प्रवारेशा क्राह के.ते। तथा प्रधारेका अंबेमाने।ते। કુલ 6ારપી સત્કાર કરવામાં અલ્લો) હતા. સમેલનની સફળત ઇચ્છતા श्रुरा श्रुरा स्थ्वेत्रव्येषी आवेबा सहिद्रा મા તામી સામળાવવામાં આવ્યા હતા.

'કન્ડિઅન એલ્પીનીઅન' શહાયક કુન્ડ માટે અપીલ કરતા પત રૂપ -૧૭--ની રાષ ઘર હતી, ભાદ નીચે મુજબતું નવા કાર્યકરાંચાની સુંદર્શી થઇ હતી: પ્રમુખ: વસન્છ બાઇ દુશ્કાલમાં ઉપ પ્રમુખી : કુલરછ લાઇ લીખાલાઇ અને ક્રાકાલાઇ ગેલ્યાળજી, પંત્રીએક: કેરાવબાઇ કસન છ, સ્તનજીભાઇ-નાગરછ, અને કહ્યા बाध अञ्चलकः भूलन्यी । परस्कात ल्यामान, मेरबीटर अवस्थान होता ભાષ્ટ, ૧૨ કાર્યવલ્લક ક્રમીટીના સહેના शुद्धां ६वा. વ્યાભારના કરાવેલ પસાર થયા ભાદ વદેમાતમનું, ગીત ગઢ સમા વિસર્ભન રહે હતી.

—૧૮૦૦૦ પાઇસ્તાની ક્રસ્તીમાં એમા ગયે વર્ષે -મકદા જજ પત્રવા ગયા હતા. तेमांबी २६५ एजरत्वसमां भरी अवा પસાર થયેલાં ખીતા ગામદાની પાદ ' હતા. ચના તામ અને સનસ્ટ્રાકથી

लिंदलीसमर्भंधी ने शुलराती

<u>भवाते। जे अध्यास्य क्रिक संयोधन</u> અંક્રેસ્ટમાં લેખી માહ્યમ છે. તેની

ন্যা অ'ইভেষা চাৰী উমিল লড়ি

શામવાથી અને તેમ છતાં તેમાં મર્ચવા

भां व्यावेक्षा प्रशः भारत हरी व्यापना

પ્રસર્ગ અંધાવાના જસ્ત્રાવાની અપ્રે

તેના ગુજરાતીમાં તરજીમાં કરી તે

તાર્ચ આપીએ છાંગે. અમે પંચ્છીએ

म्बंड ३ व्या व्यापमा ग्रेकराती

સમાન/ને અમત્વના પ્રક્રમર વાચકા

विश्वाद करे अने तेना शुक्क पुर्वक

મમી કરે, તેને માટે 'ઇન્કિંગન

એકપિતિઅન'ની ક્રદારા અમે ખુકલી

મા∕ાએ ા∕એ. અર્થા પત્રીએ!તે એડલી

विनंति 🐧 🦫 तेक्येकी अधीपके

ગુજરાતી અત્યામાં જ લખી માત્રલયાં.

भाभी त्यी हेल तेनी **५धी ६२३**त

નહિ. તે અમે સુધારી લઇશું. અક્ષર

शादीया स्वस्थ देवरावर क्लेसम्बे अले

શખાળ જેમ અને તેમ હુક કેલ્લુ

સહિંગ, ઉપલા નીયમેનનું પાલન

નહિ કરવામાં આવેલું દ્વાપ તેવા પત્રે તે

આન આપવામાં નહિ આવે. જે

અ.ઈ.ઓએ ચર્ચાપત્ર લળા મેલ્કત્યેલ્ટ

તૈપને પણ અમારી સુચના છે કે

તેએ,એ બવિપ્યમાં ચુન્દરાતીમાન્દ્ર

### ગુજરાતી માખાપાને યુવાનાની ટેકાર

દેહ તો એ તે તેઓતે બાદે અને <u>રાજરાતી સમાન્ત્રને માટે સૌથી વિલેષ</u> રો,યતીય છે. આપણી જાત, ખાત अने क्याने तिलंकसी आधीने एकिन ના પાળમાં તહાઇ જઇશં તે આપણી રિયતિ "તહિ ઘરના નહિ ધાટના" केवी यक्ष पत्री.—हा केती

સ દ્રેખ,—અમતે હોંદુ હવાનાને લાગે છે કે આપણી ખાસ કરી શુજરાતી राम अन्तामण वधती नधी, तेन अपम કારણ જુના નકામા થ⊎ વધેલા વહેરા, રિવાનો અને આપણા સમાન મદ પર પરાધી ચાલતી અનેલી ફરી માં છે. તેમાય, લખધા તરીકે, હાલી ાડી સીચી પ્રથમ સ્થાન એક્સવે છે. હીંદમાં નવા તે ઉદ્દુખવેલી છે ત્યાં જો કે તે સદંતર નાબુદ થવા લાગી છે છતાં ભા પશ્ચિમ મુધારા વાળા દેશમાં તેને મજબૂત પાલન થક રહ્યું છે. ડેલ્લી, ખત્રી, પાર્ચી, મેાચી, દરછ એવા અત્પન્ધામાં હાતીએદા શા કાર્ દેવા लेक्की मा अर्थावामीसी जाती રહી નાલુક થવી ભેષ્ઠએ અને સંઘળો કદ્દેવતી હતીએ! ધધા રાજગારને. સખાણ ગામનું ભેલાએ. તેના તરજીમાં કહ્યા પણ એક રાખ્યા વિના હીંદુ કરવામાં અગે વખત રેક્ષી શકતા કામમાં સમાઇ અપી નોઇએ. અ. તથી મુજરાતીમાં લખતાં નહિ આવડતું વસ્તુ ત્યારેન્ટ મિલ અર્ધ શકે જો

આંતર ગાતીય લગ્તે કરવામાં આવે व्याने भारे ध्वाना तेमक ध्वाती भाष्य देशनाना अति इडीसुरत अने श्रुन। विभारति वधानी स्बेनास પ્રાથ્થાપા અને પ્રાથમિક વગ ધરાવનારા અન્ય કુટુમ્મીજતાતા વિરાધ કરવાની હિમત કાખનની એકએ,

ખીજી સ્થાપેત સ્વસાયની વ્યાખત એ છે કે આકરા તેમજ આકરીઓને **અને ખાસ કરી કાક્રીએલે એ**લ્લું પ્રથમ તેટલું શિક્ષણ અપાવું જોઇએ. તેતે મહારે ચાળાપા પેલાના પ્રત્રાને અને ખાસ કરી પ્રત્રોસાને સુખી લગ્ન મુ'થીથી ભ'ષાએલ જેવરતે **ઇ**ગ્યક્તા ક્રેાવાથી તેમ્સને નિશામાંથી કરજવાત ઉદાવી સેવામાં આવે છે. આમ કરી માષ્યાપા ખરેખર પાતાના બાળકતુ ધાતકી ખૂનજ કરે 🖲. ભાળકના સ્ટલી નાતી વચે લગ્ન કરીને તેઓ તેઓની સવળી અભિનાવામાનો નાસ **કરે છે <sup>39</sup>ટકાન નહિ પરંત તે**ર્ન બાવિ <del>રાખ અને આવાદી તેની પાસે</del> થી છીતવી લઇ તેના દેહ અને આત્મા બન્ત્રેને નરક્રમાં નાષ્કી દે છે.

पुष्तन छे.। स्था अने छे।।शीन्याने હવ્યુ હૈા ક્ઝરનનાે અનુબવ લેવાની તક પણ મળી તે હાેય ત્યાં ખર્ક લગ્ન જીવન કેમ એામરી સકાય તેની તેમને भाषा भी रीते परे.

અહીં ડાંસવાતમાં એવા એક પછ રવીવાર ભાગ્યેજ ખાસી જતાે હશે क्यारे बच्छ बीसीओ प्रमु नन्दि पढ़े व्या હૈાય એવાં ભાળદાને લક્કી મકડ્ડ વળગાડી દેવામાં આવતું નહિ દેશ, કેટલાક દાખલા અમે માતે જણાંએ છીએ 🕽 જેમાં છેલ્કરીઓને નિશન્તમા यी हरावी सम् भातानी भ्रम्बर निर्द પરણાવી દેવામાં આવેલી છે જ્યારે તેઓતી ઇચ્છા હવા આગળ વિદ્યાલ્યાસ કરવની હતી. માળાપેલના આ મુખેતાભર્ષ અને શાચનીય પ્રત્યાયી અમતે વધાજ આધાત થયા છે.

अभारा पुरान करहेथे। अने नदेने। ત્રે મામાપાના આવા ખેદદ કૃત્યાના दिभतमा विरोध इरवा अभे विनाता કરીએ છીએ. આપસા છવનના पर्य नारु प्रभावती 🛭 तेवे. वामते રાં આપથી અત પ્રત્યે પણ આપણ नामर्थं भनीशु । नदि क्ट. आपद्धा અવાજ સભગાવ્યા લિના આપણે ન**ંદિજ રહી**એ. આપણે ખરા વિચાર કરતાં અને ખરે માર્ગ ગાલતા શાળવું क्रीस्ट्रें अने आएशा अज्ञान भाषाचे। ने समालती भूते।तो निरेश करवे। लेसम्,

દરેકે દરેક શુવાન અને મુવતીને



ફાન: ૨૪૮૪૫.

# ગ્રોસરી ક્યાંથી ખરીદશો ?

તો આપ સ્વચ્છ અને ભરાસાયાત્ર શ્રાસરી મેળવવાને ઇંગ્લર હૈા તો અમારા ઉપર લખવા ગુકશેર નહિં. હમે ખનતી ગડપે, ચેરકખા માલ, કિફાયત ભાવે મેરકલાવશું.

### ''ગ્રાહકાને સંતાષ આપવા" એ હમારા મુદ્રાલેખ છે. .

એક વખતના દાયલ એક્ટર, અલ્પના વિશાસ સંપાદન કરવાને અચુક ફળીબુત ઘશે. કન્ટ્રીના એક્ટરા ઉપર સર્તવશેય, કાળજીપુર્વકનું ધ્યાન આપવામાં આવે છે.

ગાંધીવદ્ર, 36.41 ઘર–ગથ્ધુ દવાએ. હવન–પુજાની સામગ્રીએા. સાહી-હુગઢા, सञ्ननी भ्रत्येक कश्रीयात.

કન્દ્રીના ભારારા સી. એત ડી.ધી પ્રાક્લાવવામાં વ્યાવશે.

### ધરમ કરતાં ધાડ

(पदेश पानानं अनुसंपरनः) પર મન કસાવવા માગતા હતા. અહ વાત નજરે જીવેલી છે એમ કહેવાય

ग्रंजने प्रथम थे. जे नक्दे लेपेसी वात सी बती ? "

લ્તા, પ્રતે ક્રશક અપર નધી."

એમહે આખા પ્રસંત્ર કહેવા છા જરાંડીકુંગ વખતે અમાગ મુકામમાં એક ભાજી રવમંસેવમાં ભને ળીજ ખાજ સંપક્ષની વ્યાસપાસ २१४'हेविक. ना धूती हती. ३१४'हेविका એત્રે હું મતી . માસપાસ સુવત્રતેત અને દેશાં જ વખતમાં પશ્ચમતા છે. એવા અફ્લાએ આવતી અર્ધતેમ દેમ बेद्धामः जनवन्त्रत्या तुष्ठ सामना લાગ્યા. મતે 1.ઇ પણ કરે, ધરા aरीने पाने, पत्रवेश नेतु तेमने मामर्ख दत् अक दिनस रावे पेसीस भने પાકારા આવી, પંચરત સામગાને

है।।रीमे। लभी यह यहने रेगा। काशी. 🛔 🖣 । ब्रेश्वरीने तेनु आधु મેળાર્મા લઇને મામાસન આપઠા હતા. એ વખતે પાસીસ અમલદારે बेटरीना अलगाणामां भने लेपा-એએ મુંબઇના અવન'ર સુધી વડત પહેર્વિગાડી કે રહેતે અધે ગાપતિ અહ रावे लेका. पालीस अभवाप #`શેજ ≰તે। અને બવર્નર પણ

अभिन, अभिने अने अन्य अरी ने भारी विग्रह भूल प्रमार क्रशाली-गमेरमा भारे है वह धु है आवी ભાગતમાં પૂરી તપાસ કર્યો વિના કાઇ જતને અભિયાય બાધી લેવા એ એહું છે. કહ્યું વિલે સારા क्षक्षित्राय लांधने। यो यो में रीते साई છે. મહ ખરામ અભિપ્રાય વર્ષધર્ના હમેશાં દીલ કરવી જો⊌એ."

### ન્યાયના ધારહુપર સ્થપાએલાં શાંતીના राजकारखुने बींह वरेंबुं छे

હિલ્લા નાયભ સધ્યુપતિ કેટ સર્વ પશ્ચિ રાષણવ્યુને મેહાટી કેટેક ने। प्रवास प्रदेश करता विनेधाना श्रीम કાર્શીય કેરસ્પેરેશ્વપરથી વાકુવાનો લાય કરતા જણાવ્યું હતું કે "અવિષ્ય ना दुवर्भा बरभरी विकल भाषितना કરતાં આપણે ધીરજથી હઠાપણ ભળે રાજ્યાન પગલાં લઇ માચસાનું માનસ ફેરવવાની દિશાએ કામ કરતું ન્તેઇએ. जीव्यं विषयुद्ध कामधे ते। आपशी अवणा व्याधानिका शुरुता वेडी ल्ली. माने अने हातीने घाटे ने अधान भद्देनत अरी रबा छीने ते मेक नीतिक सिदातना अस्त्रे तकि परंतु भरा રવાર્યંના કારવી.

સ્કૂર્મા તેમ≩ કહ્યું : બળજળરીતી રાજગીતીમાં અમને જરાયે વિધાસ નથી, હવી વડે કાઇ પણ સવાલોના विक्रेस वानी शकती। नधी, तेथी बधु સનાલા ઉપરિધત થાય છે. અમે शांतीनी राजनीतीयां करे न्यापना ધેરસ્થ પર સ્થપા મેથી શાતીમાં માનીમે **છ**ીએ, મુદ્દ એ શુપ્ત સાધ્યને માટે **ગ્યામ સાધન નર્ધા તે ખ**તે જ अध्यक्ष बरत थे. तेनाथी अतनहरते पश्च तुरुष्टान यत्य ही तेम दावनाश्ते पश् नुबन्धान धाव हो, च,लग्रीर पश्चा ના ખરા કેલું આપણા દુસ્મતાના નાશ કરવાના ન કેલ પરંતુ તેએ.ને શીખ

સાધારનાના હેાવ.

नावश्र श्राष्ट्रएतिके वर्षुमां अश्वीः अप्तान अवस्थान के बार के वे नकि है અમેગીકા કે રહીયાના કઝરત મત્મ ની परंत भारवताना भार्यनी, भारव प्रति હાસમાં અલ્લો એ રિમૃતિએ પ**હે**મ્બા अभि के अपारे विद्याने आपके आहे. પુષ્પીપુરથી સુખ અને કરિકતા નાસુક કરવાનું શક્ય કરી આપેલું છે. દુનીવા તા ખીત-સાભ્યવાદી આગમાં જો આપણે असरकारक रीते आगारी स्थापी कप्री व्य ते। खांती रथभावानां विन्ती। सभरके.

હિંદની પરદેશ નીતી

હોંદની પરદેશ નીતી સમજવતાં ડેદ રાધામુખ્યાને કહ્યું દે ભારત જે લે હરીક વર્ગો દુનીયાના ભાગવા પાતી रता है के नेमांथी केश्नी पश्च नीती ધર અને લંબામેલા તધી, અમે શાહી स्थापनाने, व्यांतरराष्ट्रिय न्याय स्थाप वाले इनीयाची त'न विषतिने ६०दी ≱रवाने ल'मध्या छीन्ये, अभे भानीन्ये जीने है कमारी तटस्य बधकुरी सम। धानीना भागीमां अभे दधारे अपरेशी भद्द आपी करीय, अभारी पररेक નીતીમાં ગ્રેયી અમારે જેમ વળતુ देव्य तेथ वशकती अधने स्वतंत्रता आर्थत थान है.

१८४७ थी आल प्रयात हीरे हरेशी વનાના, તેમાની વમસુ તેમાનું વર્તન પ્રથતી વિષે માલતાં ડા. રાષણપ્સને



શિયાળા આવ્યા, સું શું હાવ્યા

શિયાએક એટલે વર્ષ ભરતી જારિરિક તાકાત સામલી લેવાના અસ્પ્રોલો સપ્તય....... વ્યાપની વ્યતે આપના કુડુખ્યતી શાદીરિક શક્તિ અને તરજગીને માટે અત્રે ખાસ્ક શિષણ પાકા તકવાર કર્યો છે. પાકને માટે ચાર્કપો तेलते। कामभा ल देवधी आको। है.

મુંબઇના સુકા હલવા શી. ૫-૦ સ્તલ

आपने त्यांना क्षक प्रसंग निर्वितने भार **ઉ**तरे। <del>ભાષને ત્યાંના લગ્ન પ્રસંગને માટે ખાસ પુરા ખબર</del> લગ્ન પ્રસંગે જમણાવારની જવાબદારી અમારા ઉપર છાડી દેત

સુનીઅનના કેર્તાયણ ભાગમા અમે 'ત્યાં આવીને અત્પને મન પસ'દ જમદ્વાર કરી આપવાની ખાસ વ્યવસ્થા રાખી છે.

અમને વેળાસર ખબર કરાે અને બાંદીની યાેગ્ય વ્યવસ્થ, કરવાના ભાર અમારે શીરે મૂકી હાે. લાગ વિગેરે પ્રસ'દોરને સાટે ખાસ ભાવેત. બલારતા એક્કીંગ પશ્ચીજ કાળાગી અને ભારી કેખરેખ નામે પેક કરી મેકક્લવામાં આવશે. લાવા મક્ત

ખામુંદી, દુષપાક, શ્રીખાંક, શીધા એક્ટર પ્રમાણે બનલવામાં આવશે.

હધ્યું પ્રીત્સ એટર્પક સ્કોર, 🗕 પૈસેજની અધ્ય 🗕

and alkany: "SWEETMEATS" મી, એક બેહસ સ્વાઉ है। न २७१८०

<u>୭୭୭୭୭୭୭୭୭୭୭୭୭୭୭୭୭୭୭୭୭୭୭୭୭</u> 

ગત વર્ષ થએ તી મહત્ત સુંદર્શી વિવે ખાત વેલ્સું અને હ€દના સંમાનના કાર્યાનું અવલેહકન કહીં, કોંદના રાજ તંત્રમાં ધર્મએક રાખવામાં વ્યાગ્યે, નથી અને સર્વોદયના સિદ્ધાંત પર ર,જ્વદીવટની રધાપતા થઇ રહી છે ते विदे भ्यत्न भे'व्युं. तेमले कही : **કાતીઅર્થો ખેધારસીય ઉપાયા વડે** જમીતદારી અને ક્ષડીવાદના દેવો ના સુદ કરવાની અમે આશા અને અબિ લાવા છેવી રવા છીએ, સર્વોદયની भावनापर राज्यत व स्थापनामा क्रय **ધી શંધાર્પ અવાના કાર**ો છે. અમે શું ચવસ ભરેલાં સંખધાયી અલગ રહેવા પ્રેરત્યા હેત્રુએ તે અમે હતીવાના વ્યન્ય રાષ્ટ્રાના દાખલાએ। અને અતુલવાતું अनुस्रक्ष क्रेरी वद्या धीकी,

એશીયા અને આક્રીકામાં આતન જુરસાતા જુવાળ આવી રહ્યો છે તેના ઉશ્કેમ કરતાં ડેત રાધાકૃષ્ણને કહ્યું કે એ એક એલે જ અને તક પહ્યુ છે. રાજપૃથ અને આર્મોક સાપણના જાતે આગ ઘણ પાકલ હૈતિક જે લેકિક અત્યે રાજપૃથ, આર્પિક કે જાતીએકતા અપ્તનમાંથી સુકત થયા ત્રવાદી રવા છે તેઓ પ્રત્યે અમે સહાતુલતી ધરાયીએ છીએ. તેવા લેકિકાના એશીયાવાસીએક અને આદ્રીકાવાસીએકને માટે હકદાર રધાન મેળવવાના પ્રવાનામાં અપારી પૂર્ણ સહકાર આપવા અને પ્રચ્છીએ

ડેર, રાષ્ટ્રા ધ્યુને કશું, "દુનીવાના વિકાસની ગતીમાં આજે સંતી ઘઇ રહી છે અને સામ્યવાદથી તે સાવ स्वतंत्र हे. शुप्रमा, देशी अने तर પ્રાહ્મસા માનવોએ, જેમાંમાં દુતીયા ના બીન-સભ્યવાદીએોના મેટટા અત્મના श्वभावेत थान हे, तेका आर्थीक निशास માગી રહ્યા છે. ગ્યા સંવાવેતની સામે महार अरता ने तेनी अल्पत्तर पाणतां ભી અમે ક્ર**ીમાશું તે**ા બીજા≅ા અમારી શીધીપતા અને અધ્યયક્તાને. લાભ લેશે. દુનીવાના પછાત લાકો, ⊋માં બળવાના લેહોતાહીએ તરફ નન્તર કરી રવા છે તેઓને મદદ આપવી ભાગળ વધેથી પ્રજ એટાને માટે એક કહાવા છે. આ લેડોને જે એપ ન પાય કે અમે તેએક્રો લાઇ ગણીએ છીએ અને તેઓના બાવિની અમે ચિતા કરીએ धीने ते। क्षमारा समणा प्रयत्नेत ERR . WIL

યુનાઇટ તેશન્ય એક્સનાઇકેશનને વીરે ઉલ્લેખ કરતાં તેમણે કર્યું. સાદે તિક કારણેન્દ્રે લઇને દુનીયા આજે શ્રાદ્રિત ખતેલી છે અને બિન્ન પ્રજ એના વગે અરલપરલ પરંચ્છ થયા છે, અમે માનોએ ઇચ્ચેક યુનાઇટેક તેશન્ય એક આતરરાઇટ્રીય સહકારની સ્ટાસ છે. જ્યારે અમે જોઇએ છીએ કે, મહદ રાજ્યાં, જેએક યુનાઇટેક તૈય

ન્સમાં તેતૃત્વ ધરાવે છે, તેએક ખરીતા ના સિલાતેઓ માંગ કરી રહ્યાં છે, રિપરતાનેક અર્ધ તેઓ હાલની રિધતિ નભાવી રાખવી એવેક કરે છે, નિરાશ ધએલા લેમ્કામાં તેઓ વહેમ ઉપજ્યાં રહ્યાં છે, હાલની રિધતિ અધ્યુ રાખ વામાં તેઓના સ્થાપિત લાભા રક્ષાઈ રહે છે એમ મદને છે, ત્યારે અમને ઘલા દુ.ખ પાય છે"

के अध्यक्षिय वर्ते । सत्ता पतन કરનારી છે. અંતઃકરપ્ય શુ**લ** કરનાર્ટ છે. - બીજાંગામાં રહેલા રહ્યસની સાંગે ઝુઝવાને ભારે અત્પત્તામાં વર્ષેથી દિવ્ય વર્તિ આપણે કેળવર્ષી જોઈએ. આપણે પ્રકાશ ફેમાવીશ તેં અંધકાર આપેલ મ્યાપ નાશ પામરો. વિશ્વપ્રાત્મ, જેનું પ્રનાષ્ટ્રક તૈક્ષન્સ પ્રતીક અને જેની આશા છે, તે એ સિંહજ પવાની હૈાય તેર આપવી નવી જાતની વધા દારી કેળવવી પડશે, એવી જવાબદારી તું આવે કેળવાલું પહેરી કે જેમાં રાષ્ટ્રિય મર્પારાએક નહિ રહે. છેવટે ક્તીયાની શાતી સિંહ કરતાર અને ટકાવી રાખ નાર રાહિત આપ્યાત્મિક જ હરો, જે શ્રીકોને રાષ્ટ્રિય અભિક્ષાપાએલ્લી પર હક જરા અને ખરી સાલીનું ધારપા रवाधित करशे

वर्ष्णतीयानी धुनीवसीटीनी भेरी देशां भटन हैं लेकना भेजधुमेटा समस् आपश्च हरना है। स्वतंत्रकानी पेला मां भेश्याने भारेल शवे। भरी शक्तो नधी. भेश कर देशमा स्वतंत्रका भने पहिल देशमां नहि भेडुं नहि लगी शो. भाषणे अध्यीभे पा नहि संध्यीभे छता भाषणे सी भीश विश्व ना शीभे, भने भाषणा श्वीदना भेश भाजने संल्वामन ने पहिल्ल मांगे।

### ડરબનમાં ભયંકર આગ

ગયા શ્રાેમવાદતી સાજતા લગભગ ચાર મામ્ય થા કરખનના મેકન વ્હેલ ના મતામાં પાંચ એક્ટના વિસ્તારમાં આવેમાં વેરદાઉસ, જેમાં માંખા પાલડ ની કોંમતના ઉત્ત, ચામકા અને જીદ એગ્સની ઝાસડીએક પડેલી હતી તેમા અવેકર ભાગ લાગી હતી જે ભૂધવાર સુધી એક્સિક્સ નહાતી પંદર માહક દુર કુલાં એ આગ જેવામાં આવતી હતી: -રખનના ઇતિહાસમાં એવી भाग काश्वास भागी नयी, पा રૂપ શાખનું નુકસાન યંગ્રેક્ષ અધ્યારવા માં અલ્વે છે, આ વેર ઢાઉસ પ્રથમ વ્યોટીક વલ કપીશન તરકથી વાયરવા भी व्यावले दर्ज, बीवर राते श्रान સાત વાગે વરસારતું ટીપું પણ પાવા તી આકાશમાં તીશાની સુદ્રો જોવામા આવી નદિ ક્રોલ હતાં અપચિતિઓ વરસાદ હરભવમાં અરધી એક ક્લાક સુધી સુદાળધાર પડી ગયા પરંતુ માગ ત્રે તેવી કશી અસર નહિ પ્રમા શ્રીટલા સારા નશીભ હતા કે હવા નહિ હતી नकि ते। को वेरकाइसती क्रीक भाग्य એ દરદીલાઇઝર સ્ટેલ્ટ હતે. એમાં હન જેવી ગાઇટ્રેટ ચિસીડ હતેલ એક બાજી લાકડાંને સુરક્ષિત રાખનાર કાટી નીકળે अने अवादी अदार्थ पडेलेर हते।; અતે મે માળાએ શાક્રવાની વખાશા दती. भागभेतानी भगजनाधी तेमा आम असरती रेक्षी राजा दती. અહ કાયરમેટ્રેકને પાછળથી સારવાર માટે એડીંગટન કેમ્સ્પીટલમાં જતું પડ્ય હતું. સખ્ય તુકસાન જાટ કન્ડેલ્લર ડીપાર્ટમેન્ટને યખેલું જ્જાવાય છે. જેવો ૭૦-૦૦ પાઉન્ડની ક્રીમતની હજારા જીટ બેગની ગાયડીએક સા ખડકી રાખેલી હતી. આગત, સડકા क टाक्स में हुई संदर्भ देवा

#### अक्षेत्रीने। प्रकाप

ગાયણા દેશમાં છે. સ. ૧૫૩૦માં દિલ્હીની ગાદી પર બાળર નામેં બાદસ & રાજ કરતા હતા. તેમને એક પુત્ર હતા. તેમને એક પુત્ર હતા. તેમને હમાયું હતું. તે એક વાર સખન બીમાર પડ્યા. રાજાએ ધણી દવાઓ કરાવી કરાવી કર્તા શાહભાદને કંઇ જ ફેર ન પડયા. તેવા બાદસાહ મુખ ચીંતા કરવા હાડના

એ વખતે એક મેહવી ત્યાં આવી ચાપા તેમણે શાહભદાની તબિયત એક કશું કે, ''આપ કે,ક અમુલ્ય ચીજ ખુદાને અપંચ કરો, તે શાહ-નારા મચી જરો.'' ખાદરાહે વિચાર કર્યો કે જેંદગી સિવાય બીજી અમુલ્ય ચીજ શી કે કર્યા સિવાય બીજી અમુલ્ય

વેષણે તરત જ શાહળદાના પદ્યંત્ર ની આજીભાજી ત્રણ ફેરા દ્વીને ખુલ ની ખોગી કરી કે, "હે પગલ્યદિગસ્ત્ર, મારી છેંદગીની કુરભાની કર્ય છું. દ્યા લાપી મારા વહાલા મુત્રના જીવ ભયાવા."

ખુદાએ ખાદસાદની ખંદગી સાલળા ! તે દિવસવી ખાદસાદની તમિવત બગાવા મહી, અને સાદખદાની તબિવત સ્વરતી અહે. શાહા દિવસ ખાદ ખાદસાદ સરહ્યુ પામ્યાં અને તેમના વહાલા સાદખદેત દુખાપું સાજે લહે ગયેદ ખરેખર, ખુદાની સાચા દ્વવવી ખરગી કરવાથા પણ કામ થાય છે. —'લેડકજીરન'મા

#### પરછુરાષ્ટ્ર

— म ६-८ अपरेस्ट सरक्षणार टेन्सीय ने क्षेत्रक भेडक आपवानी क्षेट्रन्ता अञ्चले नेपालनी , सरकारे भंजुरी आपी है. — જેવા કે-વાટા અને ખીજ પાંચ આદીકનાની અપીલ કેનીયા સુપ્રીમ કેટ માં જુલાઇની પહેલી તારીએ ગાલશે. ત્યાની સરકાર તરફથી મી. વીલદા રેરીવનસન (કવુ, સુંદ) લાકો. — પ્રેસીડન્ટ આઇઝનહાવરે, પાંકી-રતાનને મુનાઇટેક સ્ટેટસનર ૧૦ લાખ ૮ન થઈ અ.પના માટે કાંગ્રેસને પર વાનશી આપવા કહ્યું છે

— જોટીસ તેવેલીસ્ટ, ડ્રાપ્રેટીસ્ટ અને કવી પી. ચાલ્સ બેર્યન (ઉ. પ્લ)ને કલમના પ્રેસીકન્ટ સુંટવામા અભ્યા છે. ૧૭ દેશિના લેખકા આ કાન-ધ્રત્સમા હાજર હતા.

—भैभोतनी काभरमा मुनीपनया ११,८७६ भेगार ६ता. आ व्याक्ती यार्थ करता २७४ वभारे छे. गाम वभरना लेगियायी वधु कामे क्ली ६ता. सीयी वधु भेगरी हैपटाइन मा (३६वर) ६ती. उरलनमा २७२५ अने लीडानीसलम्भेग २५८० भेशर

જેહાનીસબર્ગમાં લગ્ન

જેઠાનીમગર્યના ધી પ્રેમાભાઇ લાલ ના સુધુત્રો ચિ. રાતોએનના શુભ લગ્ન તા. છ-!-પાના થયા હતા તે સુભ પ્રસંગની સુધાલીમાં તેમણે જુદા જુદી સંસ્થાઓને દાનની ૨કપા આપી હતી. એ શુભ પ્રસંગે જે સર્ગા રનેહી ભાઇ વહેનોએ ઘણી જ પ્રહેનત ઉદ્દાવી કાર્ય સંદળતાથી પાર પાર્યું હતું તેઓ સર્થ ના પ્રેમાભાઇ લાલા ગ્યા પત્ર દેશ હાર્દીક આખાર થાને છે.

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#### આભાર

अभारा भागीहार भी नागराछ
भेगर रख्न श्रेंद्राध्या निवासीना ध्रुपन
स्पन रच्न भी रख्नेद्राध्यना ना १६
-५-५३ ना दिवसे अन्ताध्य अवसानना
६ भर प्रस्त स्था स्था अवसानना
६ भर प्रस्त स्था स्था अवसानना
६ भर प्रस्त स्था स्था अभ्यो ताव,
रेलीहेल, प्रयी तेथल करते आदीने
त्या देशमा सी नामरछ्कासनी ह्या
तेथन दुर्प्यालनेने तार तेथल प्रव थी अस्थान ६ वेद शनाववाने।
सद्दानुष्ति अने बायप्री सर्वा आस्य भागव प्राप्ता है ते सहस्र सीनेने आ प्रस्त सार्वा आसार सानु हुं."
—'भुशास्त्रता।

નવાં પુસ્તકા દીપ (નવરિષ્ઠ (દઇક) છ ક લેદ ભારત નાનાઆક બદ પદા આરતના ૧૨ પત્રાના જુદા જુદા ખાર પુસ્તાકાએ,ના સંટ ૧૩ દ મળવાનું ફેદાલું આ એાપીસ

> INDIAN OPINION, PRIVATE BAG, Phoenix, Natel.

# હિંદના ટુંક ખબરો

( અમારા ખતરપત્રી તરાહી )

d), 10-5-44.

માંધાનું પરમ દિવસે રાગ્ર અચાનક વુદય મધ્ય પુડી જવાથી અવસાત થયું दिवस कार्य क्यों घणी सान्त्रे तेन्ये। દુષ્કાળ શહત સમિતિની બેઠકમા સાવી પેર પકોચ્યા પછા તરતન તેમનું અવસાન થયું **લ્**લું થી સામળદાદાના વ્યવસાનથી શુજરાતને એક પ્રખર પત્રકારની ખેટ પઢી છે. સોરાષ્ટ્રના મુખ્ય પ્રધાન થી, દેખરમાઈ અતે બીજા કેટલાંક આગેવાનાએ શ્રી સંધીને ભાવભરી અંત્રલી આપી હતી.

સરત ક્રમણમાં સુખજ ચકચાર •त्रभाउनार पीपस अभाव्य मुजातगर **કે**સના સુકારા આવેં અપેર છે અને સેફ-સ અલલતે ચીખલી તહુકાના પીપલગભાસ સામતા ગ્રહ્ય તરાવ બગવાનજી દેસાઇને તૈયની ક્ષેત્રળ વર્ષ ની સુવાન ભાવોજ પુર ભળાતકાર કરવા માટે દેલ્ડ વર્ષની સખત કેદની સત્ત કરી છે. આરાપી સામે લગભગ સાત મધ્તવી ખટમેં, ચાલતા હતા.

મુજકાટના કાકાર સાથેલ સામે તેમના કેટલાક ભાવતી અને ભાવતા ની વિધવ,એ.એ જમીન અને નાલા फ'ने ।रिपाट ५२तां भारत सरकारना रियासती जाताओं तेमनी पासेधी ખુલત્સા પ્રાચ્યા હતા. પરંતુ કાર્કેન્ડ સાદેબે છુકાસા હજી સુધી ન આપતાં सरभारे नेभन्न शास्त्रपार्ध कामनसाव कारशब्द के

જ્યલાલના આસપાસના ગામેલા ડાલવાની સ્થિતિમાં હવે સુધારે વધા છે અને નવા ખનાવા ખન્યા નથી. धकरातना अन्य विश्वारामः पश्च કાલેશ સાત પડમાં છે.

અમદાવાદથી લેવી દૂર આવેલા મરદાર નગરમાર્યો નિરાધીતાને ખરોડવા તે નાક્ષ્મ થતાં, પાલીસે તેમને કપેમના એ બીજી જગ્યાએ જવાનું જાણાવ્યું परत निर्वासिताओं तेनी અવગજીના કરતા પૈલીસે તેમના પર હળવા લાદીયાએ કર્યો હતા અને ≃ છરે ર∗ ઓંગા સહિત હ∗ भाग्यक्तीने भीरहतार अपी कतः.

■च्छ राजपनी सलाद्वार समिति न्नीला विशेषी सण्ये। अने 🕬

सी राष्ट्रना भाक्ष प्रदेशक प्रवान करें अरकार वस्त्रेना जनवाने। ६वे अन्त વ્યુનાગઠની આરસી હકુમાતના આવી ગયા છે. આ સમયેલની સર્વરીન ત્રી. સામળદાસ હરિયદાસ હલાદની દવે સરકારી વ્યવિદારીઓ વ્યવસભાતા નહિ કરે એવી કચ્છતા अभिरुत्र थी./धारतेश भावरी आपी 🕹 'વરિમાતરમ'' કાર્યાલયમાં આખેં৷ છે. એટલે આ સભ્યે એ સપ્રાદ્ધકાર સમિતિઓપ્રાથી રાજીનામાં આપવાના યે તાના નિર્ણય પાછે: એ મી લીધા

> નવસારીની મેતાલ એકાઈની શાળા ના મુખ્ય દિક્ષક મી. બાધુમાઇ નારપાછ દેમાંક પર વર્ષની ઉમરે

મેટીકમાં પાસ થયા છે.

OPINION

શુજરાત ભરમાં 4છ ગરમીતું જેંગ क्रेयु ने क्रेयु है, देवे क्यांक क्यांक बारको देप्याचा साञ्चा है अपने ये।आ દિવસામાં વરસાદ પડવાની શાળતા છે. अल्यारे हेंक् हेकाचे पाम्यीती प्रेम तंत्री અનુભવાઇ રહી છે.

માનવજનની સેવા

"મામાનું અંતિષ ખોય ઇપરતે. સાદાહકાર છે. અને એની સામાજીક, रालग्रीय, धार्मीक अधी अवित्रकी। ક્રમારદર્શનના અંતિમ પ્લેવને અતુષરી તે થવી એકમે. યતુષ્વમાલની શ્રેવ, એ સાધનામાં એક આવરમક અંગ लती काद है, देश दे संख्यते आधा કરવાના એકમાત્ર દરતા 🥯 🖟 કે

૧૧ ૮કા માર્ક મેળવીને 🤫 વર્ષ સેની કાંપ્ટિમાં સેને સ્થેયો ને સે 🕰 नी आणे नारतन्त्र साध्यों 🖹 ने। સૌની સેવા દાર, જ બની સારે. તે એ સેવા દેશ કરવા વિના બની ન શો. હું સમસ્ત વિશ્વતા મોક માંગ છે. તે भानकातिया किन 🖦 रीते 🛦 હ^રતે જોઇ ત શકુ. મારા દે**ટલંક** એક મારા નજીકનાં પાકેશ્ક્રી છે. 🛋 એવા અમહાય, એવા નિર્ધન, એવા નિશ્ચિષ મતી ગયા છે કે મારે ગાસી ભ<sup>ા</sup>દ્રે શક્તિ એમની સેવામાં વાપર**ના** એકએ. હિમાસમની શામા અને ઇચલ જો એવું પારા મતમાં **વસી** ज्ञान ते. 🛓 तरत त्यां आस्ये। लागे. પશુ હું જાણું ખુ 🕻 માનવજાતિથી भिम अपि रीते ६ ४५१**ने ले**प नकी

av.

wille.



# રસોડાનું રમખાણ ?

સન્તું ...પુષ્પં, ધરાક...! કરતા સુરેશે ટેબક ઉપરથી થાળી, વારકા ઉઠાળવા માટમાં, અને તીન સ્વરે તફક્ષેણ ''આટલેક જમાના ગયેં! અને તારી રહોઇમાં કંઇ કેકાય જ નથી! આ દાળ દુર્વેલી, આ ભજીવામાં કાકરી, મધમાં કાકળુ..."

સરલા, ઉપ સ્વરે કલ્યાન કરતા બે.લી; ''હવે તેા ડૂં તમારાથી કંટાળી છું. કમેક આ તમારી ઈકરી મેંઈક અને પાસી, અને 🛊 🛏 ગાલી...''

એટલામાં સરવાની તથુંદ, ક્રમુમ, પડાશમાંથી આવી પકારો છે. 'શું થયું છે અલી, કહે. તૈહ ખરા 🗗

''વ્હાએકને આ તમારા ભાઇ કાયની ઉતાવને જેવા–તેવા માલ સાવે અને પછી રસેહઇમ મારી મારુ કારે' ગઇ કોલે દાળ લાવેલા તે સાત વ્યુતી હતી, અને હવે કહે છે કે સ્વાર્ટ દ્વોલી છે. ચલાત મેટમાં ત્રીણી કોકરી કેલ તેલ પછી ભજીવામાં વ્યવિજ તે ! ''

ક્રમાં "જુઓને બાર્સ ભાગ બાબીનેક વાંક તમે દરવડીએ કદાડા એ કીક નહે. **હ**યારે લાં પણ અગાઉ આયન પ્રતિદાન રામાયણ-મહામારતનું કુદ થઇ હઇ, પણ જે દિવસથી હમે કરજનમાં, **પરસ્**તુ સ્ટારમાં તે હહતી માલ મંત્ર,વવા મહામા, તે (દવસથી **પરમા**ં સુલે**હ મ**ઇ ગઇ એમને લાધી ચાકમા માલ, તે પથ કિક્લ્યત ભાવ, અને મણીજ ત્યરીત મતીએ પ્રળા રકે છે. ઉપરાંત તેએ પ્રત્યેક આંધી જું-કઠાળ-કરી પાસું-કર-ગરંધુ કવાએન-લાન-પુલ્લ સમામાં, વિ. રાખે છે, એટલે દ્રમારે ઝાઝી ચૌતા કરવાતું સ્વેતુન્ય નથી. ૧કત 🖣 પેનીના સ્ટાગ્ય શારી પત્ર લખ્યો એટલે નિષ્કિત ! ''

— હમારી દ્રી-ઓફ-ચાર્જ, પ્રાપ્ત લીસ્ટ માટે આજે જ લગે! ---

### આ યુગ લાકશાહીના છે કે લરકરી સરમુખત્યારશાહીના ?

પ્રભાને સવીં ગીસ સુધારણાનાં આપ સતે કામ્યા રાજસવા હાય કરી લેતા 🖴 સરમુખાત્વારાનું ખ્રેષ દેવવ છે. હિટલર અને મુસેલિની જેવા સરમુખ ત્યારા નાઢ પાર્ટના હતાં સરમુખાયારક ક્રીતી એ મહત્ત્વાપ્રક્ષા હત્તુ તેમાં નથી લાક, વીદ્યમી સહીના આ યુક્રને અને લેહક્શાહી યુક્ર તરીકે જેહાળપાલગામા આવેલા દ્વારા પરત અરુધી દુનિયા પર તેર અલ્લે લશ્કરી સરધુપ્યત્યારાનું જ કાસન છે.

તું આપણે માનીએ છાએ. भील भढावुबभा ढिटलर अने भुसे। सीती क्रेबा करमुभरवारे। तथा क्रमान ના લકારી સત્તાધીરા પરાજય પાસ્યા अन्ते यह नार प्रकार केना देशमासी રાન્નસાહી નાણક થમ એટલે આજે सर्वत्र लेक्ष्मार्थ। वदीवर ल वासते। है।गाने। आपवीर भ्याव छे. पश्च આ ખ્યામ કેટલા ભૂતલયી છે 🖹 સગભગ અરધી દુતીયા પર સમ્પ્રસી सताधीरीको दाप हरेला राज्यसूत्री પરથી સમજારી.

#### દ્વામાં મળી જતા વચના

રાજ્યાંથી એમ એમ નાશદ ચતી મુક્ર તેમ તેમ લશ્કરી સત્તાધીરોખી મા તેવા વર્ગ અસ્તિત્વમાં આવતેઃ મધા, આ સર્વ સત્તાપીરેલ લશ્કરી મણે આત્રણ આવેલા છે. ક્ષાક રાજ કાન્તિ દાવત તે કપતક ઉદામ મળા ના વિરાધી ખેંગા સાથે સહકાર સાધી તે. ગામ રૂપમાં જાન્યુમારીએ જતરલ **ગા**⊌ત્રવહાલરે અભેરકાતક પ્રમુખીય હેઈ સ્લીકારતા અમેરિકાની મજના પુષ્યુ ભાવતન રેશામાં ઘડા શો. અપા में। ल वर्षमां श्वात देशेमां धरारी મત્તાપીદી. શ્વા હત્ય કરેલી છે.

આ હરાતી રાજકતીએ!માના ોટન જ્ઞાક ચાતાને રાષ્ટ્રાપ્યક્ષ મનાવે છે, દિશાસ પણ પ્રધાન આ પૈકીના ઘણા ખરાએ પેતાની અને સવાસુત્રા લાય शोबा के नमारे हिटक, हमें वेद अरीजी ત્તમાં ભ્રષ્ટાચારથી પીડાલી જવતાં? રાજીબુશીથી સત્તાર કરેલા છે. ગેમા ना क्रांच क्रिस से है। तक्कषी अंटानेबा हे भरा, परंतु वे केल निर्मित कार्य કમને લીધે નહિ ધરોલ કેવળ વ્યક્તિ मत मे। अधिपताना अधिर

शिताता रेथनी भौषित बननताना **दे**दारक तरीके राज्यकीयट अधानपानी ખાતરી આવા મધળ, રાજકર્તાએ શક્ ભાતમાં આવે છે ખરી પરંદ્ર ગંદુપા ચિત્રની એ ખાતરી દવામાન્ય મળી જાય છે. **નોપક્રિતક સ્વાત** મ્ય અને क्षापालक क्षतिहारे। नष्ट पहले सर्वत्र શ્વરકાળ ત્યારાશી દીતો જ કેરેક આદ્ય થઇ My D.

#### ખલ્લાઇ જતી સ્થિતિ

द्वाच देवमां का रीते संस्करी सचा મીરે સત્તા હાથ કરતાં વસ્કરી તેમજ રાજ્યાપ નજરે પરિસ્થિતિ ભદલાય છે.

વિશ્વિત્ર સદી સા∎ઢાહીતા સુમ **હે**લા ગયા વધે સીવિયામાં ક્રાન્તિ શક હવા સપીએ દેક પશ્ચિમના સધ્દ્રોતાન नर्भास्य देशम बता. भरंतु १८५१ ना नवेश्वरती अन्ति पत्नी भारीरण से વર્ષાસ્વનું નામમાત્ર તથી જચાતું. કર્નસ शिधाःसा मान्य नामण विरेक्ष प्रधान તથા શરકરતા ચીક ચ્લાદ રટકદ છે. ते अधिकारहरू ध्ये। त्यारे तेनी पन्याति એક સત્યનિષ્ટ સ્થકિત તરીકે હતી. परंतु बाक्ष ते। हैना अर्थ अर्दिन **આદેશન સિવાયના બીજ તમામ રાજ** r)ય પક્ષેત પર પ્રતિમ<sup>ા</sup>ધ મુ**rર** દોયા છે અને સવળા વિદેશી મહીદારાને યતાઇ દરમાની દીધી છે.

> **४७५मः लनरम तलने राजसता** હાય કરી છે. તાર્કીના ક્રમાલ આતાતુકો સાથે તેને કારખાવવામાં આવે કો. દમાલની જેમ તેવો પસ દેશમાં સર્વો ગીસ સધારથા કરવા માટે શાજસત્તા હત્ય કરી કેલ્લાનું કહેવાય છે. - ઈ.સ. ૧૯૪૮માં પોલેસ્ટાઇનના સહમ સંસ્થા श्रीला प्रश्वदानी शेरराया महार बाद વરધી તે સૌ પ્રથમ અહેરમાં આવ્યો. તે પણ હવે ઇછપ્ટમ.થી સર્વર જ ક્રીય પક્ષાે વિખેરી નામીને સામુખ ાયાર ખત્યા છે. સાદાનની ભાગતમા વશરથી સમાધાન કરવાને મહતે તેની પ્રતિન્દા અધિક વધી છે. પરંતુ તેના સલાહકારા બદુજ ઉતાવળ માર્ગે છે. अपने के अरुके अपे सुधारका आ? મદુ લાપી પગર્સા લેવા માંડમાં 👺, આવેં ત્ટિન અને કપુભા

आसे निरंतरा अभुष्य पेराने ४६ति सर क्षता ६ ६ घरी छे. आल जेनी ઉપર ૫૦ વર્ષની છે. હશ્કરમાં કૃષ્ શન ત્રેળવ્યા બાદ ૧૯૩૮માં જો હદ મંત્રીના સ્ત્રસ્થમાંથી ભત્યો, ૧૯૭૯ પા લશ્કરી પ્રતિનિધિમંડળ સાથે એ હરાય ઉપરેક્ષા. ૧૯૪૪માં એ ઉપન્મમુખ ભાષા અને ૧૯૪૫માં સરસત્તામી*રા*ડ પરંત એ પદેએ કહી રાજ્કીય ઉપલ પાયલ દારા નહિ પણ કામદાર વર્ગને પે.તાની માજુ ભરાગર સમજાવીને આવ્યા છે અને એ વર્ગને સમન્દ્રો આપીને તેમનું પીઠળળ મેળવ્યું છે સતા પર આવ્યા પછી અન્ય પ્રરમુખ ત્યારા જેમ 🤊 પશ્ચ પાતાનું ધ્યેવ વીસરી ગયા છે અને રાજકોય વિરાધી भेरते तथा अपन्यसी श्रात भने हमन माञ्च शाप्युं है.

ાસુભાર્મા પણ ભાજ રિયતિ છે. व्यवस्थ के.हरटा आजे त्याचे। बेताल મારકાઢ છે. લુંહરવુમાં તે શરકરમા સામાન્ય કારફન હતા. ૧૯૩૧માં જે वं अधु तेमां तेवे भुष्य व्यव सीधे। અને ધોકા સમયમાં તેર કર્યક્ષ અને ગી⊧ એક સ્ટક્ક ભ**તી ગયે**ક, **હેમા**ટીંગ સલુનથી મહીતે શેરડી પોલવાના કાર प्यानः सुधीतः अते । क्षेत्रमः केवे भार्य भारी कोओहं भरोत केंबर राज्य शन्तिको तेने येत्र्य तत्र अवाधी, लेने। नेको प्रदेप्रदेश क्षाण बहरूयेत. अवकार नमणी देनी धाने दश्यस्था अवस्ति। बतेत. केले भरकारने दूर करी धरनर અને પેલીસને પચાર વધારી અપ્ધાન पार्क्षात्रेन्द्रने "धभारी" राज आधी अने बाधीस्वातंत्रः तथा अप्पणारी स्वातंत्र તે માને હવા હોયા.

#### પુર્વના દેશામાંની સ્થિતિ

બાલીવિયા, ધ્વાત્રીન, દેશન ભિયા, અનમસાદવ, ડેપ્ટ, આદેખતા, હાઇલી, પૈકુ તથા વેગેલું એકા 🌬 સપછા દેશેલ માં એ જ સ્થિત છે. પ્રવેધ રજી કમી તા પાઇલેનામાં ૧૯૪૭માં રાજ્યકાનિત કરીને પિલલ સામાગે સળા હાય કરી છે. કાન્યમાં લીધેલા નાકરી શિફાજે તેને આ કાર્યમાં પૂર્ભ મરદ કરી છે. સત્તા હાય કર્યા પછી તેવે કમ્યુનિસ્ટ તથા તેના જેવા સર્વ પક્ષેત્ર પર પ્રતિ બંધ <u>સુષ્ટી</u> પૈલાનું અરાધન રિધર કર્યું

≃ર્વાત્ર–}ે–રોકની દુરવરથા તે! હમણાં યક, લાકી ૧૯૨૮ માં નાનકિંગ મુક્તમે <del>હતારુઢ થયા ત્યારથી ૨૧ વર્ષે</del> તા તે 🤂 ચીન પર નિર'કુશ સત્તા એાંગલી. અત્યારે કચ્યુનીરદેશને ચીનપાથી હાઈ! बादपर १४% ते है।भीसा ठाप्ट घर २६वे રહવે અમેરિકાની મદદે કરી સતાધીશ મનાનાં સ્ત્રપન સેના રહ્યો છે

સરકુખાયારાની સાથે મેહાં બેન્ડાં शेष्ट्रशाबी शब्देश पण हैवे। अबहार સાધે છે 🖹 માર્રાંચ ટીટાની ઇંગ્રેન્ડની મલાકાત દર્શની આપે છે. રીટા બને पेति ने श्वमे स्थावियाने. प्रशुप्प भनावते। શેષ પણ હુપોકતમાં તે! સરમુખત્યાર જ છે. લેક્કશાહી બ્રિટને કરેલા તેના अभूतपुर्व सत्तार पाछक वनेर सव 1देशे। छे जे तो सर्वज्ञत छे.

હિટલર મુસાલિતીની પર પરાતી भने सेत्मे सेत टक्षा शक्तिरट कनरस k हो। असल भुधी पेताली अला ટકાવી રહો છે એટલ જ નહિ પરંદ રશિયાએ એ વિદાધ ઉઠાવ્યા ન હાત तेर तेत्रे अहान्द श्वतामां प्रश्न रथान અ.પવામાં આવ્યું હેતા. ૧૯૩૯ની ાન્તિ પછી રપેનની પ્રભાતે તેવો કેટ साम चयने। आप्ना दता परंतु व्याके ત્યાની જનતા પદેશના એટલીજ મરીલ 🕏 વ્યતિ એની સરમુખત્યારી मुन भान्य नहा रही है

અપવાદ્રસ્ય આક્રિસનઢાવર

અમેરીકાના પ્રમુખ જનરહ આક્રત હાવર આ સંયળા હતાધીશાયી જાદા પડે છે તે એ બાબતમાં કે તે અમે વિક્રન લાકા દ્વારા 🖹 પટે ગુંટાહતે આવ્યા છે. પરંત તેના દાયમાં 🗟 अपर्पंदित सत्ता छे तेने। 🖨 🔰 ઉપયોગ કરે છે તે પર સવલા આમાર રહે છે.

"Membly" by

#### સેહેટીસની સફર

હીંદના પ્રાપ્ય જીવન વિકે સેખ) સવાલ જવામ રૂપે આ પુરતકૃષ્ઠા સાફેટીસના લીચારા દર્શાવ્યા છે.

ક્રીયત શી. રુ–દ.

મળવાનું ઠેલસ્થું : આ એન્ડીસ

### જોઇએ છે 61351

તમારાં સ્ટેશન કે સાઈડીંગે પહેાંચતા કરવા માટે અમે ટનના પા. ૭ **ચ્યાપી**શ

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### ધી ન્યુ દિલ ખુશ-સ્વીટ માર્ટ

પેનેજર: અળભાઈ લાણાલાઈ કાંદેધારવામાં 17ક ભાવતા સીફાઇએસ, મેલ્પ્પ્યા ધીની તેમજ ગ્રેપ્સ મેવા, મસહાથી અમે બનાવીએ છેલ્લે.

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है।न। 33-२६५९

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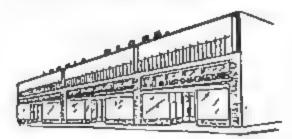
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માધાવડુ, કરેલા, હવઝ, પુંજાતી સામગ્રી અને સચ્ત અંગેની કરેક જો√તી વસ્તુઓ ગળતી.

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#### The Conditions Of Leadership

"When a nation... allains to morth lendership; it pie serves that rank only so long as its culture .communds vespect and some degree of emulation though leadership is praenred through power, it is maintained over a significant span of time only by the free assent of the ted. and free assent is given only to moral, and not to material authority. Their are the conditions of world leadership\*

-Lewis Galantiers, -

#### Happiness

"If all who count themselves happy were to tell
very simply, what it was
that brought happiness to
them, the others would see
that between sorrow and joy
the difference is but as
between a gladsome, enlightened acceptance of life
and a hastile, gloomy submission."

-Macterlinck.



# OPINION

Founded by Mahaima Gandhi in 1903

## An American's Faith

60 E are called, as a people, to give testimous, in the sight of the world to our fault that the feature should belong to the free.

'This faith is the abiding creed of our fathers. It is our faith in the deathless dignity of man, governed by exernal moral and natural laws.

"This faith defines our full view of life. It establishes, beyond debate, those gifts of the Creator that are man's inchenable rights, and that make all men great in His sight.

"In the light of this equality, we know that the virtues most charisted by free people—love of truth, pride of work, devotion to country—are all pleasures equally precious in the lives of the most humble and of the most exalted.....

"This faith we hold belongs not to us alone but to the free of all the world. This common bond binds the grower of rice in Burma and the planter of wheat in Iowa, the shepherd in southern Italy and the mountaineer in the Audes.......

"Honouring the identity and heritage of each nation of the world, we shall never use, our strength to impress upon another people our own cherished political and economic insututions.

"Conceiving the defense-of freedom, like freedom itself, to be one and indivisible, we hold all continents and peoples in equal regard and honour. We reject the insimuation that one race or another, one people or another, is in any sense inferior or expendable

"Respecting the United Nations as the living sign of all people's hope for peace, we shall strive to make it not only an eloquent symbol but an effective force.

"The peace we seek, then, is nothing less than practice and the fulfilment of our whole faith, among ourselves and in our dealings with others. It signifies more than stiking the guns, taking the sorrow, of war. More than no escape from death, it is a way of

"This is the work that awaits us all, to be done with bravery, with charity, and with prayer to Almighty God."

-By Owight D. Eisenhower, President of the United States (from his Inaugral Address )



#### INDIAN OPINION

FRIDAY, 28TH JUNE, 1953

#### Education Conference

AST Sunday's Con- landless. ference in Durban on Indian Educa-I on was a unique one in the history of Indians in South Africa, for never at any time have we seen all shades of apinion thus united together to work for a common purpose. The Congress and the Organisation -the two political bodies showed no signs of ever meeting together, but even they put aside, for once, their differences and met topedser on one platform, To that extent it may well be said that the repressive policy of the Government was a Messing in diaguise. The time has really come when not only the education of our children is at stake but our own foture and that of our future generation in this country is at stake.

What worth is academic education if not cannot live with self-respect? As pointed out by his Grace the Archbishon Hurley, in his opening remarks, the development of the spirit was of far more importance than the development of the mend. He nooted the instance of Acharya Vinoba Bhave, who was solving the land problem in India, which is balking the whole world today, and is the root cause of all the destructive wars. past and present, by the force of his spirit. It is his great and noble heart, and not the mind, that is attracting so many people to bim and is causing them to part with mulions of acres of land to be distributed to the

He makes no show of his intellect nor of his attire for he goes about in a fain cloth just as Mahatma Gandhi did

We must confess that we

are not so enamoured With

the type of education im-

parted in our institutions.

and the ap called civilisation exhibited in South Alrea. Apart from what material gain that might be derived from it it is destroying us body, mind and soul. much was said at last Sunday's conference about the lack of education swelling the ranks of juvenile delmquents. We wonder what percentage of our grown-ups are leading pure lives and setting an example to the juveniles. It is not an exaggeration to say that the system under which we are living our educational insututions are delinquent-proproducing factories. Our remarks apply both to the Whites and the non-Whites. What we wish to point our is that while we are overmuch concerned about imto our children very little estention is being paid to moulding their character hence they become victims of their environments. This can only be remedied by the parents and the gurus themselves leading exemplary lives. It has been rightly said, "an ounce of practice is worth more than a ton of precept." -

After these introductory remarks, which we hope will be accepted in the spirit in which they are offered, we

wish to congratulate the Administration sponsors of last Sundays conference on the brill ant have pobleved. Much has yet to be done. The Indian community is ever grateful for the little concessions it gets from the local and the central authorities. It must be admitted that the Natal Provincial Administration has an recent years done a great deal to improve Indian education. Dut it will not do for it to sit self-sausfied at that What it has done amounts, comparatively speaking, to very bule indeed. The initial work has been done by the Indians themselves at tremendous sacrifices. have been doing what it is the duty of the authorities to do. The authorities pay all their attention to the Whites whose vote sustains them and are hopelessly callous in gaying attention to the needs of the non-Whites since the latter have no vate. We do not wish to be cruical of our Provincial human beings.

being kand to us but it should indeed realise that preliminary success they the grievance under which we are fabouring is a real one and to ignore it does no credit to the authori ties in the eyes of the civilised world. Last Sunday's conference, it must be appropriated by all reasonably minded people, than been very moderate in it requests and it is to be sincerely hoped that they will receive the sympathetic . consideration they metit

> At the same time our humble advice to our own people ist Let us not rest at claiming what is due to us. Let us do our duty to par children as we have been doing to the fast ounce of our strongth and as we have put aside our differences on a vital matter such as the education of our children let us put aside all our perty differences in all public matiers and unite together in fighting the common battle for our existence in this country as self-respecting

## NOTES AND NEWS

Ladysmith Indians Defeat Group Areas Plan,

DR. A. H. SADER, Charman of the Ladysmith Indian Ratepayers Association, listed the following Press attrement on the boycart of land sales in an area set aside by the Town Council's Group Arem Plan for the Indian people of Ladysmith: "Lan week the Borough of Ladysmith put up parting literary knowledge , les building plots with an upset price and with a building clause anached to each lot for sale to the ladue community. These plate are situated in an area met aside by the Town Council for Indian accupation under their Group Areas Plan. My Association realiston the danger that this meant to the community, organized a boycort of these sales. During the course of our preparations for the boycots of these sales we had obtained ingustaries supporting this move by the Assoclation from almost every Indian in Ladysmith and numerous mass methods were held at which unanimous support was given to the Ratepayers Amociation. in to the credit of the lodge

community of Ladysmith and of the Klip Pover county as a whole that not a single buyer turned up on the day the sales were to have been beld. The poly Indiana present ab this accusion were 100 representatives of my Association who went as observers. It has come to our notice that the Council retrods selling 12 busynest premises more and I have no doubt that these sales like the lase one will be torally boycetted. The Towa Council's plan in quite clear. They are endeavouring to uproot 90 per ceat of the artiled fedun community from their bomei and bustomes and we shall not trut toull any 'plan emanantog from the Group Areas Act is defeated, as this observious bagiesh si aoitdeigh saujau bas to strangulate the Indian community both economically and socially."

Brave Ladysmith Indians I

Ladysmab Indiana are to be bearthy congruentated for their courageous smed. It is to be hoped that that their example will be emulated by our breshres everywhere.

Responsibility Of Every

Ind an Outside India

Mr. Nehru, the Prime Minister of India, addressing the staff of the High Commissioner of India House, Lundon, on June 8, appealed to them to-apply themselves to their work on the sound promples on which the nation is founded and serve to getber, Bruish of Indian, for the good of India and for the furtherance of good relations between Inda and British. "I come here after two and a half years. Much has happened in these two and a half years, and in many ways our country has arrumed, even reluctantly, beavier responsibli iters," and the Prime Minister. "I am very god to meet you, but I jount say that I do not feel happy when at this kind of exection. It is not very satisfactory, but perhaps there is on other way to meet large numbers of people at one time. If I had time and lessure I would have liked to visit your repairte offices and entet same people individually and reparately, not nely to find out about their work but to get to know somewhat of them more personally, Mr. Nebru dealt in detail with major world developments and the important role that world

powers had thrust on India from time to time, and said that he was a little teerified at the new responsibilines. He added: "A sense of discipline, co-operative working, and shouldering obligs tions and responsibility accomproy Arcedom. Those of our people who work abroad to our missiones or elawhere unjurally have to shouldes a peculiar measuce of responsibility because, in a sease, every Indian abroad, space from the work he does, is in a measure an imbassador of our country abresd sed is a bit of our country abroad, and by his acia our country is judged. If a person behaves well or badly in our country, well, it is good or not good, but does out make much difference, But it makes a for of difference bow any Indian student or other behaves in s foreign country because be becomes a symbol of India and by his sets his country is judged. And now, more especially, when the world's eyes are more directed toward India and what India and Indiant do, it is like a spechight on -all of us and me be particularly external Lave 10 rbat we do not do anything which might bring discredit to our country. Well, that is a general proposition which I would like you to bear in mind "

#### **EDUCATION CONFERENCE**

WAT is reported to be a apique Conference to the bletery of the Indiana in Natal was held at the Albert Consum, 37 Albert Street, Dorbon on Banday, June Bi, under the negla of the Natal Indian Teach+ ere' Boulety, Najal Indian Counell for Oblid Welfare, Natal Indian Congress, Main' Indian Organisation, Darben Combined Indian Ratapayers Association, Darban lodina Bengrolent Bo sinte and the Friends of the Blok Association, on the eli-important action of Indian adocation with pertionier reference to the lack of echool assummedation for the tens of thousands of Indian al ega galog-loades to perbiting Matal.

Conference was well attended by over 200 delegates representing the whole of Nabil se well as the seven convening hodies, 12 Trade Dolone and a large unmber of Granices and School Committees se welt as the Natial Indian Bind Scalety. The South African Institute of Rese Relations was also represented.

Conference was opened by the Right Reverend D. E. Burley, O.M.I., D.D., Archbiebog of Durben

The Presidential address was delivered by Mr. P. R. Pather,

Continue of the Convenion

Mr I O. Meer representing the Netal Indian Congress strong by arged Conjerence is set a drift in target for the folialisms of its object and suggested that by the time the Indian community selebrated the cantenary of their arrival in this country, every Indian obtid should be in school

Mr. C. L Ames representing the Obergical and Allied Workers Union and that browne of the low educational level of the Indian the community seffered community seffered community. He said that secondary industries required highly advocated labour and therefore debarred Indians. Be said that with the advocation of the Indian, the pronomic level of the Indian, the pronomic level of the Indian would also be stepped up.

Briokilous No. 1 and 2 were placed nonclimently, the conference deliberated on the main resolution for wall over five hours.

During discoulon on the male resolution delegates strongly emphasized that if practical measures were no taken immediately the Indian community would be fored with a very perfoundable in the pass fature.

Mr. J. N. Singh in moving for the adoption of the main resolution and that among other things the most serious cause contributing to the present arises of the indian population of Natal was the disparity of expenditure per oblid on Indian and Zoropean education.

Mr. M. B Naidne was warmly applieded when reference was made to his appiribution towards the colodishment of the Congress High School. Dr. S. Cooper, who recently arrived from india, was officially welcomed to the conference and contributed much to the deliberations of the conference

Mr. J. N. Blugh, youard brurs tary of the Natel Indian Congress, said in reply to an accurabos by Mr. P. R. Pather that the Natel Indian Organization would lend its wholehearted support to the Bundles Commillion, that it was for the first time that the Natal Indian Congreen and the Natal Indian O ganisation were speaking from s sommon platform. He said that both these organizations realized the Sauger sheed and have angle all political differences en the mort vital gessilon allesthe the Judica community in Natst.

The following resolutions were used money passed

"This conference allended by dategates representing the following organisations. Natal Indien Teachers' Boolety, Natel Indian Council for Obild, Weifare, Notel Indian Congress, Natal Indian Organisation, Dorban Combined Indian Rete payare' Association, Darbau Indien Bennvolutt Spafely, Friende of the flook Agreeletion, Natal Indian Youth Googeess, South African Institute of Reas Reletions, Notal Indian Blind Scotary, 15 Typde Unions and a large nomber of Aided-School Committers and Granteer, emphasings that the provision of primary and secondary admostles is the duty of the Natal Provincial Administration, a doty which hee not been fully discharged to the otes of ladies shildres with the result that a serious prints bee arisen in late Province In repard to Indian education, in that pearly one-third of the age galeg-leades to nellalogog leades to tue si

"This conference whilst expressing its oppreciation of the part played by the Administration, partiaviarly in recent years, in taking practical measures to mad the grave simplified that has oriest, placed no record that almost all the Government Aided Primary and four Secondary Hobrola have been preciad by the inflative of the Indian commonsty sesisted by grants from the Nata) Provincial Activities that the Indian community is finding to extremely difficult to continue to make increasing excellent to erect forther schools, and more so, on the present financial bases.

"This conference is despited increased to day that notwithresulting the financial coordiers of the Indian people and the building programme of the Administration, there are still thousands of children of school-going aga who, because of lack of seaconmodules, are growing up to enforced illuteracy.

"The soulerence is brosh of the opinion that unless immedials stops are taken to provide accommunitation for three children many of them will inertiably awall the rather of invention deliconorms and thus arests an added notical problem.

"This conference therefore organ apon the Naisi Provincial Adminimization to:

(1) corry out its responsibility for the substitute of Indian children by autending the principle of compository educa collon to them, and, as first stage.

(2) (3) ambark on a programme of ercoling Government schools particularly in localities where the need is greater and more argest in such areas so Sydenham, Overport, Clare Estate, Cato Manor, Clarewood, Pictormaritaburg and Dorban-Central

(b) built additional alayarecovers execute Government fedica sedecia

(a) therefore the positing great to Government-pided schools from 30 per aunt- to 75 per cent so that the Indian people would be belond and senisted to ascelerate the oran-tion of more schools.

en practical messages inwards drep '

"This conference elects the Convante Committee pen Sland ing Committee and requests it to present the foregoing resalution. together with a memorandum. to the Administrator io-Ereau tive, at on interview to be arranged by the Couvening Committee within two ments of this conference and requests the Committee to continue working notil the above resolution is implemented, and to report progrees to the participating eroon leations and if it is deemed paceasary call a conference."

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#### RACIAL ISSUES IN SOUTH AFRICA

By C W M. GELL

(Reproduced by Courtesy of 'Public Afform' In which it was published in November 1852.)

11

IN an article in last Suchraer's "Public Affairs" I quarted Dr. Maton as asyrog that his beste motive is to maintain "the European dominance over the averableing majority of the new-Europeant". It is well to remind querelyes of the 1951 population figures, as secretly revued.

Europeans 2,643,187 20.87, Coloureds 1,102,323 8.7, Indians 365,524 2.9/, Natives 8,535,341 67.4,2 12,646,375 100.07,

All the Coloured races signi-Seantly out-bread the White and, despits bijb death rates, mill in crease their proportionate preponderance unirst there so heavy White sursignation, which the Nationalans dicentifige lett at diminush the present Afrikander mineraly (64 per cent.) among White population. It is, of course, a fact that the bulk of the non-European population, especially rbe Narive, is backword, uneducated, rolly givilined and at a very garly cultural level. There is, however, a small but growing mode of this seasons bes lesses these general remarks no longer apply. It is this, it present, minute minurity which consultates the challenge to and lest of "white erritsation," and which is leading the current appliation

In their stutude to this schol lenge there in little prottical dif ference between the Nationalists and their European appearants Both conderon the Defiance Cam pargo unreservedly, though each blames the other for provoking it Both stand for exclusive White political supremary. The Oppomoor's stand against desfernchiquing the Coloureds is motivaled rather by feet of the impediate efectoral constituentes than by objection to the principle of curtailing dan-European political eights. All European partier up hold the industrial colour har which confines non-Europeans (ac teart in theory) to unikaled out playment. All approve of residential segregation and social tegregation in public parcer and or sailt fig trousest affine prohibit rexual tollmacy between the races. As regards the Unjust Laws apenficilly mentioned by the ANC, the United Party (UP). which is the chief Opposition party, would withdraw the Coloured Voters Act and amend the Suppression of Communical Act to bring alleged Communité to public trial. This would satisfy

non European apinten on these two laws. But it would only amend the Broto Authorities Act and Group Areus Act in important but bor fundamental details. It would rapeal some of the latest and most revesting of the petty part regublions and admiretter the others less aggressively than the Nationalists, until it could emplement the general and gradust coefforation to which it is commined. But its attitude on two of the four Nationalist Acts and these most contraversal of all discrimenatory regulations to very for about of present African

When it thinks to mand for "White leadership with justice" or for "Chemian trusteeship proctued with humanity." the Opposition is using verbal forenulas litche different from De. Malan, who is "secking to solve the problem by way of differenteation bated upon just and fair treatment for each group to its awa sphere." No Buropean party cavinges a day when his wards will grow up and justice is viewed by gearly all Whites from one aids only. Where the paries differ, it is in degree and in certhody of application. Nationalinus procision a militant racial cibus of permanent, unbending White supremacy, founded in predestusarine, Calversian and literal Scriptural nauction (Genems JX 25 and Jarbus 1X 23-27), Hutanical electrostances, the present cultural and recipiesi superarriy of the Whole rocce and selfinterest, sogether with the fervent baralos) box (icms a to mentorated people, confirm Afrikander Ma-(maalines in their conviction of being "chaten," borb inter Worte and contra Coloured. There st. therefore, a special sense in which the "un South African," loyaliles of Jews, Catholics and Anglicans are depicted by Nationalist politiciani and carlocalitis. And it is precisely because the colour pakey of the Opposition parties in Hefortified by religious dogena that Nationalists regard themselves as the only swir custodises of "white confusion " Pacademically they desperately fear the cultural advantage of the non-Europeans even while deaying the passibility of their ever becaming responmes olesease or connection selfic petitors on level termy. This grashelt, if withful and feurful, antertion of a herronvolk idealogy leads to all fee frequent discourtery and bullying of neo-Europeans (and Europeant too), to the con-

temptusus and callous bestality of all too many of the police in their dealings with coloured peoples and, toevitably, to a great example of racial betterners. But, while it worded the more blatant of the Nationalus excesses. the UP's record of 1931-49 was only a little less discriminatory, egrant nou-Europeans. It accepted impliculy the doctrine of White supremacy and its advantogen. Much of its rocal legisbuon foreshadowed Nationalist meatures and, when it created son Buropeza consultative bodiet, is did not greatly defer to them.

Thus, while it eso justifiably say that four years of Namezalut strong-eyes methods have prowaked-a unified non-European moviment such as could bridly have been thought possible in 1948, it must share the blaces for reveral generations of Coloured discouragement and frustration which provide the agriction with in bick-ground and residual strength. The Nationalists merely bed doeder gerdennes no badrage been long teaturing and the ANC has announced that it well contique civil daobedience even if the UP wins the 1953 election. By carrying the doctrine of "White supremary with justice" to its legical and dogmanic conchanon, the Nationalists have brought to the surface and to the active consideration of educated non-Europeans all the latest contradictions of South Africa's tradictional racial policy. No amount of "development in their own appear" or of walface, medical and educational services! will compensate men for their permaternt exclusion from the country's higher political and economic life on the grounds of the colour of their skin. The affront to justice and self-respect in magreat for any unsterral palliation, as all recent Asian history is there to prove. "White civilization" in a philosophical and motal abetration, a contradiction in terms, no longer acceptable to asuculate Coloured opinion.

"Namonalism are food of saying that White South Africa. tocods more per head on his Native population (bag any Beitish colony. This is true. But it is also true that a much smalter proportion of the passonal income is speat per Africio in South Africa than in British colonies, South Africa is a rich, redustrial state. It is all 100 apt to take credit for every privay spent on con Europeaus above what is extracted from them to saves. This attitude averlooks the truth that in every country which hopes to avoid rave union the wealthy must contribute to the unlift of the poor. In South Africa, swing to hinterical circomstances and a colour-rigid economy, that distinceson is still largely racial; and one Views with afacts, the recent see autiforage trattlet procediture on Native education and municipal locations (Native townships) to what the Natives alone can



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#### THE WIDER WORLD

By John Gild PULL TOGETHER

patively appeared to the Gov-The ernment new lesindre African National Congress, the South African Indian Congress. the Liberal Party, the Labour Party, the Faderal Party and the Liberal members of the United Party.

There are some good people, who rares bueloces, to all thees prantipations. I wonder when it will occur to them to begin to make common cause, of front co. gerialn immediale levere. Of three, two Important once are likely to artee during the coming semian of perhapsent. The first in the Dill to control industrial celatione. It will include see blane designed to put all non-White trade unions moder teens degree of Opterament control. The other Bill will belog all Nation education ander the contrat of the Rative Affairs Deparlment, depetwing the Chelethe missions of their independeper. Both these mensures are fraught with great danger to African progress. Would it not he a polendid thing if men of goodwill in all the etc organientlans flated above were to co-operato in gigonità protesta egalust these Dilla? There is an old saying that is tieses of cries there who wen't have together may find themselves banclate espacately. It is certainly bean of these times. I know, of course, bow hard it wouldy to so got men In different arganientone to wash legether, aren in a limited way and for a Braited payours. But I see senvinced that the effect must be usede if the Opportition feeren nen in renteren iber Government to seme effect.

#### Mr. Lutbuli Banned

The bundler of Mr. A. J. Lathall from all the main centren of the Boton in an outragepur set on the part of the Buxarnment. It shows to what extremely no last lengths the Government is going in its engernous to areah all legitimate exercision. af Afelenn untalen. Such hanlabored of radicidate is allowed mader the Ant fa enporten Commantem" and mader the carifer Riotann Arermblien Ant. Bnt both these laws require the Bliglater to be pura that the person. shoul to be braned has been eresting thetering or hamilty bitween Wally and non-Walle propie " New it is pully menerrors to suggest that Mr. Lutholt. has been durity of any each conduct, On the contrary, everyone, fant like White people.

HE number of political bodies - Including White passie, who her over heard Mr. Luthull speak in public or in private, bon recoupleed his quality of glatesmanship. His speeches burn been hold and frank, but also excelut and sepuble. If he had ever "avented III feeling hetween the rears," he should be charged with that erime and properly tried in a court of law. It is significant that the police have bren uneble to frame each a charge against any leading flou-

#### British Colour Bara

Mr. Penger Brockway, & Labour member of the House of Comment, is one of the few Englishmen who are determined to beenk down the colour but Not for the first time he spened o debate an the subject at Westminfecer Itot month. Be not only saked the House to condemn the calear har, but he also demanded that the Conservative Coverament para a law to prohiblt the mountraines of the colour has in Beltlah colonies. The ercond part of this matter proved to be a rad embarragetuebl far the Concernatives. They don't sulnd explan in thesey that the colour bar to a had thing, but they feel that It is going too far to make the continuous feasocolbie in preciles. So few Tery memhere put forward an amendment In cut aut the ground half of Mr. Breekway's muslos And, rather indiscreeily, they larned an przept wrillen symptom in all Tary members please to strend this debate and get ready "to water galast the abultion of the colour bar," Then, at the end of the dehalo, they need their majority cat in correct their emenicated, to they could have done, but to adjourn the meadeedings so that the Hupos should not rote an elther the matter, or their amendment to it.

Aucortifre Geverumente in Beltalo bave avaded this armole tiene. Pollowing American procedente, refurmeen have urged Belialo to make recial dicerembesban litenel both in Bestein aud to British colonics. There is no trebalen & Boulty shoot dolag thie, yet the Beittelt won't do fr. Their colour have can be broken. it seems, only by the earlies of the stople who softer under them Nate that in Northern Ithadesta apartheal in post offices is being withdeaven at a time when Airlspes are entering hotely and shore and miling to be rered

#### Britain In Debt

The decline of the British ompire is an ipavitable process. It is observed from our syss by the shildleb stiffnde of the Buellsh Proce in South Africa Which aboute to protend to fix readers that the year is 1913, not 1953. Many people believe that Britain la tailing parentag a progressive selected policy. This is true only in the Posited crose that the Delikh have a babit of mahing a virtue of proceedity. Whus, after a long, long strangle, they were fereed to withdraw from Indie, their withdrawal was seen yepresented as a valuatory sol of self-deule). What it really signified was that the British are too hampupe to use force and actual warfare beyond a cartain point of time. That time epproaches when the cost of bolding an empire, or parte of it, is greater then the brueate to be derived from it. In these days, these benechts and offen invisible to the ordinary sys. For instance, an Professor G. D. H. Cole has pointed out, Britain is today harrawing money from her colonies instead of leading it to them. Some of the bigger colrnies curn more, especially in precious dollars, than Britain allows them to spend. Their dollar and steeling balances are used by the Book of England to meet the sterling area's deficit. The colonies, regarded as pour

relations, have privally in sacent years been compelled to accumulate in London sterling beleaces that now rou to the asternating figure of over £1,000 millions. West African fruders are among those who have dircovered this fact, and they are highly critical of its impliertrans. They ask why the colemet should be forced to save money in order to lend it to Britain. They point out that the money granted under the echames of colonial welfare and derelopment, schames advertised and proceed to the skiet, is in fact only a small fraction of the twent that Britain withholds from the colemns whose exportss have expeed there The principle bus been described se "cleal a pound and give a penay to charity."

#### On Wasting For Freedom

"Weny politicines of our lime are in the bebit of Inying it down as a self-evidrat propesition that no ecople ought to be free 1314 they are 6t to use their freedom. The max'm 's worthy of the fool in the old story, who resolved not to go into the water till be had learned to swim, If men are to wait for liberty till they become wise and good in slavery, tony may indeed want for ever "

It was Lord Vacaulay who east the -in 1846.



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## Pakistan News

Rucichi, June 1953.

(From Our Dwn Carraspondent)

IN the sphere of politics, there has been much interesting activity, attanulated by the fact that the Cocunation has provided a convenient mating place for Mr. Mahomed All and Mr. Mehan.

There cannot be key doubl about the Pakisten Prime Minitter's with to reach a friendly waderstanding with India and il es equally clear that Mr. Nebiu derices the came. In this expect of policy, Mr. Miborard Ali will have the suggest of the Gaugmer-Seperal who has long stretted the witdom and, in. deed, the necessity, for hierennuious celusions between the two countries. No scouble percon will dispute that such relations would confer great bouchts sed it ifter count to drod ee to be recognized that the areblems axisting between them B16 B05 188H

The quicking of the canel waters fe n tile noch denth ittue for Pakittan and opact from its legal aspect (as to which Pakeetan's care is by no means a poor one) it is inconceivable that multions of acres of land, now producing load, thall be allowed to return to the secret. This is a meatier which goes beyond the direct interests of India and Pakirtae. It is of vital concern to the world at large which does not produce sufficient food for its evergrawing population. This is doubtless and of the reasons for the close practical interest which the World Bank is showlag fo this particular mazir,

The Karbmir dispute and the dispute ariting an the question of avacues properly laws are more local to their interest, atthough the Eastmir problem has descentioned impletations which could be explosed by people of its wife. Be that us at may, both of these insect affect the layer and properly of miltions and therefore are of lively descent

In our last letter to "Indean Opinion," we took the view that nothing thould be hard or written that might embacaire the discussions between India and Pokistan. It is believed that at all levels, such discussions as are now going 66, fire infected with much cordishity and goodwill. This is most gratifying to bear and at present at would be greatly out of place to ludnings in critical and controversial expressions of view,

Mr. Mahamed Alife recent pronuncement on the subject of Pakirtun's constitution is comorbat disquieting. He has said that it will be introduced precements. This comes close to a seafertion of soublisty and to the substitution of tinkering for retabile action. It seems clear that this approach will give ens to mony difficultier, legal and other, and it does not give proper weight to the parent fact that a constitution it now a basit and largest seed in Pakistan, many of whose current problems are tracable to the absence of an appropriate 0011011100

No doubt the guestion briefles with difficulties and, in the case of Pakistan, presents our this complications of its awa There is for example, the question whether Ures alone thall be the state language of Pakietau, or whether Bengale chalf rank equally in that status. There are the difficulated appear by reason of the division of the Country 18to two mings But such matters are not fesoluble Other construes bare laund warn of dealing with timiter prob femuned the Pakistan Govern ment has the clear duty of doing the same

In some respects, however the matter has taken a cleare thate. The differences between these who do not share this view, irom to have led to a victory for the folier. It is subtisely that the mullabe will enjoy the place in the countries which, at one time they have to seem to be the more than the filteral view has prevailed.

The recommendations of the American Wheat Mission which recently visited Pakentan, factoly the bont that the Ush will give a large measure of emistance and that from this sauter. 1,000,000 tons of wheat will be received. This quantity will not cover the estimated deficitacy of 1,500,000 test, but st is expected that the balance will be made good from a better ineal harvest, from the guits received from the Commonwealth countries and from gurchese er batter dente to be effected in the next few months.

The solution of this grave and urgent problem will take Pakistan a long way forward in the ordinare climb to its former prosperity. The setback of the last eighteen months has been

severe and its consequences her still felt. There will be no easy receivery, but as soon as the country's fond supply instructed, a great hurden with have been lifted and the morate of the public is housed to rise

Since the day of its creating, Pakistan has saught, in the face of great difficulties, to establish its own industry. It is well known that, at the outcet, the degree of industrialisation to Pakiston was negligible. Apart from four coment lactories, one sods, with factory, a few paoca jute balong presses at Narayanguni, a result cortes textile producton, together with the sports and surgical goods production of Sicikot, Pobiston had no induttry worth the meation, There has, therefore, been a considerable emphasis on the aced for development and it should be interesting to review the extent of the accomplishment.

At the purely ergenisational level, a great deal of upsful work has been done which is giving good results. The Gor erument has set up the Pakislan Industrial Davelopment Corporation Lid. an autonomous body. excelling by slatute, whose tarks are to faithate and encourage anduririal anterprises to be handed over to private interests at 4000 as they have been firmly extableshed. The chairman of this Corporation is Mr. Chulare Farages, a man of great course and ability, who had a success lut career so the railway and can administrations of wedivided India. There is also the Paketten Industrial France Corporation Lif., a nimitar autoesmous body, where duty it to make loand to cartable partité énterprite of an indus trial nature. A jup level Planning Board is shortly to be net us, under the Chairmanthin af bie Lebid Huttrain wan well then retire from the governor ship of the State Bank, The Planelug Board will have a very wide bired covering all aspects of economic life and its work is likely to add further stimulus to industrial development.

industrial estates have here successfully developed, of which a good example is the Sind ledustrial Trading Estate where property at assuated on the ourthirts of Karachi. The work of such estates follows the usual pattern by providing demarcated plats with shell helidings erect. ed an them." Roads are constructed and drainings, water, power and relephones bre pro. vided. The Stad fuduticial Eq. tale has a considerable number of factories now in full production covering fextiles, sulphonic seid, paints and var-

nober, light engineering, tobac-

Plans for future development of inductor in general are on an ambitious scale and designed to be the access of the country. It is not, however, new intended to discuss what is projected, but to give tome brief idea of what has been achieved in fact.

With respect to jute, Pable tan's valuable cash crop, puoca balog capacity in East Bengal new toffices to couble Pakiston to prets all that part of the crop which is expected, other than to India." Four froperiod jute appearing and weaving milit are in course of exection. Of thise, the Adompte Jute Mills are in part production, not of which is used in Pakiston, but a small part has been released for export and the manufactures are well speken of.

In littiles (cotton, rayon and wool) progress has been remarkable. It is expected that by the end of 1954, Pakistan will be self-sufficient in cotton textiles and the degree of progrees to for made justifies this hept. Approximately 1,300,000 smudler have been moctioned for installation of which, at the end of 1951, about Dop,oop were in operation. Of this quantity, 177 418 spindles existed at the time of partition. The erection of a woollen mill at Haroni has been started.

The important paper call, catableshed in East Rengal, has now entered production. The new motoriel used is the bambon which exists in ample quantity and the fatal capacity of this call will exact the paper needs of the whole country, except for newsprint for which mather mill is to be started.

A factory located at Ourtta has for some time produced explosin and ephedrica from the artemism and ephedra which grow abundantly in Baluchestan, In Bahawalpur n pew youp factor now produces 5,000 leas of superior quality washing toap along with 250 tem of alvertice. At Baripor, in the N.W F P., & factory for the production of telecommunication, apparatus has been started by Stement-Calske, in conjunction with Pakistan interestr. Two foctarner, each with a capacity of seres less per diem, are comproducing ballow glass. It is also worth petiting that the conscisy for re rolling toinforce. ment sicel now comin the pictical requirement of the country. Two cyle tyre factories are so full production and in Punjals a factory is preducing high steel condition visions

Two somewhat dey receins of fact in interested to show the (Continued on page 199)

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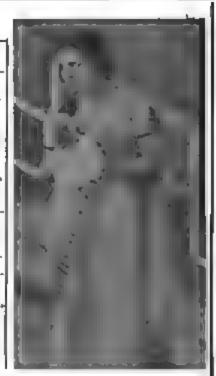
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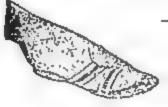
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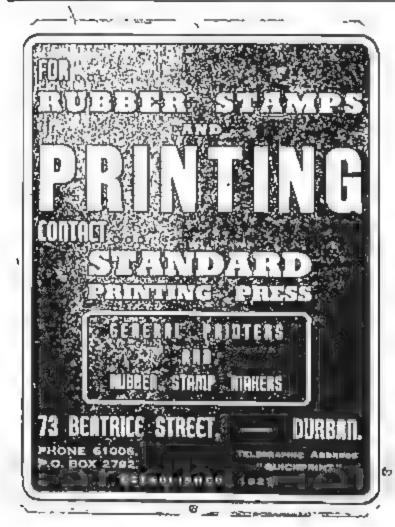


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#### AFRICAN VIEWPOINT

#### PROF. Z. K. MATTHEWS

By JORDAN R. NGURANE

SOME men change the course of history by design, others are designed in influence of. To the latter class belongs quartly-spoken and handsome Professor Z. K. Matthews, head of the department of African Studies at the Port Hare University College who secently completed a lectureship tour of the United States.

Born in the Barkley West distriet of the Cape Province on October 20, 1901, Zachanah Kendirelang Matthews has spent his filty-noc years quierly bringing up to nationkeed a whole community-both in the classroom and se the political front. If we men wield at great an suffuence on the life of the Union's eacht million Africans it is because Professor Metthews has and for co personal gain whatsnever, used bie truly remarkable talents for the good of his own people and of his countryroon of all ruces.

Me comes of Bamangwate stock—Sercite Khama's people. His family went into voluntary entire early in the mineteenth contary as a result of the periodic dynastic quarrels which are an marked a feature of Bamangwate national life. The family attached itself to the Barolong tribe and settled down in Kimberley where young Zicharish had his early achooling

From there he went to Lovedale and thence to Fort Hare where he obssined his Ares degree in 1923. At the tome a few white people to bight places still clung to one or two silly distribut about the educability of the African One was that the African student did not have the supporty to absorb a high shool education. A growing number argued that given the apportunity the African would acquit himself as creditably as anybody else. One of the latter was an American without ry-Mr. A. E. Leray, then Principal of Amagementi Insutute, which liege became Adams College.

When at last the Naish Education Department allowed Me Leroy to prove that the African madent could cross the pear minorum like everybody else, he effected young Mailbows in do the job. The results opened everybody's eyes. In due course Mr. Matthews was appointed

headmaster of the high school the first African to hold this post in Natal.

The innovation was received with mixed feelings on both sides of the colour line Then shook neither Mr. Lesey nor Mr. Matthews. The pupils mastered there algebra, genmetry and terephometry and before many years were over Amagrimien Kigh School was mercioned with respect on either side of the colour time. It has been respected over since. What is more, the success of the Adams experiment emboldened the Natal Education Department to infreduce the bigh school cutriculum in the day schools as well-

But for Mr. Matthews his success at Adams merely opened up wider harizons of service to hit people. With this in wind he accented a scholarahip which took him to London and Yale A abort while after his return he accepted an appointment on the staff of the department of African Studies at Fort Hart under the renaward Professor D. D. T. Jabavu. Here again he applied bimself with the same tenacity of purpose, industry and levelty which had plwava been his most outstanding qual ries. When Profester Jahavu reifred an superanmustion Mr. Matthews was to vited to take over the chair of African Studies This was in every score a deserved recogni-1100 of distinguished scholarship.

Although Pinfemor Matthewn has both his hands full administring the department of African Studies at Fort Mare, he has at all times taken an active and unflagging toterast in the political and popul life of his people.

While at Adams he played an active role in the affairs of the reachers' association and farmany years held responsible positions in it. When the spirit of national solidarity made itselffelt, he worked as hard as anybody else in bring into being the African Teochers Federation linking up the associations of the four provinces.

But, apparently, that did not absorb all his conrect for he still found the time to do important research work on African trebet in Bechnicaland, write scientific papers, serve on the Royal Commission on African Education which touted the greater part of Africa during the '30's and, on top of it all, still temping a familiar and respected figure at the political gatherings of his people,

An interesting incident took place at a political gathering while he was at Adoms. As headmaster of the high school and, of course, as outstanding scholar, the Zulus in Natal held him in high estrent. One afternoon he attended the conference of the African National Congress then in assume in Durban. He up-tood into a seat and made himself comforcable among the ordinary people at the reac of the half.

The presence of a university graduata sa a political meeting caused quite a gent. It was the fash on at the time for antiversity med and teachers generally to keep aloof from the political struggle of their people. The alder Concress leaders saw in his entry on omes of unqualified avil. A man of his statute com per ento their conference, they felt, could very easily play the rale of a bull in a glass shop! The President-General of Congress took precautions promptly. He rip-tack quickly down the dair ductor the interval and made his way to the side of the young headmances.

"Tell me, Mr. Matthews," he gasped not too discreetly between pangs of thinly disguised anxiety, "which praying do you want in the executive? We shall doon be having elections."

"None," replied Mr. Matthews characteristically, "I came only to witness for Africa's freedom. The elderly gentleman beamed with unconcealed relief

I mantion this incident because it brings out one of his most outstanding qualities in the portiest held—the desire in serve, out for vair, but for the good of his people, his country and, one might add, for the betterment of mantip of

He has the mind the statute. the power, the tell confidence and the expanny to become the President General of Congress-a position of transcadous nower. influence and importance in this country at the moment. But he ber been stritfed with streing In humbler especiales for purposes of giving strength to Congress Pethana he was not yet too sure of himself and his political standing during the Adams days, it might be mid. Another modent, more recent, above up his selfless develop to the ideal of service

It was election year and the Congress Youth League had made up its mind that Dr. A. B. Xuma, then President General of Congress, should go. Very many Youth Leaguers did not like Professor Matchew as an alternative. But they respected his views and judgment. All thin he knew very well because for very many years there had been a very neitye branch of the League as

Fort Mare. And even if he hnew he was not popular, it is pretty certain that it would not have affected his attitude to the League one way or the other. When he was formally approached with this request to atsud he declined politely on the score that he wanted to atabilise affairs in the Carle Province fiest, over which he was president, before he accerted sational responsibilities.

South Congressmen author the League mirebuted this to bit fene of Dr. Xuma, But they were hadly in the wrong. No political leader minde Congress barring Mr. A. J. Luchulf, is more sure of his grap on the raineds of all sections of Congress than Professee Matthews and see ten nuich Congressman (Mr. Luthuli al. ways theepied) it more confident of himself or knows his mind better. Prof. Matthews never thraws his weight about and very rately speaks. Nor dues he sver lose his temper nor recort to theatricalisms on the platform. But when Professor Malibems aprairs, all the wings of Congress listen-and so does South Africa ree-both black and white, for that matter.

Ner could be have been scared of the Langue. Its capid growth reported a server of violent political explosions in all the previoces where the Congress conservatives were firmly established, bacting the Cape where Professor Mattheres was at the head. Although he had under him some of the atoemiest Youth Leaguers, there never were frewecks in his Congress. Congress uider leaders b.Undered to bis right and left and fell down equally rapidly to his left and right under the Leseuc's political axe, but Professor Matthews salled through it all without even as much at an angry word! He was not and could not have been afraid of the League. His point was as simple as he put it - Congress needed to be strong in the provinces before the central body could become a power to reckon with. He went down to the Cape and set himself. to work, putting his awa house in order.

Anyhady placed by history in the position of guardean or tulor in a young and rapidly growing community of 10,000,000 souls requires plenty of foresightand something mere. "something more Professor Matthews has in the precious herstage bestowed on the world by the universities. He has that sease of honour, that depth of human understanding; that breadth of knowledge and that inferant understanding of Mon a infrastics which alone are the firmest foundation for a true love of one's fellowmen.

(Consinued on page 400)

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#### SPREAD OF RACIAL BITTERNESS IN AFRICA MUST BE AVERTED

IN no faternew, after the Commonwealth Prime Ministers' Conference in Lundon, Mr. Rebin, the Prime Monater of India, told prominent British Editors and other journalists.

"However auxious I mucht be in regard to the problem in Africa, direct opproach is not beinfut. We in India are tramendously concerned about Africa, If I may may something is this context, many of you gentlemen have vitited Africa and other places and have an acquaintence with developments there, Navartheless, in the press of other countries I do not thish there is an adequate awareness of what is happen-or to Axia and Aleica. I am not talking about throse which are reported but rather of a certain uprurge in people's minds which se really changing Asia and Africa more repidly then people amogine. Unfortunately most discussions now take place on the basis of communism and nati-community. But it it a very partial picture and mass curtainly of problems in Asia and Africa, because you have comething which is neither Campiunism per seti-Commussem. It is untroughten, a demand for consomic thanges and a surge, and a person or an idea Is welcome if it seems to them to be a liberating idea, if it secons to them to make vocal the questions in their minds, political or economic. It is no good going to a country is Aria on a tiend of Communists or auti-Communism unter it fit in with their problems, You must appear as a liberating force from what they at present puller from, whether if is political ne economic districts. Unless there is awareness of these changes in the mind of Asin you will not understand it The various events that have happened muce the war, the ending of colonial conditions in certe.n countries, independ ence-all this has released forces which had been more or less suppressed. These forces have to function. They may function for good or for evil, but they have to junction. The maly right policy is to recognise these fescre and durer them so let as we can in right channels. Merely not to recognize them and trying to suppress them as as rood.

"Africa is different from Asia, and is less well developed, more emission positivally and other-wise, but it is customery developing is political encocrousers, which is justified, and what

they tolerated in the past they are not prepared to tolerate now. That is the question in a nutribell and any attempt to force conditions or to maintain the status quo leads to resistance in their minds. They matches and they do wrong. Funish the wrong but understand the background and try to deal with it in a very sympathetic way.

The land question in primary question of Asia. The Chinese revolution succeeded because it dealt with the question; even in Japan the Americans were wire enough in tackle the land question, with what success I do not know but they got through forcoaching reforming legislation. Every country in Asia is troubled with the land quetties. That applies to Alexa, too. Neither will be solved by carrying on in the way they are carrying on. What forgbrees mens the depth and extent of the bitterness all over Ainca It will be a bad thought this to not met in a constructive way "

Asked if during the Frime Ministers' Conference he had been engaged in trying in help solve the African problem, Mr. Nebru said. "No, I can say that we have not been so copaged."

#### Indian Nationals In Africa

Mr. Nehre explained that the position of Indians in Africa was a United Nations problem. "The U.N. has passed saveral resolutions about it and sothing has happened, and the South African Government have ignored the resolutions and did not permit the Commission the United Nations appointed to an there, So there it it. In regard to Indian matters before the Confesence, even persons who disagreed in these matters agreed not to bring them up, accourawe do not wish the Commenwealth Conference to be treated as a superstate dealing with diferent Commonwealth couptries. That would be something not in keeping with the growth of this Commonwealth status.

"About Africa and Indiana there, I may tell you the policy we have pursetd for many years—not with regard to Indiana in South Africa, because they are not Indian intionals—I am latting about Indian nationals—I am latting about Indian nationals in Africa—we have told them very definitely and previously that we as a Government do not encourage or support them in anything they might want which goes ago not the interest of the Africana, We have made they perfectly plear.

We shall support them, of course, in their legitlmate demande but not if these demands are to gain any privilege at the expense of the Africass. Wa bave told them that they are there with the goodwill of the Africane, If the Africans went to push them out they will be pushed out. Of course, that may be an idealistic attitude if you like, but it it also a constructive attitude, because that is the only way they can live there in peace and quiet. We have in sourcete opinion. There was a posilict to their interests, Indiana are mostly merchants and traders and some Africana did not like them. But ibis policy having perculated down, there has been much more goodwill towards Indians then there was previously, and in all these troubles it is very seldom that you find Indians involved.

"In South Africa, the question of Indians, though important to us, we have deliberately allowed to become a secondary items to the larger question in South Africa of racial discrimination. As you know, the opposition resistance movement there is far more African than Indian the leadership in African—we want it to be so."

Referring to a statement by Mr. Nehru at his Press Conference on June 8, when he said that he did not want the Commonwealth to develop rate a super State, a correspondent asked: "Nould it not be better to take problems like the South African issue in such conference as a family matter rather than velering them to the UND?"

Mr. Nebru replied; "Inevitably you go to UNO as world focum, Maybe it has not all that reaction, but nevertheless it has a power to affect world opinion and create that type of sanction. We do not want to convert this Commonwealth Conference into that, one of the ceases being what we have just said, thus it becomes some kind of a tribunal; tive second being once we treat it in that way, the informal and friendly nature of our tubbs would be lost. We should become advocates belone a tribu-

Talking about Asia and Africa on various occasions here it have drawn attention to the state of effects in Africa, which distresses one very deeply. All over Africa.—North Africa, the Arab part, Morocco, Tunie, houth Africa, of routie, because of the policy of routing discrimination, Fast Africa, Central Africa, problems defer in race part, and the only post which I would say it more or few ments ductory is the Gold Const, What

I lay stress on is not a pasticular problem of Africa, but the whole background of Africa. Large numbers of people there are politically conscious. He continent and no people in the whole wide world have gone through such a frency of martyrdom as the people of Africa in the last several hundred years, he are sympathy goes out to these people and we feel that that they should take avery chance to develop.

Perhaps you know that we have nearly a hundred Government of lades scholars from Africa in India, and the number is likely to increase. Thou hunger for adocation to tramendoor, Thousands and thousands of schools are being started in East Africa from the pronies of the people. Whether the schools are good or bad in immaterial. but it shows their hunger for education. And it is a terrible thing that this derus to make good is functioned. It is that which turns in terrible bitterness, and I fear that betterness is spreading this other parts of Africa If that becomes strongly entreached, it is a had outlook for the future of millions and millions of people in Africa. It sacritably takes a recial aspect, es it must. The principal ecosomic problem of Africa is load. They have been deprived of their land, Then there is the ratiae dietarmination problem, and plen this is met constructively you get the basis for future racial conflict on a big scale. That is why I am greatly worried about it."

#### PAKISTAN NEWS

(Continued from page 395)

degree of accomplishment. It it not a complete picture since. for exemple, no mention has bren mude of the important power projects which have gone a long way towards completion. Neverthelers, it can be seen that, starting with meerly nothing, Pakitinu ber realized a substantial proportion of her industrial ambitions, thereby uchieving a granter balance in her stonomy and reducing ber dependence on foreign manyfactures with its onberent threat to exchange stability

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#### PROF. Z. K. MALTHEWS

( Continued from page 307)

When the Congress Youth League was formed, lowerds the end of World War II, the older Congress fradern taw in ft the beginning of the end of their political tives. They made every effort to crush the League Others, equally apprehensive, went to the apposite extreme of embracing it bladly in the hope that they would use it for their OWN BUIDOSES INSIDE CORPTESS. Professor Matthews took up a characteristic attitude and warned that the Leagu's emergence was a well-mown haterical phenomency which deserved to be received symposterically, torber than remothered un or dicrated to.

The Old Guard in Congress was full of decision, "Professor Matthews has stayed so long with the young people at Fort Hare," they said, "that he has lost the capacity to see things from anything but the stand-point of the young propie."

A man who sets birmelf the task of bringing up a pation is bound to be misuaderstand and Professor Matthewn has beown moments when his people misunderstood him, Parhaps at no nuge in his life was this so sharply done during the last ten years of the now defenct Natives (Representative Council). Throughout that period he remolard the target for contentrated fire from all sides. Prom one extreme the All Africao Convention proclaimed its appreciation of the man's role in influencing national thinking by pouring forth an localculable volume of logic and venom in efform to persuade him to resign from NRC.

Pot the opposite extreme tome General Smuts and some of his white liberal supporters who worked day and pight to convince Professor Matthews that if he stayed on the NRC, he would have rendered his people the greatest service.

Even inside his own Congress, he was not treated with much understand ug. The Congress Youth League, in particular, capied, threatened and reasoned with him in ropid succession to bring neater the collapse of the NRC.

Promition very beginning the political debate took on the form and direcusions of a theological controversy—with Professor Matthews always the central figure. Perhaps in no other way could all the people of South Africa unite in paying tribute to one who works untiringly behind the scenes for a better, happier and greater South Africa.

lo spite of the strates and atresses he bas had to bear, be terains has charm. A life which has been chrough political butterness shows no spacks of what be has been through. In the African community the abordest yours to polineal fame is to be bligdly paricial to one's opproach to the racial question. To-day, Professor Z. K. Maithews, M.A., L.LB., is an institution latida Congress as well as in the country as a whole, but he still adheres to the readinged to meet the other man bull-way as long as there is the possibility of achieving an honoutable and reasonable compromuse for the greater good of South Africa,

#### PORT ELIZABETH RIOTS

#### **HEAVY SENTENCES**

ELEVEN Africans, including one wormen, were tentroced to a total of 72 cuts and 491 years' imprisonment with compulsory labour when they were convicted of public violence at the Port Elizabeth Cr minst Sentions on Thursday last week.

The sentences brought to a close a six-day trial which acose from the New Brighton tiots on October 18 has year.

The Africans and their sentences were: Will am Gova (29), eight cuts and seven years; Michael Mango (27), eight cuts and seven years; Douglas Newsahlana (24), eight cuts and seven years, Danial Nyarela (22), eight cuts and three years; Enoch Dynatela (92); eight cuts and

three years; Atf Marmoda (19) night cuts and five years; George Skumgs (45), four and a ball years; Wilson Merile (20), eight cuts and three years; Edwards Qoko (21), eight cuts and four years; Petabuwe Lobere, a 40-years ald woman, three years; Picki Kade (26), eight cuts and three years.

The Judge, Mr. Justice P. G. Reynolds, said the offence was a terribly serious one. "There was on the station an isolated group of Eutopeans reging to do their duty," he said, "and there is no question that the one-Europeans combined and tried to drive them out of the building.

But for the devotion to duty and the course of Contrale,

now Sergeant G. P. Burger of the Railway Police, the Europeans would have been driven out and their lives would not have been worth an instant's purchase at the hands of that savage mob.

It was defined of law and order. It is absolutely ampossible to result that conclusion."

The Judge told Mango that the way in which he behaved precipitated the trouble. He might have not been the ring-feather, but he set in motion all the occurances which caused the barm and trouble

"You resured arrest and you tried to murder Constable Burger. One of the most terrible features is that the whole train of events started with a petty bracen their. Your own people are the chief sufferers from this set. Your awa people have been wounded, and I have no doubt some of them have been killed. Through your act the facil ries provided by the Government at the station have been damaged."

the The Judge told Niswablane that
the be was one of the original threves
and of a drum of paint with Mange,
and was responsible with him for
the what happened

He told Gove that he tried to been down the states and had be succeeded some of the Europeans would have perahed.—S.A.P.A.





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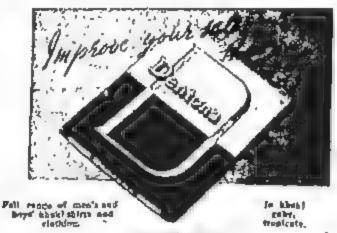
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-William Atlen White.

Search thine own heart. What paineth thee in others, in thyself may be; all dust is trail, all flesh is week: be thou the true man than dost seck.

--- Whitkier.

## Ideals Of The Liberal Party

(By Alan Paton)

('The following is reproduced by kind courtesy of the 'Natal Daily News' )

T seems to be accepted by most White South Africans that great political changes are coming in this country and the Continent Some say in fifty years, some say in a hundred, some say in a thousand, but the number of these

is decreasing.

These political prophesies are concerned always with one theme, namely, the It taken for granted that be political emergence of the non White South African, will emerge, it is taken for granted that in lifty or a hundred years he will have more rights, more responsibil ties, more opportunities than he has now it is taken for granted that more and more must be be considered a partner in the life and development of our common country.

Yet how hard it is for a White South African, even when he has admitted the mevitability of these events, to decide to take one step to go to meet them tempting it is for him to say either that the time is not ripe, or that it is useless to

take steps when no one else is willing to take them.

The L beral Party offers to all South Africans a political home, but above al. it offers to enfranchised White South Africans an oportunity to break loose from the past and to step forward with like minded men and women towards a more just and sensible goal.

The break with the United Party, however regrettable, was bound to come Liberals embarrassed the U P and the U P, embarrassed them,

the decent thing to do. ...

It should be stated forthrightly that the Libearls broke away from the United Party because they considered that the Party either did not recognise the inevitability and magnitude of impending events, or alternately, that it recognised their inevitability and magn tude but thought it exped ent to do nothing about them. It thought, and still appears to think, that there is plenty of time.

The chaice before White bouth Africa is whether there is to be one common South African society, or whether there are to be two. Those who believe that there must be two societies are themseves faced with two choices, whether there is to be a dominant White society and a subordinate Black society, or whether there are to be two completely separated societies which are to be, within limits coequals.

The Liberal rejects the concept of one dominant, one subordinate society. He believes that it is neither just nor practicable.

He believes that the perpetuation of such a condition will drive all Whites info one camp, and al. Blacks into another, and that we shall drift into such a state of irreconcilability that fears will be drepened, hatred sharpened, and violence inevitable.

Here the Liberal understands fully the arguments of the total separationist, who maintains that life will be intolerable under such circumstances. But he can-

(Continued on page 409)



## INDIAN OPINION

FRIDAY, 3RD JULY, 1953

#### The Liberal Party

7 N our last week's issue we described the re cently held conference on Indian education as an timque occasion in the his tory of Indians in South Africa. The maugural meet ing of the newly formed Liberal Party of South Africa, held in Durban on Thursday, last week, was an unique oceasion in the history of South Africa was an occasion when the leaders of as shades of opinion, both White and non White, met together on a complitely equal footing in the Bolton I fall to participate na discussion as to how the vexed colour problem of South Africa could best be solved The spirit that has animated the formation of the Liberal Party is little appreciated by the non-White people. We do not hesitate to say that the very bod and during step taken by Mr Patrick Duncan together with a few of his unthusiastic associates to make common cause with the non-Whites in their light against the unjust and immoral laws affecting them is not in a small degree responsible for the both of this new Party The aims and objects of the Party, as stated by Mrs Bllinger, M.P., the President and Mr Alan Paton, author of \*Cry The Beloved Counthe Regional Chairman of the Party are to seek the abolition of the Colour Bar from the Statute Hook and to work for even mal jult fram here for all grespective of class, colour or

creed and for the extension in the interim period, of a qualified form of franchise on the common roll the non Whites This we think, should sausfy except the preconcilables

To-day there are screeon citables in South Africa on both sides the rulers and the ruled. There are among the rulers who say, we stand for nothing but a policy of complete statutory apartheid, there are among the ruled who say, we shall be contented with nothing but universal franchise here and There can never be peace in the country when there are such irreconcilable and uncompromising elements at work. As honourable middle course had to be found and the liberal Party has bappily struck that course The Party has just come into existence and it has an uphill battle to " fight in face of the reactionary forces presently holding sway over the country. What part are the non-White people going to play in it? We should show the Liberal Party that we are not a pack of irreco icilable people; that we are reasonable people with a full sense of our responsibility and have the welfare of the country as a whole at heart, that we are fully aware of the fact that the change we desire cannot come about overnight and that we are fully satisfied if there is a change of heart and substantial steps are honestly and sin cerefy taken to apply the principle of "live and let live"

and "love thy neighbour as thyself" in dealing with the non-White people.

To-day the non-Whites are viewing this new move with suspicion. We do not deny that there are grounds

We are unfortunately in the position of "once bitten twice shy " Let us however, remember that the principles of non-violence enjoin us not to suspect even our opposent when he professes to be inclined to reason. In Mrs. Ballinger and Mr. Alan Paton in the Liberal Party we have tried We must not suspert the Liberal Party but render its task easier by giving it our fullest moral and whenever necessary our active support. We must remember that in the last resort, it is through our own honesty of purpose and selfsacrificing spirit and a strict adherence to the principles of Truth, Love and Nonviolence in thought word and deed that we shall attain our desired goal and not through outside help,

In so far as the United Party is concerned it has proved utterly hopeless. The Natal members of that Party, have large by heen responsible for the ills the non-Whites are suffering Even to day after the hard knocks it has suffered at the hands of the Nationalist Party, it lacks the courage to stand for what is right and just. own Party interests are, as it were above everything For all intents and purposes, therefore, that Party is dead in so far as we are concern-The very fact that other parties have sprung up is proof of that. The Liberal Party in the circumstances, brings a ray of hope for a brighter fiture in South Africa. Let us non Whites not in any way be responsible for killing it so since the Government

by any thoughtless act on our part. The emergence of the Liberal Party does not necessarily mean that our non-violent movement against the unjust comes to an end. That movement, as long as it can be kept pure, consists of self-imposed suffering and sacrifice without causing physical injury ito our opponents. It is to awaken the conscience of the oppressors. It can only strengthen the hands of those who sen cerely mean to help us. Uniess we help ourselves neither the Liberal Party nor anyone else will be able to help us To help ourselves is to resist evil by Love and Non-violence.

#### Terrorism

HE happenings at last Sunday's conference on the Rand to protest against the proposed removal of non-Europeans from the Western areas, a Sapa report of which appears elsewhere in this issue, are a typical example of how the Government is resorting to terrorist methods, agninst the non-Europeans, which proves its bankruptey in statesmanship. Had it not been for the presence of an influential personality like Father Trevor Huddleston there would surely have been a massacre of innocent people and all the blume would have been put on the non-Europeans who had attended the conference. We have no doubt, we are echoing the sentiments of all non-Europeans in saying how deeply grateful we are to Father Huddleston for the courageous manner in which he had averted a tragedy, For non-Europeans to be manhandled by the Police has become a common thing in South Africa. No wonder that is

has given the Police a licence to act in the manner they are acting.

Mr. Patrick Duncan is to be congratulated for his great courage. It should serve as an impetus to all non-Europeans to do their duty. If we wish to win the confidence and the sup-

port of people like Father Huddleston and Mr. Patrick Duncan we must be ever careful in our speech and action. Wild speech and wild action are for those who have no case. Those who have a strong case, as indeed we have, their case will sneak for itself.

## NOTES AND NEWS

#### Dr. Fronkes's Lecture Receives Publicity In India

Dr. Edgar H. Brookes's lecture in the Natel University recently on ladia was publicated in the papers in India through the instrumentality of Mr. P. Kodanda Ran, who was in the Union to 1927 as private secretary to the late Mr. Sciolyana Santi when the latter held the position of Agent of the Government of India in the Union of South Africa. In an introductory paragraph Mr. Kodanda Rao, whose present address is Servants of India Society, Bangalore, wrote as follows:

"Dr. Edgar H. Brookes is one of the very few far-sector states; men of South Africa entitled to the gratitude of India. For years be was a member of the South African Senate, representing Native interests, and consistently strave for justice for the non-European, Due to ill-health, he rangued his Senatorship recently. Sitter retirement be bas been active lecturing on racial policies of South Africa, One of his lictures in Natal was on India and South Africa, which is reproduced below from the issue. dated the 10th April 1953, of 'Indus Opinion,' edited by Sri Manulal Gandhi at Phoenix, Natal. His speech dererves wide publication as India."

#### Economic Demands Of The African People

A statement ussued last Sunday by Mr. W. M. Situlu, Secretary-General of the African National Congress, states :

"The ever-deteriorating ecoomic position of the non-Huropean people in this country, caused by, smoon other things, the evermounting cost of living, calls for serious and immediate attention by the Government.

"The living conditions of the propie have become infolerable teday. The wast majority of the warking people suffer from want, minery, degradation, disease, had homing conditions and low wages.

Such conditions are bound to give birth to anti-social activities.

"The Reserves are so congested and non-productive that the people are compelled to seek work in the urban areas, where the problem of employment has assumed ections proportions.

"In the mining and farming endustries the conditions are so appalling that they cannot attract the workers.

"We claus that the recial policies practised by the succesvive Governments in South Africa are not in the best interests of the country, and that such policies rob the country of its maximum industrial develop-

"Congress claums that it is in the interests of both industrialists and the working people that the entire labour force of the country be mobilised on a non-discrimingtory basis and be given free scope ann the necessary training, technicelly and otherwise, in order to produce better efficiency and bring about a sound industrial development."

#### Important Part Played By Natives

An article on South Aferca's racial tensions, written by Archbubap Dente E. Hurley, of Durbart, is featured in the July insue of 'Jubilee,' a Catholic picture magazine published in New York. "It is indeed difficult to see how any thinking person could hosextly subscribe to a policy which aims at excluding four-fifths of the population permanently from the rights and opportunities of a society of which they constitute so important a part," the prelate wrote. Archbishop Hurley said Catholics were making a threefold contribution to a tarial solution. The Church's programme, he said, convicted of "timely reminders to the White population of its Christum duties, an effort to spread Catholic influence among White South Africant, especially Afrikaners, and the steady purpoit

the Christian principles so necessary in a period of violent transition,"-Sapa-United Press.

#### Segregation in U.S.A.

A Pastoral letter decreeing an immediate and to racial segregation in all Roman Catholic churcher in North Carolina, was read at Mass in all churches of the Diocese of Raleigh. The edict forbidding segregation was issued by the Most Reverend Vincent Walters, Bushop of Raleigh, who recently ordered the marger of White and Negro churches in the village of Newtown Group, Pubhe projests against the edict, which were also published in the official argan of the Diocese, were few. The letter said: "There is no regregation of races to be tolerated in any Catholic church in the Diocese of Raleigh. The pastors are charged with carrying out this teaching and shall tolerate pothing to the contrary. Otherwase, all appealal churches for Negroes will be abolished immediately as lending weight to the false notion that the Catholic Church, which is the mythical body of Christ, is divided. Equal rights are accorded, therefore, to every race and every nationality as is proper in any Catholic church, and within the Church building itself everyone is given the privilege to sit or kneel wherever he desires, and to approach the ancraments without regard to race or nationality. I am not unmindful, as a Southernar, of the force of this virus of prejudice among some persons In the South, as well as the North. I know, however, that there is a cure for this virus, and that is our faith," said the Most Rev. Waters. - Sapa-United Press

#### No Segregation in Britain

Miss Mary Williams and Mes. Margery Austin, the Iwo Coloured members of the League of Health and Beauty team from Cape Town, which went to Britain to give displays during the Coronation festivities, returned in the mailship with 10 faiber women of the team. Miss Willearns, who with Mrs. Austin works in a Penningula factory, aard; 'It was lovely to be in a country with no colour bar. Everyone was so nice to us. We were entertained by the other reams from different parts of Britain and Canada,' The team of 27 women gave displays to London, Glasgow and Edin-burgh, They all had scats for the Coronation at vantage points in London, Mes. Dulcie Kekl said: 'I was near Hyde, Park Corner. We had to be in our of missionary inbours among the seats at 6 a m., and did not get non-Whites to provide them with away until 5 p.m., 'It was cald

and wet, but we had a marvellous time. I was so excited that I forgot to look for my brother, Fred Paskin, in the South Afrecan police contingent."

#### No Race Discrimenation In Rhodesia University

The Inaugural Board of the Rhodenia University has dedecided that admission to the University will be solely dependent on education attainment issued by the University Inaugural Board after a meeting last week. The statement said "The Board calls attention to the following extract from the Care Saunders report: It is not contrary to University practice to reserve certain hostels or halls at residence for particular classes of students but it would be repugmant to University tradition deliberately to place hostels so reserved at a greater distance than other bostels from the centre of the University.""

#### Capetown City Council On Group Aress Act

By decheing to reconsider its attitude on - implementing the Group Areas Act the Capetown City Council last week eeaffirmed the mandate it gave to the Group Areas Occasional Committre on March 17. The motion to review the mandate was lost when it was put by Mr. B. A. Levitur. Under the resolution which has now been reaffirmed the council has agreed that the Act cannot be implemented in Cape Town without untold hardship. It knew of no recent infiltration of one taxial group into the residential area of noother which called for deathe remedy. After the council disposed of the matter, the chairman of the Group Areas Commuter (Mr. L. Gradner) said be would call a meeting of his committer to discuss its mandate. It es known, however, that some of the members of the committee are not satisfied with the mandate. Mr. Mark Jones gave notice of a motion for the next council meeting. He will move that discusstop should be adjourned and an invitation given to the charging of the Land Tenure Advisory Board (Mr. G. F. de Vos Huga) to address the council in comera at a meeting at which no resoluthose would be taken. The inviration should also be extended to the Cape Western Committee of the board.

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#### CONFERENCE ON INDIAN EDUCATION

#### IMPORTANT SPEECHES

A REPORT of the conference on Indian education, held in Durban on Sunday, June 21, together with our comments, appeared in our last week's issue. Owing to shartage of apace we were not able to give a report of the important apacehes which we now give below:

Mr. P. R. Pather in bit preindential address said:

"The problem of Indian education is indeed grave. The probless has reached such magnitude that it requires the combined efforts of all of us to find a salution immediately. I emphasise the point because of the thousands of our children who, year in and year out, are crying out for school accommodation. / When the achools commence their first term, the sight of Ind.an mothers going from one school to another steking accommodation for their dear ones beggared description. Every school has a waiting list of children requiring admiralon and the setounding fact is that that Let stever diminishes.

"The latest figures for 1952 show that there are 61,529 children in schools. About 18 months ago, the Natal Indian Teachers' Society, Nata, Indian Congress, Natal Indian Organisation and the Duchan Indian Ch ld Welfare Society agreed to the introduction of Platoon Schools. These schools absorbed about 6,000 more children but that figure is only a feaction of the numbers seeking admission. The Platoon System has many deficiencies and can by no means he taid to be an ideal one. It was agreed to se a tem porary measure in the hope that some of our children would receive some kind of tuttion rather than being without any education In farmers to the Department of Education, the Director of Education bisself was not enamoured of the system, but it was a case of Hobson's choice. It was not to be a cure but a mere pallia ive.

"As I have said earlier three are 61,529 children in schools and of this number 44,170 children fore m 188 Gavecament Aided Schools and 3,187 children in 16 Private Schools The Government schools which include primary and secondary have an attendance of 13,976 children. Wath the exception of Missionary Schools, every Goverereent Aided Indian School has been built by Indian initiative and enterprise. And what is Store, four secondary schools have been built by Indians and hunded ever to the Provincial Administration. It is leve that the A true atration up to 1945 Supposed the buildings to the extent of one. there and thereafter to bliv mer

cent of the gost of buildings, but the fact remains that our people have had to make tremendous sacrifices to find the money necessary to erect these schools. It is a sacrific, that we as a community are proud of, for, the figures of the school going children reveal the fact that approximately 75 per cent of the children are in schools built by their forbears.

#### Provincial Administration's Responsibility

"It is the responsibility of the Provincial Administration to provide education facilities for all children irrespective of colour. We cannot say that the Administration has discharged its responsibility in its entirety in respect of the Indian children. It is not my purpose this morning to quarrel with the Administration in this regard but rather to state a fact is order that the Administration will more readily appreciate the justices of the case that this conference will be asked to deal with.

"At the same time it would be ungrateful of the Indian commugicy were it not to admit the part played by the Administration in recent years in the cause of Indian education. The building grant has been increased from 33 and one-third per cent lo 50 per cent resulting in the building programme being stepped up, a Teachers' Training College at Springheld and a Government Primary School at Clarrwood had been erected. We learn that soon a secondary school is to be erected at Clairwood. Then again the scales of salaries of the Indian Teachers had been increased to a degree. This progress is due to the sympathetic attitude shows by the present Provincial Administration.

"Notwithstanding the enormous sacrifices of our people and the assistance we have received from the Administration there is a big leeway to make before every Indian child of school going age is in school, . This is a problem that has baffied the Indian community year in and year out. The Administration has stated that its help would be directed towards those who would help thereselves, In the matter of self-help I believe the Indian community has been a striking example. But for this self-belo there could not have come into existence 4 secondary schools, 188 Government Aided Peimary Schools and 16 Private Schools.

"With the best will in the world, no community, much less the Indian community, could continue to find the money to erest more schools, particularly on

the present financial basis. Conference will be asked therefore to deal with this question dispassionately and to make suggestions capable of being carried out by the Administration.

"We must had accommodation with the least possible delay for the thousands of our children who are unfortunate in not having been able to be accommodated in schools.

"There are many other aspects of Indian education that we would like to deal with but I would urge upon conference to confine itself at the moment to the question of placing every Indian child in school. Thus is a problem which requires not immediate extention. I am not unmindful of the feelings of the parents of these chudren many of whom are nver fourteen years old and yet have not been able to gain admission to schools, I can pasure them that this conference will let no stone unturned with a view to putting forward some practical scheme which the Administration cannot but accept.

'Let me conclude by saking the delegates present to deliberate calmly, free from emotionarism, with an eye to our main objective. Our job is to find a solution to a first rate erisis and that solution must be found by this conference."

#### Mr. J. N. Singh's Speech

Mr. J. N. Singh, the General Secretary of the Natal Indian Congress, in the course of his speech said;

\* Education was the responsibility of the Provincial authorities for all sections of the population. It had discharged that responsibility fully as far as the European section was concerned. Every child was at school and there was legislation to provide for compulsory education. We are proud of this fact. We do not grudge them this because it is thur to every child. We only sak that the same position should exist in reward to the other sections of the people of Naral. We want to see that the Indian child was in school and that there was an extension of legislation to provide for every Indian child being in actions,

"There were no exact figures on the number of children without school accommodation but It
hid been estimated by statisticians
to be between 25,000 and 37,000,
The census of 1951, though
carried out at short notice gave
the figures for Durban and pers
Durban area slong as over 14,000.
The census taken at the beginning
of this year was most upsatisfactory and so figurest were available.
A proper census can only be
taken at the opening day of
schools and if the Department

wanted a reasonably correct catimate it should arrage such a census with proper and sufficient notice to parents at the beginning of next year.

#### Root Cause—Discrimination

"The root cause for the present crims bad been the discrimination in the financing o. education. For 20 years since 1925 to 1945, education was subsidized at the rate of £5 5. 0. for each Indian child at school and £16 7. 6. for each European chied. This discrimination was even greater when it was coupled with the fact that the European child was compulsorily in school and thousands of pounds were lost in aubuchen because thousands of Indian childred were not at school. The leeway lost during these 20 years has not been made up. The Administration has continued its policy of discribination with the result that even today much more is spent on European aducation even though the school population has been almost equivalent. For instance in 1950-51 £713,000 was spent on Indian education and over one million 500 thouand pounds on European education with an additional £217,000 on European hostels and £24,000 on burterira. This is not an teolated instance. In 1947-1948 £541,148 was spent on Indian education and just over two million pounds on European education although during these years the demand and needs of Indian education were more pressing than European education

"The arrength for our demands for more Government schools and greater school building grants resist on justice backed up by facts rather than on emotionalism—which too could be excused because it was human to get emotional when thousands of our children were crying out for

more achools. '

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We wish to thank an amonymous donor for the donation of £2-2-0 towards the Mahatma, Gaudhi Memorial Fund.

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#### GOVERNMENT RESORTS TO TERRORISM

#### AT RAND PROTEST MEETING

MR. PATRICK DUNCAN'S MESSAGE

FOUR Indians were accested at a conference to protest against the proposed removal of non-Buropeans from the Western areas of Johannesburg in Sophiatown, a Western Native township last Sunday.

Six plain-clothes policemen, followed by uniformed policemen, entered the Odia cinema, where the conference was held, when the meeting had been in progress for nearly two hours.

They arrested Mr. Y. M Cachalia, Joint General Secretary of the South African Indian Congress and of the Joint Action Committee of the African National Congress and the South African Indian Congress; allegedly for attending a meeting in contravention of a ban by the Minister of Justice under the Suppression of Communism Act; Mr. A. M. Kathrada, Chairman of the Indian Youth Cooperss; Mr. T. N. Naidoo, Vice-President of the Transysal Indian Congress; and Mr. B. Saloojee, a member of the Indian Youth Congress, allegedly for obstructing the police in the execution of their duty.

They mounted the platform and removed Mr. Cachalia, a plain-clother man holding him by each arm. The 2,100 delegates in the hall boord loudly and continuously white Mr. Cachalia was being led down the aisle, but there were no incidents.

Father Trevor Huddleston. who is in charge of the Anglican Musion in Sophiatown, accompanied Mr. Cachalia out of the ball

After Mr. Cachalia was arrested. Father Huddleston came out to the street and remonstrated with the police and returned to the clusion.

He came out again and asked Colonel W. Prinsloo, head of the Special Branch of the Witwaterstand C.I.D., to move the policemen outside the cinema, and and that if this was done the meeting would disperse peacefully,

Colonel Princion agreed and shortly afterwards the police drove away.

Before the meeting started, plain-clothen policemen entered the hall and arrested Kathrada, Naidon and Salonjee, who, they alleged, tried to prevent their entry.

They were met in the entrance by Mr. Cathalia and Father Huddleston, who told them that the conference was private and saled for their warrents. They said that they had none and were

then told that they could not enter.

They refused to leave until Father Huddleston had telephoned a lawyer. He told Major A. T. Spengler, second-incommand of the Special Branch of the C.LD, of the Witwatersrand, who commanded the detachment, that according to the lawyer, the police could not enter the hall without a wareaut.

After that the police remained outside until they entered to arrest Cachalia.

About 40 policemen, including mon-European doustables, arrived shortly before the meeting began-

They were semed with rifles, bayonets and Sten guns.

A few hours later, about 30 more policemen, mainly non-Europeans, arrived.

Before the European policemen entered the cinema to arrest Mr. Cachalia, about 50 gon-Buropean policemen armed with assegals lined up on the pavement outside the cinema.

A few European policemen, fully armed, stood in the road.

Mr. W. M. Sasulu, Secretary-General of the African National Congress, who said he was addressing his first meeting after being banned from attending meetings for six months, told the conference that the people of Africa stood firmly for peace throughout the world,

He said that Africans were particularly interested in prace, because war meant the oppression of subject peoples.

Today Africa was the only Continent still dominated by foreigners. As a result of this, there was now a apontageous movement throughout Africa for the organisation of a pan African CODETESS.

Father the Rev. R. Huddleston. opening the conference officially. said that there was no truth in the reports that the Auglican Church had obtained a valuation of its mission site in Sophiatewn to negotiate with the Government for the sale of the mission.

He said that he had a message from the Right Rev. R. A. Reeves, saying, "We shall never negotiate with this Government"

Pather Huddleston read message from Mr. Patrick Duecan, son of a former Governor-General of the Union, who was arrested and convicted at the and of last year for entering Germinon. location without a permit, while taking part in the "Defiance of Unjust Laws" compaign

He quoted Mr. Duncan as saying that, to protest against the proposal to remove the non-Europeans from the western area of Johannesburg, he would abandun his appeal against the conviction, and seeve the 100 days compulsory labour to which he had been sentenced.

Father Huddleston urged the conference to appeal to all people of goodwill in all races to oppose the removal of non-Europeans from the Johannesburg western press. He said that there were several in the Johannesburg City Council, the Transvasi Provencial Council and in Parliament, who would support them.

He said that the attitude of the City Council on this question had been deplorable?

"It has been an areitude of fear and cowardice. But I know there are men on the City Council who will support us. We must make it clear to them that we want their support "

The conference, unanimously passed a resolution calling on the Government, "in the interests of peace and harmony," immediately to withdraw the plan to remove the non-Europeans from the western areas and expressing the "determination of the people or the western areas to remain and defend their homes at all costs."

#### IDEALS OF THE LIBERAL PARTY

(Continued from front page)

not agree with the argument that the only way to make life tolerable will be by complete sepagation. He maintains that the solution of complete separation demands a length of time and an amount of money and land that are not available to use and, what is more, that it will demand from White South Africa a willingness to make sacrifices of which there to no or little sign.

He sees in neither of these two politics any solution of the real and fundamental problem of creating a harmonious multi-racial community. The first he regards as futile and dangerous, and the second he regards as an impossible means of evading the problems posed by fear and pride, pride perhaps most of all.

To him the problems of living together can only be solved by hving together, and are only evaded, and made ultimately more formidable, by the total separa-

The Liberal sees the political problem thus-if there is to by any evolution prey solution for one d fficulties it will be adopted only because White voters consent to it. One capnot, however, satisfy those. White people who appose any extension of the franchise. nor can on satisfy those non-White people who clamour for the universal franchise

Both these groups are condemning their country to an era of repression and revolution, The Liberal Party advocates the fair excession of the franchise to all those who qualify to seceive These qualifications will be the same for all. One of the important matters before the July conference of the party will be to define them.

One of the great Mary of

they will be outnumbered by non-White voters who will then proceed to vote as non-Whites to repress and humiliate all White people.

That such a thing might happen, no one denies. But the Liberal Party denies that it must

In their own Party men and women of all races are straving a for common ideals; they trust and respect one another; they have confidence is one another's decency and humanity.

Why should not this party uself be a forecumper of the kind of country that is to come, when men and women think of themrelves more and more as South Africans and less and less an White and Black, as Afrikanee and non Afrikanec?

Surely it is only in such a country that there will be peace, and hope for our children.

Surely such a country must come. Why not then take a step towards it, courageously and in telligently?

It is such a country that the Liberal Parry believes in; and until that day comes when no man used suffer because of his colour or race, the party will continue to proclaim its ideals. and to accustom unaccustomed cars to the language of justice and commonsense

If the Liberal Party is to be a forerunner of the kind of society that inevitably must come, their the sensible thing to do in to support it, so that it may not only be the forerunner, but also Winte South Africans is that the creator, of this new society,

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## ADMISSION OF INDIAN WOMEN AND CHILDREN TO THE UNION

WE have received the following communication from the Director of the State Information Office of the Department of the Interior, Pretona:

Sir,—The attention of this office has been drawn to your leading article of February 20, last, in the course of which you quote freely from the text of "what the Minister (Dr. Donges) is reported to have said" in the Assembly on-February 10, last, on the Government's new policy regarding the admission of Indian women and children to the Union.

You quote: "Since the Agreement a total of 4,929 Indian women and children had entered the Union," and in your comment you state "According to his (i.e. the Minister's) own statement 4,929 Indian women and children had entered the Union in the last thirty-nine years which is by no means a considerable number."

If you will compare this with the Hansard suport, a copy of which is before me, you will find that the Minister stated that the 4,929 Indian women and children entered the Umon in the past five-and-three-quarter years, the annual figures, quoted at the time by the Minister in Parliament being:

| January | 1, | 1947 | 4     |      | ,    | 1,000 |
|---------|----|------|-------|------|------|-------|
| n       |    | 1948 | 10%   |      |      | ₽87   |
| 9.0     |    | 1949 | ***   | 410  | 410  | 865   |
| fa.p.   |    | 1950 | 401   |      |      | 957   |
| 70      |    | 1951 | 444   |      |      | 715   |
| M       |    | 1952 | (to 5 | Sept | . 30 | 405   |

4,929

This affice is in no way concerned with the opinions expressed by newspaper editorsindeed, our of its free services is the compilation and distribution of a daily Press Digest of eduorial opinion taken from all the leading newspapers of the Union -but it is in duty bound, in the interests of all concerned, to call attention to any arrious fallacy such as that In your editorial under reference, As an expetienced Journalist you Will readily admir, I am sure, that there is a grave discrepancy between 39 years and 5! years. You will, therefore, readily engicode that this must severely qualify your deduction that the total of 4,929 "is by no means a considerable number," i'e. spread over "the last thirty-nine years" (na average of 126.2 units per sonum) instead of 5) years (an average of 857,2 units per annum.)

I have no doubt that you took the report over from acordize source in good faith, and, therefore, feel equally sure that in the

circumstances you will draw the attention of your readers to the position as originally stated by the Mioister. Perhaps, too, you will be good enough to let me know what your original source was so that I may be able to draw its attention to the discrepancy."

[The report in question was taken by us from the 'Cape Argus.' We based our criticism on the statement reported to have been made by the Minister of the Interior, that "since the Agreement a total of 4029 Indian women and children had entered South Africa." While we are grateful to the State Information Office for having drawn our attention to the discrepancy in

the quoted figures and are happy to make the necessary correction, we must respectfully state that what is of Importance is not so much the number of women and children who have entered but the principle involved in it. The women and children who had entered had done so legally as wayes and children of Indiana domigiled in the Union. To disallow the entry into the Union of such wives and children, apart from being" a deprivation of a long randing existing right, constituten a barsh, unjust and an mhuman step. If the Minister of the Interior thinks that he has gained a point by referring to figures, which may or may not be correct, he is at hiberry to do so. The fact however remains that his contemplated step is wrong in principle and from a practical point of view it is unjust and promoral. -Editor I. O.]

#### HUMAN

THE United Nations Association of Norway has published a children's version of the Declaration of Human Rights which parapurates only those elements of the Universal Declaration which experts believe children would most readily understand on the hasis of their own experience and observation in family, school, and social life. The resulting to-point statement is as follows:

Rights: All burnen belogs have equal rights in m the hime (bey are born,

Equality: These rights are ours whether we are children or adults, boys or girls, men or women, whether our abilities are great or small, whether we are strong or weak, and whether we have parents who are respecied by others or whather we do not know who they may be. The peoples of other countries have the same rights as we have. There is no distinction on account of the colour of our skip or the difference in our clothes, not because of our beliefs or teachings, how we talk or how we live, or for any other reason,

Justice: It is the right of each of us to helians according to our age without being plagued or punished, so long as we do not interfere with the rights of others.

No one shall be blamed for anything wrong before it is quite certain that he is to blame. Those who have done wrong shall also have the right to explain how it all came about. So far as it may be possible wrongdoers shall be treated in such a way that they

#### RIGHTS

do not only stop burting others but of their own free will wish to live together with us in peace and friendship.

Panishment: We shall never whether we are children or adults—he punished in any way but that which is reasonable and worthy among free grownup people.

When we are together. We also have the right to meet with goodwill from others. We shall also be left in peace when we so wish, so long as we do not upset others, or neglect to do something swhich ought to be done. Back of us has the right to own things which others shall not take from us or use against our will.

Democracy: All who have joinid together in a group have

equal rights to take part in decisions. All shall be able freely to say what they think and what they believe in without being tormented. No one shall be threatened or tricked into joining anything against his will.

Security All of us have the right to get help from each other whenever we are in need. We have the right to be free of unnecessary fear, and no one shall be brought up by means of fear.

Letture Time: Both children and adults shall have reasonable time with the right to do what they want, so long as it is not against the spirit of the Deckn-sation.

The Community: We shall all work together so that everyone throughout the world can get enough food, clothing, and homes and so that all who want to can benefit from terentch and postry, art, and sport. Everyone shall have good working conditions so that they can use their abilities and knowledge as useful members of the community. Before we grow up we shall have the benefit of good schooling where we can be beloed to develop our abilities in willing co-speration with our teachers and with each

The Limits of our Rights: Nothing in this Declaration shell be used as a pretext to refuse others anything of what is stated herein. Nothing in this Declaration gives us any right to behave differently towards others from the way we expect them to behave towards us.

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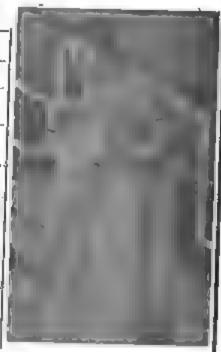
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#### ORIGINAL CORRESPONDENCE,

#### GROUP AREAS ACT AMENDED TO BE

HE Government has decided in principle to introduce es soon as possible legislation to amend the Group Areas Act, says a statement issued by the Department of the loterior last week.

The statement says that the purposes of the Group Areas Act are twofold :

"To restrict further peocleation, and to control the displacements of ownership and occupation which take place in the ordinary course of events.

The control, which is necessary in order not to allow the existing state of affairs to deteriorate, is being exercised to the full extent and it will contique to be so exercised.

"As a result of this control, says the statement, improved conditions have already come into existence in many places.

"The loststution of group areas is the second purpose, but it obviously requires a longterm policy and this was the Intention embodied in the Group Areas Act

"The demand for the fostifution of group areas, however, is so extensive and pressing, particularly in urban centres where there are mixed areas, that it is advisable to speed up action under the Act,

"It, hawever, this is done, there will be more dislocation and fluctuation in the value of property than was originally expected.

"These and other related problems have been considered,

"The Government has decided to principle to introduce as rood as possible legislation, the object of which will be to facilitate the displacements which must accessanly follow room the institution of group areas.

"It will also avoid wide Suctuations in the value of properties.

"Details of this legislation will probably be discussed with interested nulborities.

"The basic idea is to make it easy for people who have to leave an area to dispose of their properties and to assist them to obtain accommodation elsewhere.

"It is also necessary that properties in evacuated areas should be renovated and adapted for members of the coming group.

"It will be necessary to ensure that no deterioration of the existing housing position takes place as a result of institution of group areas.

"A second idea is that an increase in the rate at which group acess are established should not result in excessive profits being made, or excessive losses being suffered, in connection with the values of properties

"There should be a scheme in terms of which increases and decreases in value above and below a fixed level will be elimicated,

"The intended legislation is being drafted and will be published in due course. As a result of this legislation there will be further amendments to the Group Areas Act," the statement cooclades -Saps.

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## MR. NGUBANE AND THE LIBERAL PARTY

THE EDITOR INDIAN OPINION

SIR,-la your issue of June 19 Mr. Ngubane writier: "Mr. C. W. M. Gell has been writing a series of articles in 'The Forum' trying to argue the case for propriples being more important than noything else for the Liberal Party "

This is a very natural misapprehension. The article referred to was, in fact, written an April 17 (i.e. before the Liberal Party existed) and published in May 'Forum' two or three days after the Liberal Party announced its birth. The article was then reprinted in Indian Opinion' on June 5 and

Its propose was not, as Mr. Ngubane suggests, to serve as a philosophical basis for the new party; but to plead with the Opposition in general and the United Party in particular that they will reverse their retreat into reaction and their unprincipled opportunism, and take their stand once more, however tentatively, on the basic postulates of western civilization. Since, however, I am enough, of a political realist to understand that for historical and other restons the U.P. will never become a

touly liberal party, my article only urged upon it a degree of liberalism for beyond its present trend but still well short of the position I hope to see the Liberal Party adopt For I regard it as a legitumate liberal aspiration to try and win the UP, back from making common harrenvolt cause with the Nationalists towards 10000 semblance of its own older and mildly progressive,

Seep in this limited context, Mr. Ngubone may find fewer grounds for disagreement with my stricle, though I would agree with him that the chances of success of even such a limited objective are none too bright And in the meantime I shall continue to work, though silently for the present, for a Liberal Party genuinely founded on priociples applicable to all aspects of our plural society.

Later, no doubt, my tongue will wag publicly again. Just immediately, as Mr Ngubana noted in an earlier article, the Liberals are getting so much gratuitous prioted advice that they can well do wifhout mine as well (-Yours faithfully, C.

W M. Grav.

#### WAVE LENGTH CHANGES IN A L. R.

It is hereby notified for general information that wavelength changes have been introduced in A.1 R broadcasts directed to East and South Africa and Mauretius. The time and the new wave

lengths are as follows. Linguage Timings (191) Timings (S.A. Wavelengths (Metres) 6:0 -6:20 Englith 09.04 -09.50 16.94 & 19.83 Gujarati 1 09 30 -09 40 6. -6 10 16,94 & 19.83 22 00 -12 45 18 30-19 15 25 47 1 19 51 Swabili 17.45-18,20 25.47 & 19.51 21.15 -01 50



Mr. Nehru and the Pruns Measter of Burms (marked B), who recently toured the Indo Surmise frontier, looking at a Burmese dance in a village on the Barmese side of the border .-- P.J. B



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## RACIAL ISSUES IN SOUTH AFRICA

By C. W. M. GELL

(Reproduced by Courtes) of 'Public Affairs' In which it was published in November 1952.)

111

THE Defiance of Unjust Laws Compaign began quistly on June 26. It has preconded so for with a dignity and restraint which few thought pointhie, despits a certain amount of police prayecation and ill-treatment in pricen (upually explained away as "tripping on the states leading down to the calls" or falling against the table in the shargeroffice"). By the middle of October, although Defiance was still threretically confined to rejected volunteers and had not yet been switched to muse resistance designed to "fill the Jalle," over 7,000 passive resistant had broken miner discriminatory regulations, been arrested and gone to pricon joyfully rather then pay their fines. Some inveniles have been esued. Late In October munuting transon led to come dangerous excitement among growds of Africans at Deftance' demonstrations in Peddie and Kimberley, and to victors little riots at Port Elizaboth and Johannesburg in which four Europeans were murdered and 10 Natives billed by the police. These were followed by a riot at Kimberley on Navember 2 in which 13 Natives were billed and another at East London next day in which 2 Europeans and 8 Katives were killed. It to possible that the nember of Matives killed may have been auderestimated and in the foor riots at least 136 Natives are known to have been wounded. None of these rists arose out of Definee incidents. But rising racial tonslow, the Gavernment's prescription of most of the name European leaders and its returnito meet any of them, all play into the hands of the knotigan element among the African and of the extremists on both sides of the colour bar, There is obviously a grave rick of inervising violence.

If there has been some fallers in the leadership of the Daffance Campain—a fallers in enery out education about mon-violence among a people who (amike the ladines) are not propared for it temperamentally or photosophically, and some minappropriation of funds—the Government is partly to blams. For, since May, it has prescribed some 500 sileged Communists, exectly induce and batters connected with the campaign. A small hamber of these men ore an-

doubtedly gennine Communists, secking to extract the maximum profit for their cause from any etrife or dissension, regardless of bomen suffering. Their exact namber is not known-in III UNO debates the Union delegates referred to 26 alleged former members of the Communist Party whom the Government coualders dangerous -- but it is only a fraction of those who have "camed" and driven out of their jobs to the Congresses and Trades Unions on the basis of police avidence, untested in the - Courts This indicariminate use of the Suppression Act against opponents of the Government's racial pokey slienales hopport which Booth Africans would otherwise unanimously give to a drive against genuine limit proved Communister and serious ty hampers moderate non-Europeup leadurg in their efforts to keep control ever their wilder tol.owers

The Government's stifts to to this Defiance Campaign straightforward As Mr. J. G. Saydom, the Minister of Lands, eald on September 13 ."The White man can only succeed in staying in Bouth Africa of we cetain all power in our hands." By definition under the Suppresson Aul, anyone is a Comcannist win "advocator, adviser, defends or encourages the achievement of any of the objects of Communica. These "abjects," according to Nationalists, Include recial equality, thus making the Act applicable to liberals. (When the present writer wrote to this effect in a Johannesburg dany, he was shortly afterwards interrogated by the O.I.D.) Therefore, Diffence demonstrators, prespisors and prespethioses are dangerods revolutionaries who must be rathlessly suppresent. In any case, the non-Enropean must be put in his place and taught who is locate. Mr. Strydom has promised new legislation almilar to that predagainst the openly terrorist Man Man in Kenya- Mr. C. R. Swart, the Minister of Justing, in liching to Mog possive resisters and has told the police to take "desetis satium-to use their batons where meetrary and to shoot where necessary," as Ininnotion they are only too likely to obey with electily.

There are harapains who are deep galetarhod by the Detapos Compergo and this lask of White response to the image) and

political challenge. Dut those who think thus are a small minority of the White population and, with a virtually all-White election impending, no position party dars move far from "White supremacy." The Opposition leader, Mr. J. G. N. Straum, recognised the necessity of renching agreement with moderate non-European lenders and has promised to consult them. But his four-point culaur programme-1, social segregation: 2. no misseguntion; 3 residential segregation: (4) the application of non-European isbour for the benefit of the souptry as a whole "on our farms, in our kitchens, in our feotories and in our mines"could only appeal to Europeans. In paying lip-service to copenitation with non-Europeans, he dara not offer opposessions which the European electorate will reject; and without concessions, econsitution is meaningless. Mr. Stranm's further promise to "lift the colour issue out of politics"

is no freelevant to the existing situation so his bope of greatly increased White immigration, which cannot affect the issue in time.

My own ylew to that few marginal European voters will bolleve, so Mr. Strause assures them, that there is a way back to the traditional policy of Herizog and Smote: that more moderate language and a less militant administration of the law plan, perhaps, a few unimportant conacceptant will restore racial harmany, Offered the choice between the full-blooded soussess of the Nationalists and the Opposition's slightly more assemie version of the same theme, the figation voter, on whom the election result depends, may well tear to make any concession to an prespired non European agition, leat it be laterpreted as a sign of weakness. If he takes this essentially short-term view of his own self-interest, the Nationalisis may well win again by another narrow majority.

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restrictions and formalities for transit passengers to a minimum, Pakislan have abolished the necessity for passengers to have a transit visu andorsed on their passports.

Passengers proceeding from Southern Africa to Karachi to connect with services from Europe to the Far East will no longer have to have this transit vissjentry permit. They will, however, be called upon to pay a Landing Fen of Rs. 25.

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Representatives of the Governments of India and the United States are holding discussions in New Delhi on a bilateral air agreement. The Civil Aviation Department of the Government of India has invited Mr. S. K. Kopka and Mr. A. F. Dubash to attend as advisors.

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## Things In General

Dartnell Crescent Indian Girls' School Concert

A very hoe veriety programms was readered by the Dartnell Crescent Indian Girls! School on June 27, 29 and 30. During the performance one was transported away from the harsh work a day world to a fairy land, where toys became alive and animals were almost human, where one found only music, dnocing and laughter. The stage sceneues and the make-up and dresses were very well done indeed. Some of those taking part will go for in the dramatic world if they continue to take an interest in their A school concert. abilities. sounds rather a boring affine to grown-ups and especially to those who have no relatives in the concert, but this concert was far from boring, and one can safely say that it was undeed for superior to many concerts and entertainments rendered by grown-ups. The whole show was very well organised and the of hours of soft, light, sweet music, young voices, dreamy rythm and lively tunes of little girls and sweet young girls, came to an end with the beautiful "Preyer for the Nations" by Alon Paton, One went home with a feeling of pleasure, of having seen something very beautiful, though still in the budding slage, but which with care might flower out in full bloom. Congratulations go to the performers, but most of all to those of the school stall who worked so bord behind the scenes to give us such an interesting and pleasant evening.

Be-Cultural Relations tween India And Foreign Countries

Under the scheme of the Government of India to promote cultral relations between India and foreign countries and to extend educational facilities available in India to students of other countries the following students bave been gelected for the grant of scholarships for higher studies in India :-

(;) Mr. S. S. Naidon for M.Sc. (Physiology) at the Calcutta University, (2) Mr. M. B. Somers for B.A or B.Sc., (3) Mr. K. B. Mehta (for teachers training at P. R. Tenining College for Mer. Abmedahad, (4) Mr. N. L Khutsonne of Basutolaud for M.B.B.S. at Medical College, Medicas, Mr. &. H. Mahais has been selected for admission to a seserved medical scat in the Seth Gordbandes Sundardos Medical College, Bombay,

#### British Indian Association Buluwayo

At the recently held nonual general meeting of the British Association (Buluwayo) the following executive committee was elected for the year 1953-54; Messis, N. V. Derai, A. S. Patker K. N. Ruon, H. M. Naib, H. M. Jogee, Prog R. Vagbmaria, P. R. Vogbmaria, J. B. Ramphat. B. Vithal, Soubish S. Ragadoo. R. K. Vashee, D. R. Parekb, P. Vithal, E. Esat J. I. Nathoo several sub-committees" were also elected.

The B, I, boat 'Koranja,' which arrived in Durban last Sunday, bee brought smoog other passengers Mr. NathooBros. of Johnonesburg and Mr. S. B. Mond who, after spanding eleven months in India, has once again returned to this country had and bearty.



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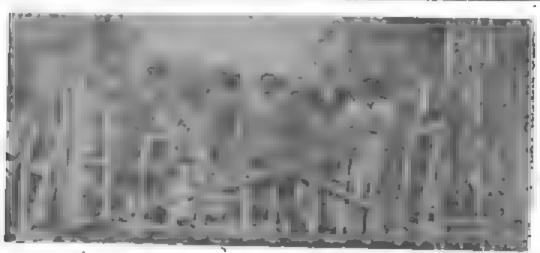
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# OPINION

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The only conquests which are permanent, and leave no regrets, are conquests over ourselves.

-Napoleon.

You san preach a better sermon with your life than with your lips.

-Goldsmith

The will of the people is the only legitimate foundation of any Government, And to protect its free expression should be our first a bject.

—Thomas Jefferson,

## A Lesson For The Nationalist Extremists

N outstanding event of the week was a flying visit to the Union of Mr. R. G. Menzies, the Prime Minister of Australia, who had come at the special invitation of our Prime Minister, Dr. D. F. Malan. The speech he delivered at the Deputy-Administrator of Natal's banquet, at the Marine Hotel, in Durban, as reported in the 'Natal Mercury,' is worth noting especially by the extremists in the Nationalist Party, who, we wonder, if they know the meaning of the word "inter-dependent," "tolerance" and "brotherhood," on which Mr. Menzies laid so much stress. It is certainly a lesson they are much in need of.

"As one of the Prime Ministers of her Majesty's Government," said Mr. Menzies, "I am all for the structure of the British Commonwealth of Nations which is the basis and structure for a common a legiance to a common Crown."

Speaking of the Commonwealth countries' independence, Mr. Menzies said ... "Of course Australia, South Africa Canada run their own affairs," Their independence is unchallenged. But we are not so much independent as interdependent. If we are to be interdependent, if we are to be something which has structure, which has bones in it so that we know where our friends are, so long as that is so, we must not worry ourselves about what is irrelevant but we must understand each other better, he more tolerant and come to an understanding of each others difficulties."

Australia's freedom depended to some extent on what was done in South Africa and South Africa's freedom to some extent on Australia's actions.

"It is a wonderful thing to think that so many proud and independent countries gather round and say 'We have a relationship so great that we stand together because we have a common allegiance by which we are prepared to stand or fall," Mr. Menzies continued.

"But we must be prepared to dig for knowledge about each other. We must have understanding because without that how can we have tolerance? If we have tolerance we will still have a part to play far surpassing our illustrious past."

Turning to South Africa's problems, Mr. Menzies said "Nobody who has seen them will have the slightest wish to write a quick book about them." (Laughter)

"I can assure you that you will have at least one man in Australia when he reads of them in the newspapers who will say 'Weil, thank Heavens that's one problem I don't have to try to solve."

"It is in our joint action and our brotherhood," said Mr. Menzies "that so much good will come from the world at large."



## INDIAN OPINION

FRIDAY, 10TH JULY, 1953

#### Timely Warning

Prime Mindster of India, Mr. Nebru, is reported by Sopa-Reuter from Agra to have described as "scandalous" the treatment meted out to Africans in parts of the African Continent, "They are treated almost as wild animals," be said amazes me that this kind of thing should go on. If there is no solution to this African problém very soon the whole of Africa niight be ablaze." Mr. Nehru was opening the two-day session of the All India Congress Commit ee fast Monday. Mr. Nebiu said, India did not wish to interfere in other people's problems, "but short of war we shall fight for equality everywhere in the wide world." The spoke of "the great ferment" in Asta and Africa and the "admixture of colonial domination and racial sm' in these continents.

What Mr. Nehra has said is quite true. It should be thought-provolving for all those who have not lost the power to think—who want to think.

We are by no means supporters of Man Man. We abhor their treacherous activities and firmly believe that an end most be put to them. But the methods that are being adopted to put an end to them are no less treacherous. It amazes us to think that the heart of the civilised world does not rebel against them. The authorities concerned are dealing with the effect but they do not seem as have

given the slightest thought to the cause that has given birth to Mad Man. This great blunder has been continuously made since the last Great War. n body gave the soghtest thought to what brought Hitler into existence. The whole world joined in bringing an end to littler but has the world benefitted thereby in the slightest degree? Attempts have been made ever since to bring peace in the world but the world is nowhere near it. Peace seems to be going farther and farther away from it. Hitler is dead but not his spirit. It seems to be too much alive especially in the African contiment and particularly here in South Africa.

Why have we touched upon Mau Mnu-a subject so far remote from în South Africa ? We have been led to do so because it is inter-related. with the affairs in South The causes that have brought about the existence of May May in Keeya are the same that have brought about the presert unrest among the non-Whites in this country. That unrest will never be removed by wholesale murders. It can only be removed by tackling with scrupulous honesty and sincerity the problem of land, hunger and home. It can only be done if the capitalists who are the arch war riminals would curb their greed for wealth and the power- and would such their greed for power. Capital. cim and power madness are

are the two evils that are bringing the world to an end

We in South Africa are living in a victous circle. The exploiters are perpetrating all the evils and the exploited are consciously or unconsciously lending their hands to it. The root cause of all the evil is that we have enslaved ourselves to the comforts science has produced for us and our lives have become unnatural. We are going farther and farther away from Nature. We have forgotten God. Money has become our Ged.

Our salvation lies in getting out of that victous errcle se, to revert back to Nature. To do that we must do away with all the things that bave taken us away from Naturé: which means, boycotting everything that has been the cause of our enslavement. When you come to think of it this is a tall order. We would have to boycott almost all the existing institutions and all that sustain

those institutions. The net result would be to allow ourselves to starve to death. Better that, surely, than to live as slaves of man. There can be no room in Heaven for those who choose to remain as slaves of man.

But all this must be done with no bitterness for the perpetrator of evil for he himself is a victim of that evil and is to be pitied rather than hated.

The salvation of non-Whites in South Africa or any part of Africa lies entirely, not in resorting to Mau Mau methods, but to seek the Real from the unreal, whose slaves we have become, which requires great courage and an unshakable faith in God

The present session of Parliament has begun its evil work of destroying our manhood and reducing us to semi-barbarians. Are we going to quietly submit to it or are we going to dedicate our lives at the alter of Truth and Justice so that posterity may not spurn us for being cowards?

## NOTES AND NEWS

Coloured Franchise Rights

South Africa eleventh Parliament opened on Friday July 3. The Prime Minister, Dr. Malan announced the previous day the Government's intention to introduce a Bill to validate the Separate Representation of Voters Act of 1951. He asid he would seek the enserment of this Bill by a two-thirds majority at a pint sitting of both Houses of Parliament at the third reading 23 Jaid down by Section 35 of the South Africa Act. The Separate Representation of Voters Act was declared invalid by the Appellate Division of the Supreme Court on the grounds that the procedure by which the Bill had been enacted had not comphed with this provision of the South Africa Act.

Apartheld To Be Extended

The Political Correspondent of the 'Natal Mercury' states the Government plans to make Aparabe d in South Africa more wide-

spread that it is at present.

This was indicated in the Senate when at the official opening of the eleventh session of Parliament the Governor-General, Dr. E. G. Jansen, in the speech from the throne, said that legislation would be introduced to amend the Interpretation Act of 1910. As a result of a Court ruling that apartheid could not be applied in railway walting rooms because the races were not treated equally it has become occurary for the Government to redegue the position through legislation. As it is considered possible that the Court's culing could be applied in other directions the Minister of Justice is taking the oppostunity to widen the scope of spartheid in all pupile services such as post offices, bospitals, city balls and cinemas. legislation to be introduced will be retrospective and thus overtake the Court's decision. It our at making legal off that was done in the part to achieve apartheid and to maure that fe end be applied in the future.

#### South African Prisons

A programme for reducing erime in the Union, through the betterment of bying conditions and alterations in the penal system has been formulated by the South African Demoeratic League, the chairman, Mr. Raymond Arde, told a Press representative last week. Provision of adequate housing for all sections of the community; more recreation facilities: elimination of perty restrictive legislation; and the careful ecosorable of films to eliminate the tendency among children towards the "gangater spirit," acc among the suggestions. Abolition of form goals and the hiring of convict labour; increased emphasis on reform and rehabilitation of prisoners while in goal; the training of police and prison staffs in Native languages and prisoner-reform; and a proper system of after-care for released prisoners, are the reforms suggested to the penal system. The Largue declares that South Africa's prisons are serving the purposes are schools for crime, se a result of which many inherently decent people, goaled for minor offences, are turned into cruzinals. "Poverty and agnorance are fine soils for the propagation of crime," Mr. Arde gald. "The only way to lessen crime in South Africa is to tackle poverty and the housing problem, spes up opportunites underlog, provide facilities for recreation, lessen social tensions and increase education.

Death Of Dr. Shyma Prazad Mackeries

Dr. Shyama Prasad Mookeries. & member of the Indian Parliament and President of the All India Jan Sangh, died on June 23 in Semagar, An earlier mensage sald that Dr. Mookerje suffering from pleurusy was removed on June 22 to a nursing home at Sympas for medical treatment His condition suddenly deteriorated at about 7 p.m., when there were signs of weakening of the heart. At 10 p.m. it became worse, and he passed away at 3.40 s.m.. His body was flower to Calcutta by a civilian plane. The funeral took place in Calcutta on the afternoon of June 24. His body was cremated on the banks of the River Hooghly. The last rites were attended by thousands of people.

Messages of condolence were sent by the President, Dr. Rajendra Prasad, the Prime Minister Mr. Nebru and many ministers and leaders. Many shops and bitindees concerns were closed in Calcutta when the news of the death was received. All offices of West Bengal Government. courts and offices and institutions of Calcutta University were closed. Flags were flown at half masts over public buildings.

The sudden and unexpected death of Dr. Mookerree removes from the scene one of the most prominent figures la the public bie of India, His absence will be felt keenly in many apheres. and nowhere more than in the House of the People, where he WAS regarded as one of the most effective patliamentarians. of the late Sir Asutach Mookeriee. Dr. Mookerjee was educated in Calcutta and London, He was called to the Bar at the Inner Temple and started practising at Calcutta, With Calcutta University his association was intimate. He had been a Pellow of that University since 1924 and vice-Chanceller during 1934-38,

#### "ON WAITING FOR FREEDOM"

By WILFRED H. HARRISON

CONTRIBUTOR to 'Indian Opinisa' quotes Lard Maralay: "If men are to wait for laberty till they become wise and good in slavery, they may indeed wait for ever." That phrase aptly describes the world as we know it today. We are for ever weighing up the character of men-or good Governments but rarely subject the present system to analysis, which is the cause of most of the bad deeds attributed to mankind today. No less than seven different political organizations were quoted by John Gild, the contributer of the article under notice. Beither of which have any objective or purpose other than the exacting form of the political machinery, nor of any deserte change of our present system of

productive and distributive Indurtry. Yet the very basis of our political and industrial life is the cause of colour and racial animonities, wars, and its appendages in the form of high cost of living, poverty and squalor, and most of the avil consequences we are sufferior today.

It is that system that elevates so many in wealth and aplendour, and degrades so many others, We may call ourselves liberals in the real sense of its meaning, the world is full of liberal kind people but where are we? The liberal party as a political body was establuhed in England in the early machine age for the purpose of allowing people the liberty to develop industry outside of the Frudal System. Since when it

has been in and out of the political machinery. It imitiated and carried through the first world wer. Today in England it is an obsolete political force, because it is known that every liberal concession desired by the community will be granted by any Government if it does not aim to overthrow it

It is that fear that the present Government of South Africa have in mind. Full political and social equality to the Native and Coloured people of South Africa. would mean a Native majority in Parliament. Also, as the present Communist member stated in his maiden speech, "a Native Prime Minuter." If then we are to judge by the large majority every member of the Communist Party has received Native votes. The only legical conclusion that they will affiliate with the East rather than the West and adopt the ideology of Соттицията.

If an the other hand the Natives of South Africa vote for the Communists because they know that the Communist champion their cause in all their petty grievances, which they have done since 1927 even to supporting "A Native Republic of South Africa" did not indicate any ideological change in the administration of industry.

This policy which was endorsed by the Comunteen at the date above on the ground that "Back to the Masses" was the slogen of every affiliated Communist movement in the world. Thus would mean that such a policy, while the concomitant forces of the political machinery, industry, finance, with the Naval and Military forces in the hands of the Europeans would create a condition of chaos and confusion more complicated than today.

The primary purpose of the Communist should be to show and propagate the objective of the party-menting the common awnership and control of all the means of production, distribution and exchange. Showing that industry and all its exploiting tendenties in because it is in the bands of indeveduals and monepolisis, who have converted it into a means of exchange exceting interest and multiplying figures of no material Value, which has now drifted into the hands of an increasing parasitical class of high financiers who draw heavily on the resources of the community, increasing our abligations and burdens by international wars, raising the price of every commodity using to the rectricted output of the necessaries of life AR & CORRECTERICS.

Governments of every country of the Western world pander to that system. Many now with certain reservation. America is the hub of the capitalist universe also the "Merca" of those who wish to maintain the present system in spite of all it has meant and still means to the determent of the common people. America with its almighty dollar and millionaire financiers, is now the central authority of a pennicious banking system, which has almost control, by loads from that system, of most of the Governments of the Western World. It in interesting to note that India has declined association asserting opposition to enything that means

South Africa should make the same declaration. It is not a coloured problem that we have to solve, but an economic problem The line of demarcation was originally drawn for that reason to dutinguish the master from the slave.

For the same economic reasons it was continued in wage slavery. Teachtion has now made it a social barrier. If we remove the economic circumstances, that was, and is the cause of it. With the abolition of the money obstacle, the advance of our culture, intelligenet sud refinement, as we notice at the meetings of the Great Powers of all nations black or white. The social equal is in evidence, and the question of colour in their handsbakes and preetings fades out. Our universities are showing that spirit even

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#### OVERSEAS INDIANS' CONFERENCE IN LONDON

(From Our Correspondent)

THE Overseas Indians' Conference for which the Council for Indians Abroad made preparations over many months, took place in London on June 13 and 14.

It was the first conference of its kind ever held where Indiao delegates, observers and visitors from practically all the countries where Indiana are settled took part.

The organization and the conference had the co-operation and the support from patientl Indian organisations in Aden, Fift, Jamaica. Kenya, Malaya, Mauritius, Southern Rhodesia, British West Indies, Uganda and at the last moment, the South African Indian Congress, through telegraphic communication, appoint-ed a special observer for the conference,

Among the delegates, were prominent Members of the Colonial Legislatures, including the Hoa. Meters. R. Seenervaken, A. M. Osman from Mauritius and Hon. Pandit Viehnu Des from Fift. Mr. B. Kaber Singh represented the Malayan Indian Congress. Other territories were represented by specially appointed visitors and observers.

Among the English friends who gave this conference their active support were Messes, Penner Brockrey, M.P., Henry S. L., Polsk, Fox Pitt of the Racial Unity and Dr. Richard Pankburst.

The conference was held at 67 West Cromwell Road, London, S.W.5, and consisted of two whole days sessions on Saturday and Sunday.

! De. K. D. Kumris, the Hon. General Secretary of the Council, at the suggestion of some of the overseas organizations was elected by the delegates in London to preside over the conference.

la bie presidential address, Dr. Kumria said that in most of the overseas countries, the Indiana had no problems, as they were an integral part of the multi-racial society, and were striving to achieve responsible government, together with other communities.

The primary object of the conference was to make it clear heyoud any doubt that the Indiana in the overseas territories owed political atlegiance to the country

where they lived.

In South Africa the Indiana preded apecial consideration as by special copressive laws and vandictive legislation every effort was being made to drive them out of the country. On the Continent of Africa, Indiana must not expect any rights or privileges that they are not willing to extend to the African people

While it is clear beyond say doubt at all that the Indians in the overseas territories must fegard themselves politically nationals of the country in which they live, and owe it their wholehearted loyalty, it is also considered essential that the Indian people should do everything to develop and foster and maintain their religious, cultural and philosophical traditions which they bave inherited from their aucestors.

It is by means of pooling this cultural beritage to their new countries of adoption that they can make a useful contribution.

#### Indians In Fill

About conditions in Fail, Hon. Pandit Vishou Deo M.L.C. made a statement in which he mentioned that the Indians as such, had no particular dumbilities, and judging by the present political conditions, there was no likelihood of any responsible government or adult franchise being established in the near future.

He also encutioned that there was no likelihood of the mass of the Indian people now working on the sugar plantations, being able to buy or own land, for a considerable time

#### Jamaica

The East Indian Progressive Society of Jamaica, sent a prepared statement which was read to the conference by their observer, Miss Abilya Varma and supported by Dr. Singh.

The report from Jamaica emphasised the poor and unsatisfattory condition of the majority of the Indians and expressed the urgent desire for betterment of their condition.

#### Kenya

appointed no delegates but authorised one of their members, Dr. Adalia to act as an observer.

Dr. Adalja made a brief statument emphasising that he was speaking purely in his private capacity and not representing the Kenya Indian Congress point of view officialty.

Dr. Adalja emphasised that in Kenya, there was no such thing os purely Indian question, and that all their problems were common to all the communities. The Kenya Indians obsected to the European settlers taking advantage of the present unsettled position in the country, by demanding more political power for themnelves.

The Indians in Kenya were most anxious and willing to help the African community in every possible way, but they were not in sympathy with the violent movement in Kenya.

Dr. Seth, supplementing the statement on Kenya, and also speaking in his personal capacity, briefly mentioned some of the social and economic disabilities from which the Indians suffered.

He mentioned the disabilities under the colour bar practised by some of the restaurants, clubs and hotels, discrimination in the rulways and denial of bigher paid jobs in the railways, police and civil service, to the non-Euro-

## Malaya

Mr. B. Kaher Singh, officially appointed delegate by the Malayan Indian Congress, read a lengthy statement prepared by the Malayan Indian Congress, and supplemented it by some remerks of his

Mr. B. Kaber Singh also emphasiard the point that Indiana in Malaya had no peculiarly racial problem and that they enjoyed all the economic and political rights, together with the other communi-

They played their full part in the life of the country and most of the Indians had decided to work for the common problems of the country as estimens of the State.

#### Mauritius

From Mauritius, the Indo-Maueltian Association had sent a atrong delegation and their chief delegate the Hon. Mr. R. Scenezvassen apoke for that territory.

Mr. Seenetvasten in an elequent speech, traced the bistory of the Island, and the very early settlement of the Indian people,

He emphasised, like most other delegates, that though the people of Indian origin in Mauritius now formed a majority of the population, they bad no desire whatscever, to use their majority in taking over the political control The Kenya Indian Congress, of the Island, to the detriment of any other eacial group.

The Indians in Mauritius did not look to India, where political loyalty was concerned, and that most of them having been born In Mauritius and having made their bomes there, were now living in the Island of Mauntius and owing their political loyalty to the country which they had made their their home.

That did not mean, that they forgot the great spiritual and cultural heritage of their ancestors. and were determined to contrabute to the best of their ability, to the life of the country in mattees of culture, philosophy and literature etc.

He mentioned that the political struggle in Mauettius at present, was developing on economic basis.

On one side were a large number of people economically poor and educationally backward, who were trying to better their conditions. and on the other hand, people representing vested interests, who owned a great deal of land, mills and the wealth of the country, trying to keep the political and economic power in their hands,

In conclusion, he told the canference that the people of Indian origin, together with people of other racial groups, were forming joint political organizations to participate in the political life of the country.

#### South Africa

One of the important statements was made by Mr. B. J. Pillal, observer on behalf of the South African Indian Congress. Mr. Pillal, in effective and moving terms, described the conditions and the disphilities of the Indian communities in South Africa.

The most important point he emphasised was the joint struggle of the Indians and the Africans in resisting the repressive legielation of the South African Gov-

#### British Guiana

Mr. Chhangur, from British Guiana, which stay not officially represented at the conference, said that the Indians in the Colony who were the largest unit, had demonstrated in the recent General Elections that they had no desire to exploit their numerical superiority in the new universal feanchise. Africans as well as Indians had been returned to the Flouse and shared in forming the Government. There was no Indian problem as such

Nine resolutions, after having been proposed, seconded and discussed, were unanimously adopted by the entire conference.

In addition to the delegates and the representatives of the overseas argameations, the conference was attended by a number of Indiana resident in London, who were greatly interested in the proceedings, and were aprious to give their support and sympathy to the problems of overseas Indians

#### European Supporters

To the very great regret of the Council, some distinguished Members of Parliament, including the Rt. Hon. James Griffithe, Rt. Hon. John Dugdale, Sir Richard Acland, Mr. Lealie Hale, Miss Jennie Lee and Mr. Fenney Brockwar, who had accepted the invitation to attend, were, at the last moment, prevented from doing so. They were, on the evening, engaged in the House of Commons, discussing the Bill on Contral African

All these friends sent mestages and letters of spology. Rt. Hon James Griffiths, regretting ble inability of attend, offered to excet the representatives of the Council at a convenient time to discuta problems.

Mr. Fenner Brockway, in his message, said that the Indians in Africa had the opportunity to act as mediators between the Europeans and the Africans. He pointed out that Mr. Nebru, the Indian Prime Minister, has given far-recing advice In calling upon Indiane in Africa and other areas, to identify themselves with the fives of the people in the countries to which they have

He promised every assistance in the realization of the equality and liberty of all races. He particularly welcomed the identity of Indians and Africans in their joint struggle in South Africa.

Rt. Hoo. John Dugdale, in the message said that he had seen the great part played by Indiana is many parts of the Commonwealth, and that they have now # vital role to play and one which will be of increasing importance as the years go by.

The conference was also addressed by Mr. Henry Polsk, who has been active in the cause of the overseas Indians for nearly 30 years and has been connected with various oversers organications for a long time.

Another English speaker at the conference was Father Harold Satebell, who had worked in the cause of the non-Europeans in South Africa for a number of years, and had recently come from India, where he was active in organising the Convention of Race Relations.

#### Resolutions

The following were among the (trolutons passed at the con-

- (1) (2) All Indian seitlers fm ourrests countries who look upon the country of their adoption as their homebad and tole object of their loyalty, should be prepared to accept the duties and cerpraribilites of full citizenship and in return be guaranted equal rights and privileges with all other causess of that country, and also seek for and obtain reasonable terms and conditions of naturalization wherever such Laws are necessary for attaining that conotey's estimenable.
- (b) Indian settlers of overseas countries who drute to felain the nationality of the country of their origin, should be prepared to accept the status of friendly alites, which means to say that they shall not claims givir rights but should be somered of equality before the Law and anjoy safety of person and peoperry and should be treated in a generous and humane spirit by the country of beir sejouro.

- (2) To consider ways and means of actting up single socia organisations in respective overseas countries in order to improve the social life and status of the community as a whole and for fostering its contacts with the other excess groups tesiding in the respective overseas territorics, with a view to comenting the apirit of friendship and brotherhood with them.
- (5) To devise ways and means to put an end to the spirit of community which is more or less composit among overseas Indians, because of religious class, caste and provincial differences.

#### Resolution Of South Africa

(4) This conference of overseas Induse meeting in London records, with deep apprehension, the continued deterioration in in race relations in the Union of South Africa stace the Nationalism Party of which Dr. Malen is the Leader, assumed office in 1948.

This conference, is noting that: (a) The successive legislative Acts, like that of the Group Areas Acts, the Suppression of Communism Act, the Public Safety Act, the Cuminal Laws Amendment Act, the Many 'apartheid' or cacially argregatory regulations, each of which is clearly designed to limit the already meagre rights of the Indian and others non-white communities in the Union.

(b) The incressing resert on the part of the Authorities to repressive measures is viewed with great concern, as likely to cause a further deterioration of of the situation as witnessed in Denver (Johannesburg) riots of November and the Port Elizabeth rion of December last,

(c) The ban on acknowledged South African leaders like, Dr. Y. M. Dadoe, Dr. G. M. Naiker, Mr. Y. A. Cachalia Mr. J. N. Singh (of the South African Indian Congress) and Chief Luthuli, the Persident General of the African National Congress, from taking part in public activities.

(d) The declared intention of the South Africas Government to subvert those sections of the Union Constitution which guarantee to safrguard the franchare reguts of cereas mon white South Astrono citizens and na-

(e) The complete withdrawal by the Union Authorities of the tight bitherto enjoyed by South Afeican wiver af Indian origio to join their husbands unanamously deployee such measures which are contrary to the principles of democracy as enunciated by the U N O.

This conference welcomes the use of Maharma Gaudhi's principle of non-violence in the achievement of its political objective as against violence, which begets violence, and hopes for the establishment of geniune Democracy in South Africa.

(5) Forther, this conference requests the South African Government to convene a National Conventron representing all sections of South African Nationals with a view to finding an amicable stitlement of all problems affecting Franchise, Economy, Racerelations and the Constitution.

The copy on this resolution to be forwarded to U.N.O., the Governments and their High Comesustaners in London, of ladis, Pakistag and South Africa, and the Government of the United Kingdom.

(6) This conference is of the opinion, that a Centre be established in London, with a suitable building, for the social and cultural use of the overseas Indians, and for furthering the work of the Council for Indiana Abroad, London.

(7) "And the conference further recommends that an annual contribution be made by Indian Organisations abroad, in order to lend whole bearted support to The Council for Indiana Abroad,

#### MR. PATRICK DUNCAN'S INTENTION TO WITHDRAW HIS APPEAL

HE Western Areas removal achrens was without parallel in history and as a born Johannesburger he Intended to intended to renew his earlier protest sgalast "snuh prosity" by abandoning his appeal and serving his contense of 100 days with computerry labour and se soon as he was out of horpital and had recovered from two operations, Mr. Patrick Duncay. son of the late Sir Patrick Dan een, firei fonth African Governore General of the Union, said in a merings read on June 28 at a protest meeting in Sophistown agricut the western areas schome.

Mr. Dangen was on February 4, together with seven other persons, convioled of behavior in a menner enlaufated to muce Natives to resist and contravens a lew or to prevail on them to obstruct the administration of any law, by leading a propention or group of Nations into the Germleton legation.

He was fined £100 for 100 days, compulsory labour). Agseal true longed against the pan riettag.

Mr. Denote's councel said that his statement would not affect the hearing of the appeal motil Mr. Dunesn formally asked for the appeal to be withdrawn. No such request had as yet been received from him

If the appeal was withdrawn or falled on 1 the fine of £100 w.s not paid, Mr. Dancen would have to serve the term of Ire-Britonment.

Mr. Dunean ie at droeunt in n nersing home in Meserg. His home is in the Pres State, close to the border of Busytoland and to Masseru.

Mr. Dungen sold in bie megsage that he had joined the defiance compolen in December and had protested with wihers against some of the altegedly unjust laws of the country.

"Among three lane was use pressly the Group Areas Act.

We were convicted but appealed as we wished to have the veltdily of certain new laws exempled by the Bupreme Court.

"Autlog suder the spirit of the Group Aress Act, the Minister of Native Affairs, Dr. Verwoord, now sehemes to eviat 90,000 Netives with homes in the Western Aress in Johnnesburg for no reason other than their race and to leave them in the open veld to build themselves new homes. At the same time, neither he nor any other authority has taken effective steps to house the 50,000 who have long been waiting for homes in Johannesborg.

"I sak White Johnnesburg to Imagine what this scheme would mren to them. Under the Grang Areas Act the Minister of the Interior might deem White Boath Africans of Scottleb extraction to be a group. He might rule that they were unsuited to be allowed to live to the northern enburbe of Johannesburg, He might deal is to oriet 90,000 to a farm of 1,000 morgen between Johannesburg and Preioris, with sews go e'andpipre and the roads emposited by the Minister, with such companiention as was decined enitable by the Minister in their pooksis and with the puestion of transport to their Jobs left to the socialismiting of one of the Minister's ecmmittees," Mr. Dunsan sontinued.

"Jouanneebargers would naturnily regard anob a sobame as en halluplustlon-yet this, for Native householders and tenants. is the Meadowlands scheme of the Minister of Native Affaire.

"I would like to ask what the Minister thinks of the properly under the moral of what he is going to do about the poor, the pregnent, the oil, the widows, the eick, and the people who, after working a lifetime, have estued the ecourity of their own homes,"- The Bing,

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# RACIAL ISSUES IN SOUTH AFRICA

By C W. M. GELL

(Reproduced by Courtesy of 'Pablic Affairt' In which it was published in Hovember 1952.)

13

NOW, It is important who wins in 1953. A Nationaliet victory would extinguish hope of compromise or moderation on either the constitutional or racial linues. A victory for the U.P. might give a short brenthing-space in which reason and senity might make themselves brard. But if I am right in supposing that the Definion Campaign has storted comething that can never be stopped; that, even it this first movement is crushed, another and yet anether will shortly break out, guthering strength from adversity and martyrdom, and gradually uniting the nongradually uniting the non-European majority in a common resolve finally to shake of the shackles of pigmentocracy-only teo pocible, also in a common hatred of the oppressor: then the policies of neither party offer any real hope of averting catastrophe,

This article can longer avoid that word of ill-units, spertheid, for on its interpretation depends whether South Africa's future is to be revolution or evolution, Here, once again, the two European factions are much nearer each other in practice then is at and apparent, The Nationalists theoretically believe in confining the non-Europeans to "their own areas" This they explain as reversing the present trend of Airleans to migrate from the countryside to the towns. The Africans will have their homes in the rural Native Reserves from which migrant male labour will come to work in European industry and on Butopean farmer Being only temporary tojourners in the "European areas," Natives will have no claim to political fights or economic opportunities in the European polity, but will be allowed "the follest development in their own ophers"-subject , always to .www.riding White control,

But, in fact, this is disposest pleading. Putting uside altogether the question of African consent to such a schema and the propriety of using migrant labour, the whole policy is impracticable. The Mative Reserves constitute about 22 per tent of the area of the Union in six large and many pockets of land. They cannot repport their present population of 32 millions (about 49 per cent, of

the Native population today) Making every allowance for much that could be done to increase their carrying capacity by rebabilitating agriculture and establishing some light industries, there is no possibility that "in 50 years' time all the then Native population of 19 millions will be in the Reserves, as Senator Verwoord recently promised. The Nationalists in their first term of office have does much to control and subordinate the mon-European in the "European areas" and nothing to promote "his development in his own area." Iu fact, the rate of African urbanisation and integration in the "European economy" has greatly increased in the last ·lour years. The Nationalists may setued it alightly; they cannot zeverse it.

In practice, therefore, Natropplist epertheid is difficult to distinguish except in degree from the UP's policy of encouraging the economic integration of the non Europeans, subject always to the industrial colour bar, residential segregution in the urban areas and exclusive White political control. This concentration by both parties solely on European coovenience and the provision of a cheap labour supply naturally appeals to the dominant White electorate.

But an increasing number of intellectuals, Nationalist and acu-Nationalist, are coming to see that this cannot continue; that, even with a monopoly of to dilà san proper mesbens the population will not be able to hold down indefinitely the other four-filths, once they have acquired the technique of mass action; that to try to do so is also morally indefensible and will be economically disastrous; that it will lead in the not distant future to uncompromising White maticushism being confronted by implacable Black nationalism and that there can be no peaceful solution to that appalling dilemma.

This awareness of impending director has led arms Nationalist intellectuals and a section of the Ministry of the Dutch Reformed Churches to advocate total apartheld, by which they mean complete territorial repartation gradually achieved, the eventual elimination of Nativa

labour from the White economy and the ultimate partition of the Union, if the African state so desires. They justify this solution by admitting the immorality and impossibility of maintaining the present masterever. But they feel that racial projudices and Jears are so deeply lograined that the Whites will never be prepared to make substantial concessions to the coloured peoples in a mixed society which the latter would ultimately dominate numerically, They identify the preservation of civilisation with the survival of the White zaces and argue (with doubtful logic and less evidence) that political equality leads to social equality and that in turn to miscegenation. But, if they face the psychological facts only ton realistically, they are less convincing on economic and terratocial matters. They minimise the tremendous cost of sluminating non-European labour from South Africa's economy." This would catestrophically redoce the living standards of both White and Black, And they try to avoid the tecritorial implications of partition either by offering the Africana parts of Britain's various colonies potsessions (which are not theirs to offer) or by envisaging an Alci. can state composed of the six divided units of the present Reserves, unable to accommodate more than a minority of the Bastu, without mineral or adequate natural resources and without the possibility of railways and harbours under Alrican control. If South Africa does ever decide for partition, the Whites will have to think in terms of; evacuating, say, the Transvaul and Natal. The sacrifics will be of that magnitude and will need to include capital works.

"Nise-tenths of mise Isbour, three-quarters of agricultural labour and two thirds of industrial inbour is today non-European. Economists have long preached in vain that the two chief defects of the South African economy is its failure to develop the shilled potential of non-European labour and the waste of labour resources which results from the Whites regarding mennel and mentel tasks as "Kuffin" work" from which the colour of their ship debays them, About a tenth of the White population -the poor Whites-are kept by the industrial colour bar at an economic level to which their diligence and skill does not entitle them and are deprived of the incentive of competition which would make them more productive cilizens. Those who successly advocate partition have elmost as great a psychological problem ahead of them es figancial and economic,

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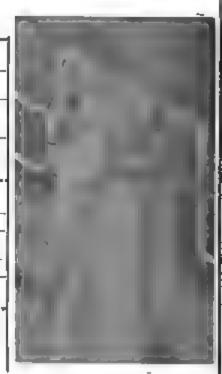
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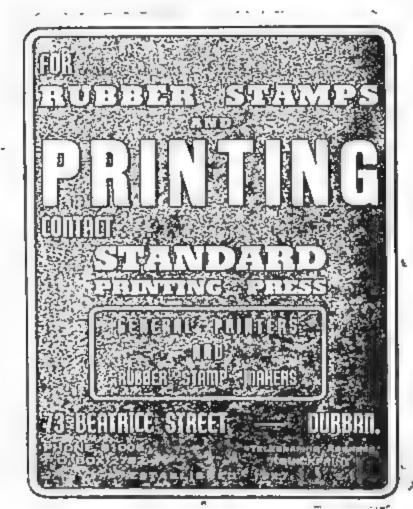


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## THE WIDER WORLD

By John Glid

#### A NOBLE DECISION

DATRIOR DUNGAN has daalded to abandon the appeal to the Espress Court and in serve his term in prison. It is a poble desirion and by it he ousures for himself honourable mention in the future South African bistory booker The main purpose of the appeal was to orgue that the Government saied Hiegelly lest year when it ganda new laws by administra-Hya dearen. Whether that wee so or not hos rines become of Billio prouticel interest broause Mr. Swart's now Acts this year have consolidated the legal position. In any event, since the Africana and Indiana who look part in the Germieton recietance served their chart sentences, there was good receen to hope that the Europeans would do the come. I may say that Manilal Gandhi, who was singled out and tried with the Europeans, has from the beginning been peoptical about the moral value of the appeal to the higher courts. He has consistently held that the spirit of satyagrahu required replaters to be ready to go to geleen.

### Apartheid is Immoral

"Mys. Ballinger said that she had no objection to aparthuid on moral grounds." I was amesail to read this sentence in a report of a preeting at Potchefetrsom. The despect obligation to apartheld in on mural, i.e. human grounds. If Mrs. Ballinger hee s not yet grouped that vital point, she must be all at rea on the subject. Any alternative attitude leads one dawn a slippery slope. It leaves one to been one's oppoaltion to upartheld on the guzzly practical grounds that peparate facilities are never scally equal. Those who adopt this attitude miss the whole point that apartheld is objectionable even if the separate feelilities were equal. It is morally obligationable because it to terniform) and inhuman to erpurate people simply because their skin is a d-Cerent golour from yours. Does Mer. Ballinger believe that Me. Luthall would not mind being segregated from all white people as long as a separate cont to kept for him? If so, she ought to read what American judges tay on this onbjest when it somes before the United States Suprema Conel. And she nught to sensult her Angliana friends, including the Dishops, who have shown as understanding of the moral leaves.

involved in apartheld. What nun-Europeans all the world over ore demanding today is not separate seats of exactly the seme size as white men have. What they are demanding is nothing less than the right to join the human race.

## Through Candid Eyes

Writing in 'The New Statesman and Nation," Mr. Hash Davidson, the well known Britick journalist recently deported from South Africe, payer "An long as the present Congress leaders retain control, the prinsiple of non-violence will remain. The present leaders are man of moderate liberal at leftwing views who are known to condemn violence en political and also on religious grounds. The influence of 'entyagraha' is paramount among the Indiana. and is sold to be spreading fast among the Africans. But the Nationalist Gavernment bas shown that there is nothing it dislikes more than non-violent resistance, for its oustomory mathed of repression—violence -is then inhibited (though not by any mesna forgottem.) The Government has done its best to corrupt or intimidate the present leaders of the non-whiter: so for it has feeled in this. The industros of these leaders has probably never stood as high on it is to-day.

This Government goes about He business of reducing, and If peorible destroying, avery sungil, percetal, and progressive infineces on the non-whiten So for it has not anneceded; and perhaps it will nover ausourd. But no one should under eathmate this Government's Inpute determination, nor the abhorrenee in which regist accorderstion is held by sine whitee out of ten. Abandoned to their fale by all but a handful of whites, the non whites have at last found strong and bougst leaders. They have excibined in a struggle against their status of permanent inferiority. This combination is itkely to prove of high importanso in the bletery of Africa."

## Towney And Fquality

A new edition of Professor H. H. Tawney's famous book, "Equality," (Atten and Unwis) to warmly to be welcomed. It is a clearly eigenment of the case for a large measure of economic equality in any society. Though

based on Britain's experiences the same argument can be applied everywhere. The present cooperate dystem, he points out, involves a perpetual misdirection of national resources to the upkeep of costly fatilities. What a country really requires for the welfars of its people to not the production of lexury goods, but more and belter food, more and better houses, and more and better schools. For lack of three simple proceedition, the human energies which are the seuros of wealth are, in the core of the majority of the population, systematically under-developed from hirth to maintily. Our unequal society has resulted in the areation of a jungle of vested Interceis, which stubbornly redut avery alternot to reconstruct a better sconomic system than the one we inherited from the pinetosuth contury. With the knowledge now at our command, mankind sould, if it wanted to, ensure that all shildren grow up in an environment couplly condusive to besith; sojoyed equal apportunities of developing their powers by education; had enucl assers, according to ability, is alsaveers; and was equally seeds against the misfortunes of lif-What prevents effective ection is neither ignorance nor look of resources. It is malely the

selfish decire of the property ewaling elesses to retain their emperior status and to avoid or frustrate all social policies that threaten their privileges fic bare a summary sumed de justice to this moble book. Those who enjoy reading a sessioned argument will find it memorable.

#### TROUBLED WATERS

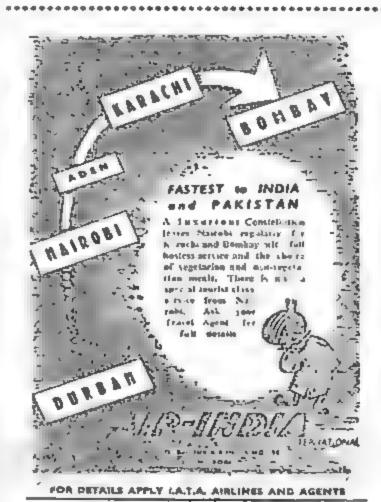
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# INDIA LETTER

From Our Own Correspondent

Bombay, Juca 19.

THE highest mountain in the world, Mount Everest, has at last yielded to man's prowest. As ladies citizes, Sherpa Tensing Norkay, was the first person in the world to much the disay height of 19002 feet to conquer the rock that has defied man through the ages. The Himalayas have always charmed the Indiana and even in old scriptures we find Fandavas going to Himalaya after the Mahabharat war. Next to reach the summit was Mr. E. F. Hillary of New Zealand.

After the advect of British rule in India, a Bengali surveryor discovered this highest peak in the world in 1852. As this lades was a small man, the same of Sir George Everent, the then head of the survey department of India was attached to it. Now the Governcuent of India have ordered the excheological department to go through the old records and and out the original same of this highest peak in the world. Mezawhile suggestions have been made to remain the peak as Tensing Pank. The Govern-ments of India, Bengal and Nepal have honoured Tenning in a belitting meaner.

The British Expedition, under the able leadership of Colonel Must had set out with a determined intention to conquer Everest and present this triumphant deed as a Coronation present to Queen Elizabeth, Two hundred Sherpa voolies, untrying nearly spoppible of necessary equipment and food between them accompanied the expedition. Sherpa Tunning, 39 year old veteran Everest clumber, who had accompanied pravious saven expeditions want with them as an indispensable guide.

Colonel Heat and he party had established a seventh camp at the height of about 17000 feat. Here they dumped all their store. The first assault on Everest was made by Bourdillon and Evens with a helping party consisting of Colonel Hunt and three Sherpas, on May 26. Bourdillon and Evens reached South Col, but would not proceed further as the unygen got achieved. But they found out that the final ridge was not impassable though undoubtedly difficult.

Colonel Hunt decided to set up the last camp at a high point as possible, so that the following day, Tensing and Hillary, relying in a large measure on their limited onyges, would not have far to climb.

The following day at about 7 a.w. Shrpa Teosing and Hillary, with a support group consisting of Gregory, Laws and one Sherps left Camp Seven and started climbing the sliff-back breaking ridge to find a suitable ramp mie, each climber certying 40 to 60 lbs. of load, For what seemed to he hours they trudged on wearily, but could not find a suitable eight. The ridge was cornect with difficult snow. Oxygen was running short. Just then Kenning remembered a possible tent-night fust below the Lamberts point. Successive eidges in the rock proved impracticable, but at last a place was found at a height of 17800 feet and a highest ever Camp (No. 8) was established there. Afterwards Gregory and Lowe returned to South Cal.

Tenning and Hillary were laft alone in this Camp. They spent the sext two hours patching a tent on the soow-covered rock. The tent's platform was on two levels with a step in the middle. Tenning sat in the lower half and Hillary on top. As darkness gathered they took a little sleeping oxygen but throughout the night they sustained themselves with sardines and buitcuits. It was a calm night though a cold one. At 4 in the morning, they thawed their boots over the stave and looked out of the tent, It was a clear and calm morning. The weather was favourable At 6 o'clock thay started for the final namult through the deep, trusty, powdered maw towards flouth Summit. There were no signs of tracks left by Bourdillon and Evans and they had to cut steps constantly to break the track. They want ahead steadily through the hardest part of the

At about 9 a.m. they reached fouth Summit, about half a mile from the Everest. They speaked minutes and took of their exygen mask to test the searting, but they 'didn't feel any mat-elect. Their main worry was their shorings of oxygen supplies. To economise, they reduced the flow of oxygen by 35 per cost, They were now on the final ridge of Everest never before reached by man. They moved along the west side of the ridge characterized

by difficult comices. They crossed safely one major obstacle on the ridge, a difficult rock step almost vectical. Almost momentarily they expected to see the summit but time and again minor elevations deceived them.

It was at 11.30 n.m. on May so that they finally slepped on to the saow covered peak of Everant, Tenning was first to reach the top. He took out a etring of flugt. First the Indian flag, then the Union Jack. Nepall flag and United Nations dag were planted there. Teusing held these flags high, while Hillary photographed them. Tenning, a devout Buddhist, had the ambition not to conquer Everest, but to reach the top and peay to God. He laid on the ground, su offering, some sweets, bars of chocolute and packets of buscuite as "Naivad." Tensing and Hiliary spent about so minutes on the summit. They spent their time eating and taking photographs.

At 17.45 s.m. they left the summit and started discending, beeping careful checks on the oxygen gauges. Because of the shorings of suygen supplies, they dared not stay at the ridge camp and they moved straight down towards South Col. The descent was not difficult. Above the Col. they met Lowe and Noyce. By 4.30 p.m. all four ware back to Camp Seven.

British journalists and the British lender of the Expedition, Colonel Hunt, tried to belittle the achievements of Sherpa Tenting and push up Hillary,

Sherps Tensing, who had gone with seven previous expoditions to Everest and who, according to Swiss Mountaineers of the last expedition, was reattempt on Everest, was deacribed as inexperienced climber by Colonal Hunt after his (Hunt's) arrival at Khatmandu. Colonel Hunt even tried to contradict the first news that came from the expedition itself through Khatmandu that Tansing was the first to reach the top. Tensing, being a modest and measuring man was prevoked by such false and unbecoming propagands of the British leader. He challenged Hunt to prove what he said and as a protest did not nitend the reception party given by the British Embessy,

The people and the Government of Nepal gave a reyal secuption to Traving, when he reached Khatmandu.

Six expeditions, including two feders, are new operating in the Birmaleyan range, trying to scale peaks, are at which have never been climbed belore,

One of the two Indian expeditions has successfully climbed Panch Chuli which, though only 20550 feet, ben never been bealed despite many efforts.

Second Indian expedition organised by the Bengal Sappers has for its target Mount Kamet, which has 'been successfully claubed once by Frank Smyths in 1931, Kamet is 25,447 feet high and is the 19th highest mountain in the world.

The beggest Himalayan expedition, now trying to reach Mount Godwin-Austen (23,250 feet), second highest in the world, consists of seven Americant, one Briton and one Paleitani. This expedition is being undertaken on a truly American scale. One hundred porters have carried 6000 lbs. of equipment and food to the base camp,

Too Germans and Austriage are at present ascending the unclimbed Nauga Farbat, 29,620 feet high.

The Japanese team, attempting to climb the unconquered peak of Mount Manashu, has failed in the first assault.

The sixth is the two-man expedition by young Britons—Herbert Maddock (93) and Harry Helton (22), who are reconnectering the approaches to Mount Mahalu, 27,799 feet high.

With the departure of Mr. Nahru to London, there is able in political activity in London. The preluminary talks that have takes place in London between the Prime Ministers of Judia. and Pabistan are regarded as satisfactory in Delhi. While the discussion between Mr. Nubru and Mr. Sananayah, Prime Minister of Coylon, has temained inconclusive and further negotiations will be held probably at Dalhi between the two Coveraments. Both the Prime Ministers could not agree on matters of principles.

The Government of India has withdrawn its legation from Lusbon, as Pertuguesa Government has refused to negotiate for a settlement in repart to the future of the Portuguesa possessions in India. This marks the and of the policy of sweet reasonablement hitherto followed by India.

The question that is naturally to the fore these days, thus, is the measure in which India cue bring pressure to bear on this colonial power to evade the ferce no Ineger.

A "pulse action" on the mane lines as that conducted in Byderahed is naturally ruled

.

out. What is possible, however, is the imposition of economic exactions by this country and the closing up of the frontier. Three measures, it is believed, will prove more than adequate to induce a more reasonable frame of mend in the Colonial Power.

Pollowing a heat wave and scarcity of water, people of Gujarat were praying for rain. Rain come late by ten days, but it came with a vengeance, It continued to pour incerently for nearly three days and many low lying areas were flooded. Western Railway was paralyzed due to breaches on rallway line. In Bombay city also there was a hoavy rainfall paralysing the traffic and the city looked like a huge lake. The total rampfall recorded in the last four days in Bombay was 24 62 inches above normal. News of untistactory

rainfall from other parts of the country have also been received.

The Proje Socialist Party's special convention which met at Batal, appointed a 15-member Commission to frame the programme of work for the Party and a first phase of the Governmental programme for Bocialist India.

The convention revealed that the rank and file of the Party have no faith in the present policy of their leaders and at one time Sri Jaypenhaub Narayan, Sri Asoka Mehia and three other foint secretaries of the Party placed their resignations before the convention. But ultimately they were prevailed upon to withdraw their resignations. The convention ended with a vote on Party solidarity, but first parious tendencies were still viable.

# MORAL RE-ARMAMENT

The World Assembly opened at Caux on June 19. It is being beld at the request of Cabinat Ministers and Government leaders of nine European countries. The aims of the Assembly, which will continue until September, were sunduced as follows:

- To make universal the knowledge of how to change the difficult person in industry politics, the home, the school, the press.
- 2. To give evidence of the alternative to Communism in Asia, and across the world.
- To demonstrate a new dimension of racial unity in Africa, above suspicion fear and bilteness.
- To respond to the request of countries of the Middle East or the ideology of inspired democracy.
- 5. To expend the programme for industry, in Europe and the Americas, which is superseding the class wer, and which is mobilising the powers of mea agement and Libour to produce noisy within patients and be tween patients.
- 6. To win Russis, China and all nations to a superior ideology.

#### Answer To Mau Mau

"An idea to replace May May In Africa and communism in the world" was how Kenya Chief Jonathan Barara described Koral Re-transment at the World Assembly at Caux, Switzerland.

"Something atto to Man Man started to my district," he told the delegates from 23 nations. "Many people were imprisoned but it didn't care them. I applied, the better idea of MRA Today my people have received honours for their meize and coffee and are leading in community enterprises in Kenya.

"People are looking for an answer. If they don't get the right one they will take the wrong one. Our country needs to replace Man With MRA, aceds to replace communism with MRA. Then the world with be rebuilt."

## Solution For Persian Oil

Magid Movaghar, a Teberan editor from Iran, spoke of the answer he had found at Cauz. "I hated the British because I thought they were wrong in their dealings with Iran. But England is suffering because the doesn't get any oil and we are suffering because we cannot sell the oil. There is no sents in it. We are both wrong but we can learn to work positively together."

Movaghar told of his meeting with MRA when Dr. Buchman visited Iran earlier this year as the guest the of Government. The ideology of change fotograph to investigate forther, "Here I experienced a change myself," he said, "and I'll bring this new lifes to my country. If MRA wine Iran It will win the East."

# NON-EUROPEANS ARRESTED IN CAPETOWN

DETECTIVES on June 28
sexed three collecting-boxes
that had been passed round
among a crowd of about 200
African and Coloured people at
a meeting on the Grand Parade,
Cape Town, to protest against
the Group Areas Act, Two
collectors were arrested.

The meeting had been called by the Co-ordinating Committee of People's Organization, and was held for two bours in the rain. A procession that was to have taken place after the meeting was mucelled because of the unfavourable weather.

About a dozen men held aloft banners and placards with signs such as, "Location Life is a Condempted Life," "Don't Destroy Out Lives" and "We Only Want to Live in Peace."

When the detective took the collecting-boxes to their ear, Mr. J. N'Katio, the chairman, appealed to those present not to take any notice of the jurident, nor to gather round the car.

Mr. Thomas Newenya, an official of the African National Congress, told the 'Cape Times' after the meeting that two of the collectors had been asyested and he had obtained a receipt from the detectives for the money—more than £2—that the hones had contained.

A resolution passed at the meeting condemned the Group Areas Act as undemocratic and against the interests and wishes of the peoples of South Africa and asked for its interesting in the people.

It also supported the "brave stand" of the African people of

the Transval against the daplacement of 75,000 man and women in the Western Areas of Johannesburg under the exprepriation and forced removal clauses of the Group Areas Act,

The resolution further pledged its full support to the African National Congress and the South African Indian Congress in their attuggle for equality and freedom for all the peoples of the Union.

It condemned the recent rent increases and arrest of tinemployed workers at Sakkiesdorp, Worcester, and pledged full support to the United Action Committer in its atruggle for the welface of the non-European people of Worcester,—'Cape Times.'

### Natal Indian Cane Growers' Gift To African College

The Natal Indian Come Growers Association have donated a sum of £1000 to the Adams Mission College. The officials of the association were present at the College where they met Mr. E. S. Hencohsberg Q O., obsirman of the Council of Governors of the College, Mr. H. Bodsslogh, president of the N.I.C.G. Associstion in handleg the cheque, said that he was very pleased to do so on behalf of the Association and the Association would be pleased to give further donations in fature. Mr. E. S. Honochsberg, the chairman, thanked the Indian cana growers for their generous help to the College The above money was collected from all Indian same grawers, by inposing one penny levy, on all come delivered to the various sugar mills last year.

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# 'NO COLOUR BAR' ORGANISATION

SUNDAY NEWS' Correspondent Salubury states: A new organisation which aims at promoving eacial harmony is being formed in Southern Rhodesia. It claims to have members of all races and political views.

The organisation has assued a eccret maniferto. It consists of a 16-page leader stamped in green letters: "Not for publication."

The leaflet is headed: "Propened inter-rarial association of Southern Rhodesta."

In its declaration, the organisation says it wants to see interrecial trade unions, an easing of the liquor and pass laws, the abolition of separate departments extering for Africans and Europeans, and the employment of Africans in more responsible ponstions.

Copies of the leaflet have been posted to Salabury residents by the secretary of a provisional committee, Mrs. Elspeth Holder-bess, of Orange Grove Drive, Highlands, Salabury, Mrs. Holderness is the wife of a Salabury solution, Mr. H. Holdernets.

A circular letter accompanying the leaflet easys that for the part for months informal meetings have taken place in Salisbury between a group of people including Europeans, Africans, Coloureds and Assens, "who feel it is essential at this stage of our history for liberal-minded people to prystallise their objectives."

Several Salabury people assotiated with the new movement are also known to be connected with the National Affairs Debating Society, which was criticised last year on the ground that some of its members were "extreme Left-wing intellectuals."

The leaflet says the association believes the problem of ract relations in Africa is one of the most important in the world. The association looked forward ultimately to an integrated society in which there will be no differentiation between people on grounds of race or colour.

The declaration says it is conmicred that the best system is for Africans in Southern Rhodetia, as they become adapted to European civilization, to qualify suromadically as full citizens in law an in practice.

#### Natal Indian Teachers' Society

At the sunual general meeting of the Natai Indian Tenchers, Boolety (Verniam Branch) hald recently, the following office bearers were elected; President; Mr. D. Jumes B.A., B.Com., Vice-President; Mr. P Subrayen, Tracsurer; Mr. C. R Singh Secretary; Mr. R. Singh, Assist. Secretary; Mr. D. S. Moodeley.

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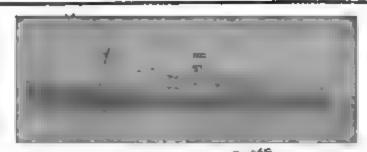
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પ્રયક બક્સ પેની ૬

# ગાંધીજીના મનનીય વિચારા અને ઉક્તીએા

કુમારી સતુષ્દેત માંઘીની હાપરીમાંથી

આંખ ઉપદી ગઇ. તું વિચારતા હા ક્રેક્સીજ ન લેઇએ, એ વાત હતા કે આપણા પુર્વભેના જમા ની એ વખતનું આ શાહિત્ય પછ્ નાને અત્યારની કક્ષાના-ક્લાચ અત્યારના બહેલ વર્ગ એક જીતા જમાના વર્ષાકે એલાબાવે છે, અને આજનાં લક્ષ્યુ લક્ષ્યીએ ચીધરેહાલ માણસના કેટલા પાતાને આદર્શ સુધારક માની કંઇક ગવં પણ હે છે, ત્યારે મને એકદમ શ્રીમદ્ ભાગવતના શ્ર'થ થાદ આવી ગયેત મને શ્રદ્ધ 🛁 અત્યારના હેખકા કે વિદાન ગણાતા માશ્રુસા વિચારે કે વિદ્વા ક્યા જમાનામાં હતી તેાં એક નાનું બાળક પણ કહી શકે કે વ્યાધુનિક સુગ કરતાં વિદ્વત્તા भने भरे। अधारक सभाज ते। એ જમાનામાં હતા.

આ કૃષ્ણ ભગવાનની હકીકત **ાની હેલ્થ કે નહિ તે પ્રશ્ન** લાજુ એ સુકીએ તેા પણ એ કલ્પના ક્રેટલી ભવ્ય, ઉચી અને પ્રેરાણા ત્મક છે ?

શ્રી કૃષ્ણ ભગવાન આળલીલા રમ્યા, ગાેલાળીયાએક એક આ-ન દથી ખેલ્યા, એ ભતાવે છે કે पाते क्षेत्र भक्षान राज्य हे धक्षरी અધ્ય હતા છતાં તે સમયમાં પણ અલુવક ગાવાળીયાએાની **ગાય ખાધું, પીધું, તેમણે કે**હ્ય મલના સેદમાય નજ રાખ્યા, રામલીલા તેા એક અદ્દર્ભત

છતાં ખુબ ગંભીર પ્રસંબ છે. રામલીલા કરીને કૃષ્ણ ભગવાને સ્ત્રીઓના ઉદ્ઘાર કર્યો, આંજે સ્થાપણે અપુરૂપ સમાન હક્ક 'માટે હડીએ છીએ, પણ તે કરી. આ આખાય પ્રસંગ પુળ જ થાય છે.?? રામાંચક, પવિત્ર અને બાંધદાથી - પ્રાચંત્રક પછી હશિણ અહીંકા

તી, ૧૭–૧-૪૭: બાપુઝએ કહ્યું: સાથે જ બેસતા અને કતાં તેની "આજે ત્રણેક વાળે મારી અદ્ભુત સેવા કરી છે. અરપૂર્ય સાક્ષી પુરે છે. દ્રાવિકા જેવી નગરીમાં બિરાજમાન છતાં એ જ દ્વારિકાધીશે સુદામા જેવા લન્ય સલ્કાર કર્યો, અને પ્રેમથી તેના તાંદ્રહ આરાખા? એ નિર ભિમાનતા અને રા**ળ**એ તેા દ્રઃખીએાના કેલીજ દેાવા જેઇએ में सत्यक्ष्यन प्रस्तार हेरी जताoil. ज्याचा आवा ते। अने પ્રસંગા શ્રીમદ ભાગવતમાં છે. પણ આપણા આજના બદ્રો એ रीते वांधता नधी, आरख है એમને તા સીધાંશામથી 🤰 પૈસા નીજ પડી હોય છે. આપણા દેશમાં તેર અનેક મહાન ધર્મ મંચા છે, અને દરેક ધર્મગ્રહા ના સિદ્ધાતા તા લગવાત્ર સરખા 🕶 છે. પરંતુ શ્રીમક ભાગવત માં કૃષ્ણનું નત્મનું આવે, શમા યથમાં રામનું આવે, ષ્રાઇબલમાં ઇસુપ્રિસ્તનું નામ ભાવે અને કુરાને શરીકમાં મહમદ પ્રવાચ્છાર સા-हेण इं नाम व्यापे तेथी हा है ધર્મ શરૂએ! ને આવા બધા પ્રસંગા ની ભતુરૂપ છસાવટ કરી અદે( સાચે માંચી સ'મળાવે તેર એક અદ્ભુત સેવા તેએાના હાથે થાય. भारी धन्छा ते। छे है ले है આ દાવાનળમાંથી ખહાર નીકળી શકે ચને ૧૨૫ વર્ષ છતું તેહ જેમ અનાસક્રિલ ચેલ્ગ લખાચા ते रीते राभायस् कने, काशवत ના સરળ મધી અને દરેક પ્રમુખ જમાનામાં ઓસ્વાત ગ્ય પણ તે ભરાબર ત્યાય મળે એ દીને માતું –ખને એક એક ગાેપીની સાથે કરવાની ઇચ્છા છે ખરી. મહા એક એક ઠા'ન થઇને રાસ રમી દેવને આ કામ કરવાની ખુબ ભગવાને પવિત્ર ભાવના . ઉત્પન્ન હોંશ હતી પણ ધાર્યું ધણીનું

છે. નરમિયા ભકત હરિજના ના ખાયુછના સાથી શ્રી મેઢસાઈ

ને દક્ષિણ માસીકાના સત્યામહી એકને બે લીટીમાં સંદેશેક માેકલ તાં લખ્ય કે "સત્યાગલીને કહે નો કે તેએ સહાના ને અહિંસા ના આશત વાખે. તે પાતાની પ્રતિજ્ઞા મસ્તાં લગી ન છેાઢે."

આપણે જેને અહિ'સા માની હતી તે નિર્ભળની અહિંસા હતી. પણ અહિંસા અને સત્યની જ્યાતિ તા સરાકાળ અળહળતી જ રહે છે. તેના સાધક ને **એપ્રાંગર હૈ**ાય તેા જ આ સાધના મા કેઇક ખાસી મળી ભાવે છે. એથીજ હું તેા કહું છું કે અહિંસા જાને સહ્યના પુજારી હેાવાના એ ફેાઇ વ્યક્તિના કાવા હાય તેણે ખુળ જામત શહેવું મહે છે. એટલી નામતી હેના આપવામાં નથી એમ ક્ષ્યુલ કરતુંજ તોઇએ."

જ્યાં સુધી સ્પષ્ટ સુરાવા ન મળે ત્યાં સુધી કાઇ પણ વ્યક્તિ માટે આપણા મનમાં પ્રવ'થહેા ળાંધી લેવા અને તેને માટે ગમે તેમ બાહીએ એ પણ હીંસાના એક પ્રકાર છે. શુરસાવી સામે શુસ્સા કરવા એ તા ગળતામાં થી હાેમ્યા અરાબર છે.

# રામકષ્ણ ઉપનિષદ

નક્ષતા

ति<sub>ता साप्ता आधारतीत्</sub>र १९ ७ ३ नधता राभवी लेक्के, क्रि के, નસતાયો જ સિવિ ગાપ્ત થઇ શકે છે. સિર્વિ ગેળવવા માટે કેટલાક લોકેટ નસ ભની પણ જાય છે. પરંતુ નક્ષતા રવાભાવિક અને સત્યા હ્રદયપૂર્વકની **હે**ાવી જોઇએ. આપણી પાસે જે વિદ્યા, ધન વ્યતે ચીરવ વગેરે 🕽 એનું કર્શ મહત્ત્વ નથી એ વાવનું શાન થઇ જવ તે! નમતા આપામાપ આવી

મરીય માહાસના છેલ્લો જારુ છે કે એના ભાષ પાસે ધન નવી. હેતા વહેવાર નમ્ર દેાવ છે. એમાં સહિં મત્તા છે. એજ રીતે ધનદાશતવાળા પશુનકતાપુર્ય વહેતા રાખે એમાં જ शुक्रिमता थे, देभ है, धनहाशत मास्तव માં ખક્ જ તૃચ્છ વસ્તુ છે. નેસ્તા અંતરથી દેવી ભેઇએ. બીલ સે.ક્રેડ

વખાસ કરે એ વિચારથી જે આપણે नक्ष शक्ष्म दे। भी नमतः गुडी देशै.

એક વાર એક ચેલાએ શરૂને સંપ્ર દાય પ્રમાણે હાથ ભેડીને વિન'તી કરી, 🗲 અતિ નીચ છું, મને માર્ચ મતાવા ' શરૂ સમછ થયા અને તેમણે વિચાર્યું, ત્રાલા ≆ાંત્રે જરા પદાર્થપાઠ આપીએ. તેમણે ચેલાને કહ્યું, 'કવે તું જ અને તારા કરતાં એાછી કિંગતની પ્રેઇ વસ્તુ શકને મારી પાસે આવન્ટ.'

ચેલા ખુશ થઈને અઢાર ભાગ્યા. પથ તે પાતાના કરતાં એ છી કોંપત `ની વસ્તુ ખેડળવા ગયે। ત્યારે તેને મહામ પહલું કે દરેક વસ્ત ઉત્તરે તે કાઇ રીતે લેના કરતાં મેહી છે. પવિત્ર તામાં વ્યતે ઉપયોગિતામાં કરેક વસ્ત तेना करतां यभारेच हती. વિચાર્યું શરૂ તેત સાદ સાદ પ્રછેલે કે તું લાવ્યા છે તે વસ્તુ તારા કરતાં अध्या भीभतनी के के ते' भी रीते જાયમાં કે જાદ કામડા ઉક્લવા માટે તે ખિચારા પાસે કરોા ઉપત્ય નહેતો. બીજે દિવસે દે શોચ માટે જેગલમાં બધા ત્યારે લે વિચારત્રા હાગ્યાે, મારા મળ જ્યવસ્ય મારા કરતાં દ્વચક હશે, તાં એજ 🛓 શરૂ પોસી ઢેમ 🚽 લઇ જાઈ?' જ્યારે તે પાદદામાં ચાડેક મળ લેવા લાગ્યા, ત્યારે કર્યાકથી તેને અવાજ સંભળાયા, 'નીચ, મારા સ્પરાં ત કર. એક વખત હું તેં અત્યંત સ્વાદિષ્ટ પદાર્થ હતા. દેવના નૈવેલ માટે પણ કામ વ્યવિદા હતા. મારે ક્રમનસીએ તારી પાસે પદ્યોગ્યા અને તારા સંપર્કમાં આવવાથી ગારી ગયા દુર્દેશા થઇ છે. મહેરભાતી કરીને હવે પછી મને તારા ક્રાય ન લગાદ. રૂતે કારણે મારી અલ્લી કેવી ખરાજ દશા થઇ જાય <sup>કરા</sup>ની શી ખળર**ા**'

ચેલા ખાલી હાથે શરૂ પાસે પહેં-મ્પેર અને કહેવા લાગ્યા, 'મારા કરતાં તુચ્છ વસ્તુ દુનીયામાં છેન્જ નહીં. 🐞 મારા મળ કરતાં પણ હલો છું."

—'લેાક્છવત'માં સુનુલવાઇ.

એમ દાગ્યી તેમ મીડી સીમરેટથી મતે ત્રસ પૂર્વ છે. બીડી પીરી ઍંગેરે 🛓 દુર્શેણ ગણે છું. ઐતાથી માણસ નું અતઃકરણ મુર્જિત થાય છે, અને એ વાર'વાર દારૂતેએ હપી જાય છે, કારણ ઐતી અસર કળાતી નયી. ત્રે ખર્ચાળ દ્રશું થ્યુ છે, એનાયો આસ ગંપાઇ છેઠે છે, દાંત ઉપર માવા પડે છે અને કાઈ વાર કેન્સર પથ ચત્ય છે. કેરે મેંદ્રે વ્યસન છે.

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ભહારમામના પ્રાદકોએ એક્સર સાથે એક મેલકરા મહેરવાની ફિરવી. પ્રાપ્યસ લીસ્ક મધાવેલ

> 154 GREY STREET, DURBAN.

> > ગુનીયન પ્રોંટી'ંગ વકસ<sup>ર</sup>

(છુક સેલસ', સ્ટેશનરા' અને જનવલ **પ્રવસ**') આ અહીં, કર', મન્યાલી, થાંગ્રેસ્ટ, હોંદી સામામાં સધા

દરેક અલગ અર્બી, કર્દું, ગ્રુજરાતી, વ્યાંચેલ્લ, હોંડી સાયામાં અપા વિશયના પુસ્તકો-પ્રોતાએ-કુશને વારીફેંદ દમેશાં માટા જચામાં આવે છે. યુનાનો—ગૈદયાય—સ્વદેશી દવાઓ—અત્તરા હંમેશા અવદી.

ધાર્મીક પુરતકા

શિવયાલીસા, દુર્ગાંચાલીસા, નવઘદના પાંદા, ધુવાખ્યાન, શ્રી. શનીભાની કથા, યાગ ચાલીસા, શની ચાલાસા, નવ ક્ટેલ્પ સ્લેલ્વ-

दरेक्ती शास्त्रत ६ चेता आभाषा, अन्त्रत शीता,

દનુષાન થાયીસા, હ્વસીદાસ ને કબીરની સાધ્યોએ, અન્દુંન ચીતા, હતુમાન જરાતિય, આરડી સંમદ, ધરમરાન ને સુવંદેવની પ્રાથેના, કાત મેપીની વક્ષ્યા તથા દાણતીશક, નારાયણ કવય, મંગાયક મુજરાતી ક્લેક તથા અર્થે સાથે, મુજરેદીય, ત્રીકાશ સંધ્યા અને દાય નેક પુન્ન મુજરાતી દીકા સાથે, સંખર્ક શામવતના પાક, રામ રણાન સ્તાેયા, લી. વિષ્ણુ સદસ્ય નાગાવશી, લી સિવ સહસ્ય નાગાવતી, આનંદના મરજા, રાસમંદળની મરબીએ, દાણલીશ સાદ, મુજન મંદાર, શુક્તવલી અને સ્પ્યાનથી દરેકની

€िभव रिते.

भारशीनी क्या, सत्यनारायम्ती क्या, लहुई व्यंस्ती, नैताम प्रभासी-वरेठनी हींभल क्षेत्र शीखींस क्षाने छ पेनी पी ईडी क्षित्रक-मुल्यानी सेटर राईकर (पत्र क्षेत्रस्तु पुस्तक) वृद्ध " " " " शीवर (पर विक्षा क्षित्र क्षेत्रकार्तु " वृद्ध " क्षेत्रम प्रोटेक मुल्यानी हे क्ष्मेंस्त रोक्षनती टक्प पाना वक्त दृद्धि

એ સીવાય બીનાં અનેક લહના વાંચનના પ્રસ્તીમા—તીવાળી અધા, તીવાળી કાર-પામીક પુસ્તરા વીગેરે રેટાકમાં રહે છે માટે ભાગને તેઇની વસ્તુગાની દક્ષિક માકદ્રશ્રી તેક શાહના ભાગ લખા જણાવીશે.

એક વખત પધારી અથવા એક્સર આપી ખાલી કરેક. વી. પી. (C.O.D.) થી અંગાવનારને શી. ૧ વધુ ભરવી પડશે.



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જેલની, ભાગ, ગારી, તુલ્લા, અસ્ટમાત, ખેરાવાસ, વિગેરના હોમા અધે દત્તરાની આપીએ હાએ.

ઇન્કમટેક્સ, પરસત્ય ટેક્સ, હિસાબતા ધાપડા લખાવના રેવ-કુ ક્લોપરન્સ સર્ટીવીડ કે વેપારના લાયસેન્સો પાસપાર્ક સમન્ય ઇમાસેશનને લમ્લા બામસામાં કંઇ પણ કી લીધા વિના અધે ગક્ત સલાહ આપીએ ક્લેડ.

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શુક્રવાર તા. ૧૦- જીલાઈ, ૧૯૫૩.

# સમયસરની ચેતવણી

આથી સાપા રાષદરના શાંતી દુર ને દુર ભાગતી જણાવ છે. સંદેશા જણાવે છે કે ક્રિટલરના નાશ થયેદ પરંતુ તેને હીંદના વડા પ્રધાન થી. નેહરૂએ આ-શ્રીકા ખેવના દેશાક આગામાં અહ-દીકના પ્રત્યે ભતાવવામાં આવી રહેલી વર્તાશુરુ "હદ ખહાર શરમ અરેલી'' તરી) વર્ષ વેલી છે. તેમણે કહ્યું કે, <sup>4</sup>ીમ જા**સે તેઓ** જાનવરાન કેલ એ **રીતે તેઓ પ્રત્યે વર્તાવામાં આવી વધ્ય** છે. આવી વસ્તુ ભની શો છે એજ મને તાજુળી થાય છે. આ આદિ-કનાના સવાલના દારતમાં 93લ નહિ શાવવામાં આવે તે આપા માહિકા દેશ સળગી **8**દરી, 19 મયા સામવારે ધ્યાલ કૃત્તિઓ કોંગ્રેસ ક્રમોટીની બેઠક ખુલ્લી મુકતાં મી. તેકર 🛏 પ્રમાણે એ.લ્યા હતા. વધમાં તેમએ કહી કે, "બીજ લેહાના સવલામાં ઢોંદ માયું મારવા માગતું નથી પરંતુ શ્રીક માત્ર મુખ્યે ગટવા સિવાય દુનીયાના દરેકે દરેક આમમાં અમે સમાનતાને માટે લડીશ." <sup>ાઓ</sup>શીયા ભાગે આદીકામાં થઇ રહેલા ખળભળાટ અને સરધાનિક રાહીવાદ અતે જાતીયવાદના મીત્રણ"ની તેમણે રીકા કરી હતી.

થી તેહાએ એ કહીં છે તે સાવ સત્ય છે. એમા વિચાર શક્તિ સમાવી નધી મેડિલા–વીચાર કરવા ৮৯૭ છે તેઆને માટે તેમના શબ્દા વિચારવા જેવા છે.

અમે મ⊮ક મા⊈ને કો⊎ પથા **પ્રકા**રે મહાનુખૂર્તિ આપનારા નથી. તેએાની ધાતક્ષ પ્રવૃત્તિઓને અમે તિરસ્કારીએ છોએ-અને તેના અત લાવવાન જોઇએ એમ ચાહ્ય માનીએ છાંગ્ય પરત તેના અંત લાવવાને 🤌 રીતા અખત્યાર કરવામાં આવી રહી છે તે **ન**વાયે <sup>34</sup>ાઈ ધાતંત્રી નથી. અમને તાજુભી યાત્ર છે કે સુધરેલી કુતીવાનું **હ**શ્ય તેનાથી કેપી કેમ નથી **છ**ાતી? શામતા વળમતા સત્તાધારો પરિણામના धेमाल को रवा के परंत मांड भाष ત્રે ઉત્તપન કરનારા કારણાના તેએન • જરાયે વીચાર કરતા જ્યારતા નથી. ગ્યા લગાનક ખૂધ ગયા મહાન યુવના સમયથી થતી આવેલી છે. દિટલર શાયી હરિતમાં આવ્યા તેના કાઇએ लशपम विचार नकि क्यों. तेने। નાશ કરવાને લગભગ આપી કુનીયા એ ક્રમર કર્સા. પરંતુ શું દુનીયાને તૈયી થાડા પણ લાભ થયા છે? 🌂 વખતથી દ્વનીયામા શાંતી રધાપવાના પ્રમત્ના વ્યાસી ગુલ્લા છે પર્યાત દુનીયા તેની કેયાંચે નક્કક જશાતી નથી.

આત્માન કાશ નથી પામ્યો. અન્દરેતે ખાસ કરી આદિકા જંડમાં અને તેમાંથે દક્ષિણ અહિરામાં અતિશય छवंत कथाय छे. भाषि भाषिते, प्रक. 🔊 દક્ષિણ અપ્રોકામાં આપણાપી એટલા ખધા દૂર છે, તેના અમે અહિ ચર્ચા ક્રેમ કરી! કારણ કે દક્ષિય વ્યાક્રિકાના સંત્રાક્ષેત્રી સાથે એ સવાબ સંકળાએક્ષાે છે. ફ્રેતીયામાં બાઉ પ્રા8ની 8ત્પત્તિ કરનારાં જે કારણે। છે તેન કારણા દક્ષિણ અપ્રિકામા બીત-ગેહાએામાં અશાંતી ઉત્પત્ર કરી રતાં છે, સમુદ્રભંધી કતલ ચલાવવાધી એ અશાંતી દુર નહિંચક શકે. જયીન, ભૂખ અને ધર એ ત્રહ્ય વસ્તુઓના સવાદ્ય ખરી પ્રમાણીકતા અને સત્ય निष्याया काय भश्याया ल ते हर वरी શકારો, અને ત્યારે જ મની શકે જો મુકીવાદીઓ, એએા સુદ્રતા ખરા શુને ગારા છે, તેઓ ધનના લાભ ઉપર અધ્યક્ષ મુકે વ્યતે સત્તાના મદ ધરાવ નારાઓ સત્તાના લેલ્લ ઉપર વ્યક્તિ મુક્ક મુદ્રીવાદ અને સત્તાના મદ એ મેં મદીએ આજે દ્વીયાને વિનાશને પાંચે ધસડી રહી છે.

રક્ષિણ આપ્રીકામાં આપણે કેરી વર્તાળમાં ભાવી ધાષા અભિ. રાયણ કરતારાએક સમળાં પાપા કરી રવા છે. અને શે,ધિરા ભળેવા અભાગે તેઓને સાથ ભાપી રહ્યા છે. \_સથળાં પાપાતું મૂળ કારણ એ છે કે વિતાને આપવે માટે રાયેલાં સખ સગવડાતા આપએ શક્ષામ બની ગવા છીએ અને તેથી આપ**ર્ણ** છવન વ્યક્રદરતી થઇ ગયું છે. ક્રદરતથી આપણે દર ને દર જઇ રહ્યા છરેએ. ⊌ધરને આધણે બૃક્ષી ગયા છીએ. પૈસાને પરબેજાર તરીકે પ્રજીએ છીએ.

આપણા ઉદાર આ કેરી વર્તળમા થી નીકળી જવામાં, એટલે કે, કુદરત તરા પાછા વળવામાં રહેલા છે. તેમ કરવાને આપણે કુદરતથી આપણને દુર લઇ જનારી સથળી વસ્તુએકના ત્યાંગ કરવા પડશે; એટલે-કે ચાપણને ગ્રહામ બનાવનારી સપળી વસ્ત્રએહના ખહિષ્કાર કરવા રહ્યો. તેના વિચાર કરવા એસીએ તેા એ અદુ વિશાળ <del>લાસે છે. અ પૂર્વિક સપળી સંવધા</del> એ,ના આપવા બહિલ્કાર કરવા પડશે તેમ કરવાનું અંતિમાં પશ્ચિમામ એ આવશે કે બાપણે બખે મરતું પારો.

પરંતુ માનવીના શુકામ ભનવા કરતાં શું એ બહું નહિ ગણાય કે માનવીના શુક્ષામ ભનવાનું પસંદ કરનારને માટે <del>ઇશ્વરતી દરભારમાં સ્થાન હેાઇ</del> જ નહિં શકે.

પર'તુ અન સંઘળી વસ્તુ અનપણે પાપ કરનાર પ્રત્યે જરાયે દ્વેશ રાખ્યા વિના કરવી જોઇએ કારણ પાપ કર નાર પૈતે પાપના જોગ વનેલેં છે. व्यने वे तिरस्धारना क्षरतां विशेष हथा તે પાત્ર છે.

દરિષ્યુ અહેરિકાના બલો આખા ખાદિકાના ખીન-ગારાઐાની મુક્તિ ગાઉ ગાઉને પંચે જવામાં ચાકસ નથી જ રહેલી પરત વ્યસત, જેના આપણે ભાગ ભનેલા છે, તેમાથી સત્તપાંચે જવામાં રહેલી છે. હેતે માટે પણીજ દીંગત અને ક્ષ્યર પર અચળ ત્ર**લા દાે**લી ભેઇએ.

હાલ શરૂ થએલી પાલમેન્ટની ભેડક ચ્યાપણાં મનુષ્યત્વેતા નાશ કરી અ.પણ તે અર્ધ જંગલી દશામાં સકવાની પાપી પ્રદત્તિએ કરી રહી છે. શું અલ્પણે મીનપણ તતે નમીશ કે સત્ય <del>અ</del>ને ત્યાવની વેડીપર થ્યાપણા સર્વસ્વનું ખબ્રિદાન અતપવા તઇયત્ર થઇટા ો એથી આપણી ભાવિ ત્રભ નામદે તરીકે આપણા તિરસ્કાર ન કરે દ

# નોંધ અને સસાચાર

ડા. શ્યામાપ્રસાદ મુક્રસ્ટાનું અવસાન

હીંદની પાર્લાગેન્ટના સભ્ય અને અખિલ ભારતીય જન સંઘના પ્રમુખ ડી. સ્વામામસાદ સુદર્જી જીવ તા. રકર્યાના શીનબરમાં વ્યવસાન થઇ. ડેા. સુકરજી પ્ધુરસીથી પીડતા હતા અને જાન તા. સરમીના તેમને દાકતરી સારવાર માટે ચીત્રરનાં એક તસીંગ ક્રામમાં લઇ જવામાં આવ્યા હતા. ત્યાં તેમની તળીયત અચાનક વધારે લગઢી આવી અને તા. રૂઝમીની સવાર ના ૭--૪૦ વાગે શુજરી ગયા.

त्यायी तेमना धनहेदने अवकत्ता વિગાનમાં લઇ જવામાં આવ્યા હતા. જ્યાં હુમલી નદીના તટપર હજારે.ની મેદની વચ્ચે તેમની દહન ક્રીયા થઇ હતો. ડા. સુકરજીની પર વર્ષની જય **હતી. તેમના પિતા સ્વર્ગરય સર** સર વ્યક્ષતોય મુકરછ હતા. તેમણે કલકત્તા અને લંડનમાં વિદ્યાભ્યાસ કર્યા હતા. ઇનવટેમ્પલમાં ભારીસ્ટરનું પદ મેળવ્યું હતુ અને કલકત્તામા પ્રેશ્ટીસ કરતા હતા. કલાત્તાની ક્ષુનીવરસીંટીના ૧૯૭૪ થી ૧૯૭૮ સુધી તેઓ વાઇસ ચેન્સેલર હતા. હીંદની પાલીમેન્ટમાં તેમા વિરાધ પક્ષના ખાદ્રાસ નેતા હતા.

રાષ્ટ્રપતિ, અને વડા પ્રધાનથી લક સવળા પ્રષાના અને દેશ નેતાએ! તરા થી ખેદ દરાીવનારાં સ'દેશા માેક્શવામા આવ્યા હતા. પશ્ચિમ ભંગાળમાં વૈયાર રાજગાર બંધ રાખવામાં આવ્યા હતા મને ભદ્દેર મકાના પર વાવટા અધી કાંઠીએ કરકાવવામાં આવ્યા હતા. ડાે. સ્પામા પ્રસાદ મુક્રસ્ટના અકાળ અવસાનથી દેશને એક પ્રખર નેતાની ખાટ પડી છે. અધર તેનાં આલ્માને ચિત્રશાંતિ બસે અને તેમના કુડુમ્મી-જરોને આવી પોલાં દઃખર્મા ધારજ અને હીંમત વસ્,

ઠાકદરાતા ધ'ધા

अभेरीकानां अर्थनर भरेकी बीक्टरें।

તી એક સભામાં ભાવણ સ્થાપતા જસાવ્યું કે "કાકતરાને માટે પહેલાં જે લોકામાં આદર હતે. તે છેક્કા ૫૦ વર્ષથી કલ્પી ન શકાય તેટલા પડીને મોછા થયેર છે. કારણ કે તેઓએ માનવજતની સેવાના પાતાના ધ'ધાતે "વેપાર" ળનાવી દીધા છે. પગાસ વર્ષ પહેલાના દાકતરા બલે પાતા પાછળ સોતું ભગીર અને લુટ ત્રા ઍમ્ટ્રેડ થયેલા મેટ્ટ વારસેક નહેલા મુણ જતા પણ માનવજાતી માટે અપ્સી વાદ રૂપ વ્યત્તે પાતાના ધંધાને માટે યશ કલગી કૃપ ભનેલા જીવનની સુવાસ ભરૂર <u>મ</u>ુશી જતા. શક્તરે, હાલ તે! દરદા મરે કે છવે પણ પેરતાની માટી થી ખીસામાં પાવી જોક**એ** એની ર્ચીતા કરતા ક્રાેલ છે.

## છાપાગરના ધ'ધા

સંડનમાં છાપાંતા એક ધર્માલા ક્રેંડ તા મેળાવડામાં અમેરિકાન, એલચાને તાતમાં હતા. તે પ્રસંગે રાઇટર કંપની ના ગેનેજર સર કોસ્ટાદ્રે હાપત્મરી ના પાતાના પંધા વિષે કેટલીક મને દાર વાના કરી હતી. તેઓએ કહ્યું ાસત્તાધારીઓને પજવણી કરવી એ છાપાત્રકને સહેએ થઇ આવતી જગરા માં જન્મરી લાગણી છે. સારેક છાપ. ગર હમેરાં ખખરા મેળવવા મધે છે. પછી અને તે ખબરા સાર્ય હેત્ય લા ખરાબ કે.મ. 🛓 જાણું હું કે વાકાની हरीबाद देवा छ के छापामरे। नहारी વરતાને વ્યાહ્યક બનાવે છે અને સારી ની અવગણના કરે છે. આ ફરીયાદ માં કાઇક તથ્ય છે ખરૂં. પણ <sup>ક્રમ</sup>ેટ જુની કહેવત છે કે, ખરાળ ખબરાને પાંચા કેત્ય છે અને સારી ખળરાને **૪૫ પણ નધી દાેતા. સારી ખ**ળરાે એ અપરાજ નથી હતી. અપરાની ભાત જ એવી છે એને અધે હાપાગરા શંકરીએ! આ એક્લ્ર પંધા એવા છે કે પાત ખાંભને પજવચીરમ જેમ વધારે ભની શો તેમ વધારે પૈસા મેળવી શકે.

# પુરદેશમાં વસતા દીધી મેતની કેાન્યરન્યન એને માટે લડનની કાઉત્સીલ કુત્ર ઇન્ડિઅન્સ એકાડે મદિનાધ્યાધી તક્ષ્યારીઓ કરી દતી, તે જીત તા. ૧૩ અને ૧૪મીના લંડનમાં મળી

આવી કૈાન્કરત્સ આ પહેલવહેલી જ પ્રબેલી છે કે જેમાં જ્યાં જ્યાં હોંદીઓ વસી રહ્યા છે લે સગભગ સમળા દેશામાંથી હોંદી હેલીગેટા, નોરીક્ષદે અને કુલાકાલીઓ હાજર રેલા હતા.

હપરે કત સરયાને તેમજ કે-ફરન્સ તે એકન, શીછ, જેએકા, કેનીયા, મલાયા, મારીશ્વસ, સપને રાદેશીયા, બીડીશ વેરદ ઇન્ડીઝ, ઘુમાન્ડાની, દ્વીદી સરયાઓના ટેક મળ્યા હતા અને હેવટ તાર વ્યવહાર થયા ભદ સાહય આક્રીકન ઇન્ડિસ્ટન કોંગ્રેસે પણ કે-ફરન્સમાં હાજરી આપવા એક પાસ નીરીક્ષકની નીમણક કરી

હાજર થએલા ડેલીગેટામા સંસ્થાનિક ધારા સમાઓના પ્રતિકૃત સભ્યો, જેવા કે, ગેરીશ્યસથી ઝોન, ગેસર્સ ખાર, સીનીવાસન અને એ. એમ. ક્રોસમાન, પીછથી એાન, પાંડત વિચ્સુદેવ હાજા થયા હતા. પકાય ઇન્ડિયન ડે.મેસ તરાથી શે. બી. પેરસૉમ હાજર થયા હતા. અન્ય દેશામાથી ખાસ નીમાએલા મુલાકાતી આ અને નીગેશ્યા હાજર થયા હતા.

અમાન બારોમાં મેસર્સ ફેનર જ્ઞાકર એન. મા. ફેનરી એસ. એસ. મેલાક, ફાંકસ પીટ અને ડા. રીચડે પેક્ટરરે 21 આપ્યા હતા.

ો કેમ્પ્રન્સ શનીવાર વ્યતે વધીશાય એમ એ દિવસ ગાસી હતી

ોા. કે. હી. કુમરીયા, જેઓ કાઉન્સીલના જનરલ સેક્રેકેરી છે, તેમને કેટલીક પરદેશે,ની સંસ્થાઓની સુચનસ્થી લંડનના કેલીગેટા તરફથી કાન્દ્રસ્તના પ્રમુખ સુંડવામા આવ્યા દતા.

#### પ્રમુખતું ભાષણ

પ્રમુખે પૈતાના ભાષણમાં જ્યાન્યું કે ઘણા ખરા દરિયાપારના દેશામાં હોંદી સગય જેવું કહ્યું નધી, કારણ તેઓને મીખ જાતાઓના સમાજના એક ભાગ તરીકે લેખવામાં આવે છે અને અન્ય કાંધોની સાથે રહી રાજતંત્ર માં જ્યાબદારીનું સ્થાન બેળવવા ક્રમણ કરી રહ્યા છે.

આ કાન્કરન્સના સૂળ કેતુ નિ.શો પહે એ સ્પષ્ટ કરવાના છે કે પરદેશ માં વસતા હીંદીઓએ પાતાની રાજ્યન વકાશની જે જે દેશામાં તેઓ વસે છે ને તે દેશાને ભાષવાની છે.

દક્ષિણ અહોકામાં હીંદીઓને ખાસ આત દેવાની જાવ છે કારણ એ દેશ માં દયતના ખાસ કાયદાએક વડે

# પરદેશમાં વસતા હીંદીઓની લંડનમાં મળેલી કાેન્કરન્સ

હીંદાઓને એ દેશમાયી હોઈ કાલ્વાના દરેક પ્રયત્ના થઇ દેશા છે. આદીકા ખંડમાં વસતા હોંદાઓએ જે 6કા અને છુટા તેઓ આપવા ખુશી નહિ હૈલ્લ તેવા હો અને છુટા તેઓએ ઓમવા ની આફ્રા રાખવી નહિ જેઇએ.

એ વસ્તુ નિ: શંકપણ રપષ્ટ છે કે પરદેશમાં વસતા હોય તે હેશના વત્તી એ તરીકે રહેતું એકએ અને એ દેશને પોતાની હાર્દીક વધાદારી આપની એક્સેએ, એ સાથે એ પણ અગત્મતું છે કે હીદાઓએ પૈતાના પુર્વે પહેલી વસ્તામાં મહ્યુ કરેલા ધાર્મીક, સંસ્કૃતિ તેમન તાત્વિક સંસ્કારો કળવના અને હકાની સમ્પના તા દરેક પ્રયત્ના કરવા એકએ

આ પ્રમાણે તેઓએ સ્વિકારેલા નવા દેશાને તેઓ ઉપયોગી ફાઇલ આપી શકે.

# ફીછના હીંદ્રીઓ

शिक्षनी धारासभाना सम्म भंडित विब्ल्ड्डिके शिक्षमां वर्तती रिधतिनुं ज्यान करतां कथान्युं के जो टायुमां डॉटाओने डीडाओ तरीके कशी भास ज्यायो नधी कने कावनी शक्ताय परिस्थिति कोतां त्यां नक्षकना स्विध्य मां क्यायदार सामतांत्र के भीक मताधिकार स्थाप केर्युं सामतुं नथी.

तेमज्ञे क्ष्मी के सेरडीना भेतरेगां काम करता ढीटीओधी त्यां कण्ड बांभी सुक्त सुधी जभीन भरीठी करें तेनी मालीग केशमी सकाम अर्थुं कामतुं नथी.

#### જેમકા

એમેકાની ક્ષેરદ કરિકંચન ત્રોમેસીય મેસાયટીએ એક લેખીત નિવેદન મેંકાયું હતું જે કુમારી અહલ્યા નથી એ વાચી સંભળાવ્યું હતું અને ડે. સીંદ્રે તેને ટેકા આપ્યેય હતો. નિવેદન માં મેંદ્રો ભાગના હીંદીઓની રિપતિ કંગાય અને સંવેધકારક નહિ હૈત્વાનું જયાવવામાં આવ્યું હતું અને તે સુધારવાને તક્ષ્યાના પગલાં લેવાની જયા જયાવવામાં આવ્યું હતું.

#### કેનીયા

કેલીયા કન્દિવ્યન કાંગ્રેસે કાઇ કેલીયેટ નીંગ્યાં નહેતા પરંતુ ત્યાંના ભાષ્મીના વતની કાે. વ્યક્તાળનને નીરીક્ષક તરીકે હાજદ રહેવાની કહ્યા વ્યાપી હતી.

કેઠ અગળજીએ કુંક નિવેદનમાં જયાવ્યું કે તેઓ કેનીયાની હોંદી કેમ્પ્રેસના પ્રતિનિધિ તરીકે નહિ પરંદુ પેતાના ખાનગી દરજ્જમાં ભાવતા હતા. તેમણે કશું કે કેનીયામાં ખાસ હોંદી સવાસ જેતું કશું નથી, હવળા સવતી: સપળી કાંગાને સમાન લાગુ પડનારા છે. એ દેશની હાલની અસ્થિર રિમતિના લાભ લઇ હુરાપીયન સેટલરા રાજકોય સત્તા પાતાના હાય માં લેવા મથી રહ્યા છે તેના હીંદીએ! વિરાધ કરે છે.

કેનીયાના હોંદીએક આક્રીકનોને ખનતી સમળી મદદ આપવા થણ આદ્રુર છે પરંતુ હાલની હોંસક પ્રકૃતિને તેઓ સહાનુશ્તી આપતા નથી.

ડા. રોકે પણ પાતાના ખાનગી દરજજમાં ભાલતાં હીં ઉંજોની કેટલીક સામાજીક અને આર્ચીક અગવડા તરફ આન બે'ર્યું. કેટલીક રેસ્ટારન્ટામાં, કલભામાં અને હોટસામાં વર્ણભેદ રાખવામાં આવે છે તેનું પણ તેમણે આત બેંચ્યું અને રેલવેમાં, પાલીસ ખાતામાં અને સરકારી ને કરીઓમાં બીન-ગારાઓને ઉચા પગાર વાળા રથાના આપવામાં નથી આવતા એ વિવે ધ્યાન બે'ક્યું.

#### મલાયા

મલાયા ઇન્ડિયન કાંધેસના ડેલીગેટ થી. ખી. ખેરસીંદ્રે એક લાંજું નિવેદન વાંચી સંભળાવ્યું અને વધુમાં જ્યાપ્યું કે મકાયામાં હીંદાએને કેઈ પચ્યુ જતીગેદના સવાલ નથી અને તેઓ સવળા વ્યાર્થીક અને રાજકીય હકા સમાનપદ્યે નાંકલી કો છે.

દેશના જહેર જીવનમાં તેઓ પૈતા તે! પુરા કાળા આપે છે અને એટા આપના હીંદાઓએ એ દેશના નાપ-રીકા તરીકે ત્યાંના સામાન્ય સવાસા ને માટે સાથે મળીને કામ કરવાના દરાવ કરેલા છે.

#### ગારીશ્વસ

મારીશ્વસથી-ત્યાંની ઇન્ડે! મારીશ્વન એસે.સીએસને એક મજબુત ડેલીગેસન માક્સ્યું હતું. તેના સુખ્ય ડેલીગેટ થો. આર. સીનીવાસને એ ટાપુમાં હીંડીએલના આમમનના ઇતિહાસ આ-ધ્યા અને કહ્યું કે અલ્લે હીંદાએલની વસતી એ કે ત્યાં સૌથી વધારે છે તેમ છતાં તેઓ પાતાની બદુમતીને! પપ્યાય બીજ વર્ષોના ગેર લાબમાં એ ટાપુના શાજકાય અંક્રસ પાતાના હાયમાં લઇ લેવાને કરવા નથી માંમતા.

મારીસ્પસના હોંદીએ રાજકોય વરાદારીના સંખ્યાં હોંદ તરફ એતા નથી. ઘણા ખરા મેત્રીસ્પસમાંજ જન્મેલા છે અને માતાનું વતન ત્યાં કરેશું છે અને એ ડાયુનેજ પેતાની રાજકીય વકાશરી આપી રવા છે. તેના અર્થ એવા નથી કે પેતાના પુષ્કંભેમ આપેલા સહાન ધાર્મીક અને સંશ્વતિક વારસા તેમા સુલી ગયા છે. એ બાબતામાં ઍ દેશના છવન માં પેત્તાના ફાલા આપવાને પાતાનું ખબતું કરવાના તેઓના નિધ્ય છે.

तेम के अर्धि के मेरिस्पस्यां काल शाला कार्या कार्य कार्या कार्य कार्या कार्य कार्या कार्या कार्या कार्या कार्या कार्या कार्या कार्या कार्य कार्या कार्या कार्या कार्या कार्या कार्या कार्या कार्या कार्य कार्

અંતમાં તેમણે કહ્યું કે સીના હીંદાઓ અન્ય વગે સાથે સંયુક્ત રાજકીય સંસ્થા સ્થામી રાજકીય જીવનમાં સમાન ભાગ લઇ રહ્યા છે.

## દક્ષિણ આદ્રીકા

સ.ઉપ આદીકન ઇન્ડિઅન કોંગ્રેશ તરાથી થી. ઇ. જે. પીલેએ દર્ફિષ્ફ આદીકાના હોંડીઓની હાડગારીઓ વિવે નિવેદન કર્યું હતું. મુખ્ય વસ્તુ તેમણે એ કહી હતી કે દક્ષિણ આ-દ્રીકાની સરકારના જીલગી કાયદાઓના હોંદીઓ અને આદીકના સાથે મળા સામના કરી રહ્યા છે.

#### વ્યીટીસ ગીયાના

પ્લીટીશ ગીવાના તરફથી મો. છાશ્રેર પાતાના ખાનગી કરજનામાં બાલતાં જથાવ્યું કે 🔊 સંસ્થાનમાં દીદાભાની વસની સૌધી માટી 🛊 ખને હું કે સુરતપર યચેલી સામાન સું ટર્શાર્મા તેઓએ બતાવી આપ્યુ बर्ख है जना सामान्यनिक सताधिकार માં તેઓ પાતાની બહુમતીના દુરૂપયામ કરવા ગામના નહેાતા. ત્યાંની ધારા સલામાં આદીકના વ્યને હીંલેએ! સભ્યા સુંદાયા છે. અને તાત્રમાં ભાગ લક રના છે. ત્યાં ઢીંડાએન ના કરા ખાસ સવાલ નથી. પરદેશા ના ડેલીંગેરા અને ્રપ્રતિનિધિએ। 8પરાંત લ**ં**ડન નિવાસી હોંદીએ**ા** પહ પરદેશામાં વસતા પાતાના દેશ જપ એન પ્રત્યે સહાનુજુતી આપના દાનકરન્સ મહિલજર થયા હતા,

# अविनी सहानुसती

કાઉન્સીલના ખેદ વચ્ચે કેટલાક પાલીમેન્ટના પ્રતિપિત સશ્યો, જેથી મે ભામ ત્રસ સ્વિકારેલું છતાં, ઉલ્લી પડીએ સેન્દ્રસ આદીકન દેડરેશનના સવીલપરની ચર્ચા માટે પાલ,મેન્ટમાં રાકાણ મવાથી તેઓથી કાન્દરન્સમાં હાન્સી આપી સકાઇ નહેતી, તે સપળાઓધ્ય ખેદ દર્શાવ્યા હતે. રાઇટ એાન, જેમ્સ ચીપ્રીચ્ચે કાલન્સીલ ના પ્રતિનિધિઓને સનાસાના સ્ત્રાં હતું.

લી. દેતર ગામ્યેએ જપાવના હતું કે ભારોમામાં હીંદીઓને શરાપાયના अने आही हो। बच्चे क्षवादी तरी हेनेर દરનનો સાગવમાની તક છે. તેમણે अहां हे बीरना यहा प्रधान थी. नेदह ક્રી આદિકાના અને અન્ય સ્થળાના હોંદીઓને એ એ દેશમાં તેઓ વસી રજા છે તે તે દેશાના અન્ય વાનીએ! સાથે હળા મળાને રહેવાની શીખામણ આપેલી છે એ તેઓએ પાળવી જોઇએ.

તેમણે કહ્યું કે સઘળી જાતીઓને માટે સ્વતંત્રતા છાત્રે સમાનતા મેળવવા પાતે સથળા મદદ આપવા તકવાર છે. દક્ષિણ આદીકામાં કીંદીએક અને આક્રીકના સાથે મળા કામ કરી રવા છે તેનું તેમએ ખાસ સદયે સુચન 29° 4g.

રાઇ એલ, જેન હમડેલે સદેશોઃ પાદવર્તા જણાવ્યું હતું કે કામનવેલ્થ ના પણા લાગામાં હીંદીઓએ બજવેલા મહોન આગ તેમણે નિહાલ્યા છે. અવિષ્યના વર્ષોમાં તેઓએ હન્દ્ર વધારે અગત્યના ભાગ અજવવાના છે.

પ્રાન્કરન્યમાં ગી. દેનદી એસ. એલ પાયાક, એક્સ પરદેશના હીંદી એોના સવાસતે વિષે છેલ્લાં ૩૦ **વર્ષ** મુણા કામ કરી રહ્યા છે અને અનેક પરદેશની સંસ્થાઓ સાથે જોડાએલા छ, तेमल तेमल शाधर देखा सेरीध, એએ દક્ષિણ આદીકામાં બીન-ગેડરા ઓના સવાલમાં કામ કરી રવા હતા **ખ**ને લાંબી મુદ્દત થયાં હીંદમા વસવાટ **५री रुवा दता, तेम**ें केन्द्रन्समां ભાષ્ણા કર્યાં હતાં.

ડ્રાન્ક્ર્યન્સે નવ દરાવા સર્વાતુમતે પસાર કર્યા હતા. જેમાંના કેટલાક નીચે પ્રમાવો છે:

- (૧) (૦૫) પરદેશમાં વસતા સઘળા હોંદીઓ એઓ, એ દેશમાં વસે છે તે દેશને પેડતાનું વતન અસુતા હેરપ અને તેને જ પાતાની વાતદારી આપતા ઢોવ, તેઓએ સંપૂર્ણ નાગરીકતવની ल्यामहारीक्री स्विधारवी क्लेसक्र क्यने તેના ખદલામાં તેઓને એ દેશના સંઘળા 'અન્ય નામરીકા સાથે સંમાન હોં। અને હ્રુટેરની બાદ્રેપરી ભાષવામાં **ખાવની એઇએ**. (ભ) પરદેશમાં વસતા હોંદીઓ, એઓ પાતાના મુળ વતનના રાષ્ટ્રી તરીકે રહેવા માસતા હાવ, તેઓએ માત્રભર્યા પ્રાદેશીઓના દરજાતે સ્વિકારવા તક્યાર રહેવું જોઇએ; રુના અર્થ એ ધાવ છે કે તેઓથી નાગગકત્વના હોમના દાવા કરી નહિ शक्षाय भरोद्ध अपदानी नकरमां तेओ। તે સમાનતાની ભાંકેધરી મળવા જોઇએ અને તેઓની જાતનું અને તેએાના માલ ગીલકતનું રહ્મણ મળતું જોઇએ.
- (૨) પ્રત્યેક પરદેશમાં ત્યાંની આપ્યો रामन् सामाध्यम् ध्यन व्यने दरकले સધારવાને અને બિબ જાતીએ। વચ્ચે સારા સંબંધ સ્થપાવાને સઘળા કામા

(a) કાંબીવાદ, જે ધર્મ, હાતી અને अंतिक बेहाना कारणे परदेशमां वसता હીંદીએકમાં એક્કા વધતા પ્રભાવમાં પ્રચલિ છે, તેના ખંત લાવવાના ઉપાયા માનવા.

## દક્ષિણ આપ્રીકાપરના ઠરાવ

(૪) લ'હનમાં મળેલી પરદેશામાં વસતા હીંદીએમની વ્યા કાન્કરન્સ ડેમ મલાનના તેતૃત્વ હેાળ ૧૯૪૮માં નેશનહીરટ પાર્ટી સત્તામાં આવી ત્યાર થી દક્ષિણ અહિંકામાં ભગાતા જતા જાતીય સંભ'ધને ચોંતાની નજરે જ<del>ુ</del>એ છે. (આ ગરૂપ શ્વેરીયાત્ર એક્ટ, માત્રેશન ઓફ દામ્યુતીત્રમ એક્ટ, પખ્લીક સેક્ટી એક્ટ, ક્રીમીનલ લેટ क्रोभेन्यभेन्द्र क्रोक्ट, अने ज्यां ने म એપાર્ટ દેડના કાયદાઓ અને ધારાઓ, એ પ્રત્યાના કેત દેખાતા રીતે ખીત-त्रेशियोती रहा सन्तर की। एवं काप મુક્રવાના છે, તે જોતાં અને (ગ) सरधारनी वधती जली इयन नीतीयी ગયા નવેમ્ખરમાં હૈતવરમાં અને ડીસેમ્બરમાં પાર્ટ એલીઝાલેથમાં થયોલાં રમખાણાના જેવી ઘટનાથી સ્થિતિ લધારે ભગડવાના સાજના હોાય અને (૧) દક્ષિણ સ્માર્રીકાના વિવકારાયેલા

તું પ્રતિનિધિત્વ ધરાવતી એક સામાન્ય નેતાએ! જેવાઉ, ડી, યુ. મ. દાદુ, સામાજીક સંસ્થા સ્થાપવાના ખાગો કે. છે. એમ. નાયકર, મી. શુ. અ. કાઇસીયા મી. જે. એવ. સીંગ અને આક્રીકન નેશનલ પ્રેચેસના પ્રમુખ <sup>મ</sup>ીક શકુલીપર સુક્રાયેલા પ્રાત્યબંધા જોતાં અને યુનીયનના ભંધારણની 🕏 ક્રક્ષમાં અમુક બીન ગારાનક મતાધિકાર ના કરા સુરક્ષિણ રક્ષેત્રાની ભાદેષરી આપનારી છે તે ભંધારણમાંચ્ય નાસુદ **३२वाना रक्षिण ज्याधीकानी सरकार**म કરાદા જોનાં અને દક્ષિખ આશીકામાં વસવાટના હક ધરાવતા દીંદીઓની પત્નીએ! અને ભાળકાતે શુનીયનમાં દ ખલ પવાની ગેપી કરવાના સુનીયન સરકારના કરાદા, 🔊 લાકશાહીના કુનેકમાં અહેર યએલા સિ€,તે,ની विश्व थे, ते कोतां का शन्दर-स પીડીત લેક્ષા તશક્યી પાતાના રાજઈય <u>દેતુઓ સિલ્દ કરવાને દીસાના માર્ગ</u> નહિ લેતાં મહાત્મા ગાંધીજીએ બતાવેલા અદ્યાસાના માર્ગ્ય લેવામાં આવેલા છે तेने व्यावकारे छे व्यने हसिख व्याहीस માં ખરી લાકશાહી સ્થપાય એવી ચ્યાસા રાખે છે. વધુમાં આ પ્રાન્કરનમ દક્ષિણ વ્યાસીકાની સરકારને મત.ધિકાર, આર્યોક, જાતીય અને બધારણને सगता रूपणा सने हेती। अतिस्परस्य बान्त्र क्षात्रवाने इक्षित्र आहीकाना सपणा दशीनु प्रतिनिधित धरावर्त अंक नेशनश करवेनशन करवा विन'ति



કાન: ૨૪૮૪૫.

# ગ્રોસરી ક્યાંથી ખરીદરોો?

એ આપ સ્વચ્છ અને ભરાસાયાત્ર થામરી મેળવવાને ઇંતેન્નર હૈા તે**ા અમારા ઉપર લખવા ગુકશા નહિ**ં. હંગે ખનતી ઝડપે, ચાકળા માલ, કિકાયત શાવે માકલાવશું.

# "ગ્રાહકાને સંતાષ આપવા" એ હમારા મુદ્રાહેમ છે.

એક વખતના દ્વાયલ એક્ટર, આપના વિશ્વાસ સંપાદન કરવાને મચુક કળીલુત થશે. કન્દ્રીના એક્ટરે, ઉપર સ-વિશેષ, કાળજીપુર્વકનું ધ્યાન આપવામાં આવે છે.

ગાંધીવડુ, Boun. ઘર–ગથ્ય દવાએો, હવન-પુજાની સામગ્રીએા. સાડી લુગડા, લગ્નની પ્રત્યેક જરૂરીયાત.

કન્દ્રીના એક્સરે સી. એક ડી.ચી બ્રાક્લાવવામાં આવશે.

કરે છે અને મળ કરાવની નકલ શુના અને વધુમાં આ ક્ષાન્ફરન્સ પરદેશોની પર, અને હીંદ, પાકીસ્તાન અને સમળી હીંદી સંરથાએકને કાઉન્સીલ दक्षिण आधीश अने मुनाधरेड डींगडम है।र धीन्डिअन्स क्रेब्राउने वार्गीड ના હાઇ કરીશનરાપર અને તે તે નાથા મદદ આપી તેને સહાતુભૂતી સરકારેત્પર માેકલવા કરત કરે છે, આપવા ભલામણ કરે છે.

# રાડેસીયાના ખળરા

( स्रभारा भभरपत्री तरह्यी )

**શ્રી. અ**'બુલાઇ પુરાથી રોત્કલ આક્રીકાની સલાકાતે

મ્માં**લુમાર્ક પુરાણી જે**એા ગાંધી-ટામાર લેકચરશીપ ટ્રસ્ટના આમંત્રસુધી પુર્વ અહીકાના પ્રવાસ કરી રજ્ઞા છે તેઓએ લગભગ ૩૦ કર્યા છે.

રાજરાતી ભ્યાપામ પ્રવૃત્તિઓના પ્રસ્તા તરીકે પુરાણી બાઇએનું નામ વિખ્યાત છે. સી. વ્યાંબુક્તાઇ પુરાણી તેમાંના એક છે. તેમના જન્મ સાદ वर्षपर भुरतमां यथे। ढते।. पुराधी બાઇએકમાં સાં અંબુબાઇ નાનામાં નાના છે. ખરેદામાં ઉચ્ચ હાન गेजन्धं कर्त करने भेगम्भे सतीवसीती ના મેજયુએટ છે. કાલેજ જીવન રોતા, અને ધી જરવીદના ઘણા ગયા છે.

પુરતકાના અનુવાદ મુજરાતીમાં કરનાર યી ચ્યલુબાઇ પુરાણી છે.

ચી. અરવીંદાખમમાં વસી ∗થી. અંશુભાઇએ થી અરવીંદ પાસે 'પરમ વર્ષ લી. અરવેદાલમ (પોડીચેરી) તત્ત્વ'ની સાધનાના અંગીકાર કર્યો છે. માં વીતાવ્યાં છે અને શ્રી અરવીદના મી અરવીદના તેઓ પૃક્ષ શિષ્યા પૈકા છવન અને સાધનાના સંપૂર્ણ ઋશ્યાસ ના એક છે. તેઓ ચી અરવીંદને હંમેશાં મળી શકવા સદ્ભાગી અધિકારી એ માના એક છે.

> અંગ્રેજ, ફ્રેંચ અને ગુજરાતીના प्रभर विदान छै। अने भी अपरवींद ના પુરતદેવના સરળ ગુજરાતીમાં अनुवाह ३री शुकरातने अभूम साध આપ્યા છે.

લી. વ્યંગ્રુભાક આ પ્રદેશા તરફ જુલાઇના ખીજ અદ્યાદીવામાં આવવા નું જણાવે છે. ઘણી જગાયો એમતા દરમીયાન ''આપ'' ગાસિકમાં રસ રવાગત વ્યવસ્તાને, સંયંત્રા પ્રભીપ થઇ

એમના સેન્ટલ અહિંહાના પ્રવાસ દરમીયાન તેઓના ઉતારા ભાષાબાઇ ગાવીંદજી પરેસની વેસીક-સીએ વહેરી. (पारट भारस ३७, डेनीस हाड, લીવીંગ્સટન, નાે. રાડેશીયા.

એશીયન સ્કુલનું ઉદ્દુધારન લીવીંગ્સ્ટનની એશીયન ગયન'પ્રેન્ટ રકુલની ઉદ્દેશાટન ક્રીયા અહીંના પી. રહિ. એ કરી હતી. કેારેનેશનના પટ્ટો **ઉद्घाटन मधुं देखायी तेने पश्चित्रस** રકુલ" નામ અલ્પયામાં આવ્યું હતું ૭૦૦ની ગેદનીમાં પી. સી. એ સુંદર प्रवयन ३५ हर्तु.

નાર્થ રાઉસીયાનું ઇસીગ્રેશન ખાતું

રુક્ષ્યારે નાર્થમાં ઘણા નવા હીંદી આત્રીઓ આવે છે. અંગ્રેજમાં કાર પરિક્ષા લેવામાં આવે છે. વધુ અભ્યાસ કરીને અવિલા કાલેજીયના પણ નાપાસ યાંય છે. જડને પણ એક નાર નીકા કરી હતી કે પરિ**દ**લ આટલો ળધી સખત લેવી ન જોઇએ, નવા હોંદી ભાઇઓ દર સ્ટીમરમાં આવે છે, નાપાસ યગેલા બાપગો કાર્ટમાં અપીલ કરી શકે કરીથી પરિકૃષ व्यापयः गारे नापास यात ते। धीर 

ગુજરાતી ભાષાનું મહત્વ ગુજરાત કાલેજના હજરાતી સાહિત્ય

नीनः हवेके ब'उन धनीवसींडीने। शकराती भाषाने। व्यवसास ३५ સમજાવ્યા હતા. ત્યાં ગુજરાતી ભાષા ने। अन्यास श्री दीते याप 🗗 अन्ते શુજરાતીનું સ્પાન કેવું છે તે પછ ેસમજાવ્યું હતું. પ્રવચન પછી ગુજરાતી તા આધ્યાપો, ગુ. સા. મંડળના લાદે દારા અને કાર્યવાહક સમિતિના સભ્યામ હેમના સાથે ચા પોર્તા પોતા હેં કે પણ રસિક વાર્તાલાય કર્યો.

વાર્તીય પર્માજ જાણાં કેટ જલંડન . માં શાજરાતી ભાષાનું મહત્ત્વ લાધું વધારે છે. આપણા દેશની બીજી ભાષાઓ કરતાં ભાવા તરીકે ગુજરાતી તું સ્થાન ગૌરવવ'તુ છે. સુરાયમાં ते। हेन्य व्यने लगंत भाषानी दशेश માં ગુજરાતી ભાષા મુક્કાય છે."

—-રાષ્ટ્રીયે! (જપાન)ની એક પ્લાસ્ટીક બનાવનારી કર્મ, ત્યાંની સરકારને भ्वेस्टीक अवश्वी नेहित भनाववा दीन ती કરે છે. આ ક્રમનું કહેતું છે કે મ્યાર્થ ખતની નાટા લ<sup>ું</sup>ભા **લ**ખત ર**હી** શકે તેમજ પાણીયી બીજાવ નહીં,

—ફે'ચ નેસ્ટ ભારોકાના, મરાનમાને કરા ઓળો છે અને प्रथा छ। इराजी। छे. देवसा छ। इरा મંડળ સમક્ષ પ્રવચનમાં હાે. ટી. એ છે તે ફક્ત લેમને જ ખબર છે.



શિયાળા આવ્યા, શું શું લાવ્યા

शियाचा केटले वर्ष करनी शारिरिक ताक्षत संभक्ती क्षेत्रांना क्षश्रमाने। समय.......

આપની અને આપના કુટુક્પની શારીરિક શક્તિ અને તાજગીને ગારે અમેં ખાસ સિક્ષાળુ પાકા તકવા**ર કર્યાં છે.** પાકને માટે ચોકપો तेलाते। कासमा क्र देशकी व्याच्या है।

મુંભાઈના સુકા હલવા શી. ૫–૦ રતલ

આપને ત્યાંના લગ્ન પ્રસંગ નિર્વિધને પાર ઉતરા

**અાપને ત્યાંના લગ્ન પ્રસંગને માટે ખાસ ખુશ ખબર** લગ્ત પ્રસંગે જગણાવારની જવાબદારી અમારા ઉપર છેાડી કેા,

શુનીવ્યનના ઢાઈ પણ ભાગમાં ગામે ત્યાં આવીને આ પને ગત પમુંદ જમળવાર કરી આપવાની ખાસ વ્યવસ્થા 3 Juis

અમને વેળાસર પ્રાથક કરેર અને બાલીની ચેરગ્ય વ્યવસ્થા કરવાના ભાર અમારે શીરે સુદ્રી ટેર. લખ વિગેરે પ્રશુ'ત્રીને માટે આણ ભાષા. આડારતા એન્ટેરા પ્રણીજ કાળાઇથી અને જાતી દેખદેખ તોથે પેક કરી ગેાકલવામાં આવતે. ભાવા મક્ત

બાસુરી, કુષ્યાક, શીખેર, શીરે જ્યારે પ્રમાણે અનાવવામાં આવશે.

હરેલ, મીન્સ એકર્પંક સ્ક્રીક, 🗕 પૈરોજની અંદર 🕳

med aligning: "SWEETMEATS" - 41, En. Great 2063 Fire Rosca भरता देखाः १२१८६.

# વિવિધ ખબરો

ડરૂપ એરીયાત્ર એક્ટમાં સુધારા થશે

૧ૄ ૯૫૦માં પસાર થએલાે ગ્રમ ઞેરીયા દ્રશિષ્યુ ગ્યાફીકા અપલતા વધુ એક્ટ, એમાં ૧૯૫૨માં સુધારા દ્રશિષ્યુ ગ્યાફીકા આલતા વધુ કરવામાં આવ્યા હતા, તેમાં હવે વધુ સુધારા કરવામાં આવશે. જો સમય **હશે તે**! આ સંધારાઓ પાલીમેન્ટની આ એડકમાં મુક્લામાં વ્યાવશે, નહીંતર વ્યાવતે વધે રવ્ત કરવામાં આવશે. ડીપાર્ટમેન્ટ એાદ ઇન્ટી-રીયર તરસ્યી જબ્હાવવામાં આવ્યું હતું 🖟 જાપ એરીવલ્લ એક્ટના બે દેતુ માહતાઃ (૧) એક ગ્રામને બીજી પ્રજાના વસવાટના લતામાં પેસતા અરકાવવા અને (ર) જુદી જુદી પ્રજ ¥ા માટે માસીજી અને વસવાટ માટે खुदा खुदा धता मुक्तर अर्था.

માનવામાં આવે છે કે અને કાયદા થી પહેલા હેતા જળવાયા છે પરંત મીલકત્તની હેરફેરમાં અને નકાચારાના અપને લીધે ખીજો દેતુ જળવાયા નથી. નવા સધારાઓથી ગાનવામાં આવે છે k એ કેડચ્યા અજવારોઃ (૧) અધી-કારીએાને ગુપ એરીયા માટે મોલકત ખરીલાના હત મળશે અને (૨) મીજકતની હેરફેર માટે અધીકારીએાને વધુમાં વધુ અને આછામાં એક્કા ભાવ સુકરર કરવાના હક્ક મળશે.

અર સુધારા<sup>દ્</sup>યા હતાકદેક પાર્ટીએ કા. કોંઇસ પાસે ૧૯૫૦ અને ૧૯૫૨ મા માંગ્યા હતા તેને મળતા છે. પરંતુ ને વખતે હા, હાછસે તે સુધારા -ની સાદ ના પાડી હતી

'સ્ટાર' પત્ર અને બાલતમાં લખે છે ો, ''તારકારની અ. વલસુધી વેશખ્યુ માલમ પદે છે 🧎 ચરુપ અંધીયાઝ એક્ટ . હાલમાં છે તે હુમળ જીલમી અને ખરાખર નહીં ઘડાવસા હાવદા છે. મ્મને પાથીમેન્દ્રે નેશનેલીસ્ટાના પ્રચાર માટે તેને ઉતાવથે પશાર કર્યો હતા."

#### ડેલ એસ. મુક્સ્ટનું અવસાન

**હીંદ** જનસંઘના નેતા ડેર. સવામા प्रश्नात सुध्यक २३भी तारीले बार्ट એટેક્યા સરસ પામ્યા હતા. તેમની 🖫મ્મય પર વર્ષની હતી. તેમને **ખામલે (૧૧સે પ્સુરસીના કારણે જેલ** માંથા નરકીંગ દેખમાં લઇ જવામા મ્મામ્યા દતા. લેએક મેની ૧૧મી તારીખરી જેલમાં હતા. કેા. સરરાઝ અને ભાગ એને કાશપારમાં દાખલ ચરાતા કાયરાંના અંગ કરવડ ભદસ **ો**ક કરવામાં આવ્યા હતા. ૧૯૪૭ માં શુદ્ધ થયા પછી કાશમારમાં ચ્યાવનારા બધા પાસે દાખલ શવાની, પરમીટ હેાવી જોઇએ, પરંદ્રા ડેા. સુકરછથી આ પરમીટ માટે માગણી करवा धनकार हमी हता.

હ્યાંની કુઢ'બા

મુંબાઇથી તા. ૨૮મીએ કરબન **અાવેલી કર'ન્લ સ્ટિમરમાં લગભગ** ૩૦૦ ૩૦ પેસેન્જરા ગ્યાગ્યા જેમાંના વર્ષા ખરા દક્ષીય અદક્ષેકાના ક્રોંડી <sup>30</sup>ાની ઓમા અને છેલ્કરાઓ કર્તા. ફેબ્રુવ્યારીની ૧૧માં તારીએ ઢા. ઢોછસે કરેલી જાહેરાત પછી સમસમ ૬૦૦ હીંદા આવ્યો વ્યાને ઉત્તરાંથો વ્યા રેશમાં આવ્યા ગણાવ, કેા, કોછસે કર્ણે **હતું કે** ગ્યા થીવલ પાર્શ્યોમેન્ટની આવતી એક્રમાં રજુ થશે અને કાયદેર ફેબ્રુઆરીની ૧૦મી તારીખધી **અમલમાં આવેલાે અ**થારો. આજ સુધી જેટલા ભાગ્યાં છે ક્રમાગ્રેશન વ્યધીકારીઓ તસ્ક્રથી તેઓ પાતાના જોખમે આવે છે અવા ચેતવણી આપ્યા પછી ઉતરવા દેવામાં આવ્યા છે.

**સી. એવન્સે મી. લીટલટનપર** મુકેલા શ્લાક્ષપ

હાલમાં કેન્યાયી હીપે.ટ કરવામાં આવેલા વ્યોરીશ વડીલ, ગી. પીટર એવન્સે હીંદમાં કહ્યું કે પ્લીટીશ કરોતી યલ સોકેટરી મી. લીટલટને ઇતીહાસમાં લાઈ નાર્યની જગ્યા લોધી છે. (દીંગ ક્રમોર્જ ત્રીજના વખતમાં લેહ**ં** તે,પ્ર વડી પ્રધાન દતા અને તે વખતે અમેરીકન કરોતીઓએ સીટીશ સતા સામે હલ્લા કહ્યું' હતું ) બી એવન્સે રીપારત્વેરને કર્ફ્યું કે નવા લગી કાલેલી મ્યા મી લીટલટનના દ્રાયમાં છે ત્યા સધી કેન્યાની સ્વીતી સધરે એમ નથી, ''ગને ખાત્રી છે કે અતે ખીટીસ સરકાર કેન્યાની પરીસ્વીતી સમજરા જેવી વધુ વૈસા અને લાહી રેડાય નહીં." મી. એવન્સ સંગ્રભગ ત્રણ મહીના હોંદમાં રહેશે.

# વીક્ટારીયા ફાલ્સ પહેલાં કાેવે

૧૮૮૫માં હેવીક લીવીંગરટને 🖦 ધોષ જોયા. એમ કદેવાય છે કે મેત્રાંઓમાં તે પહેલા હતા છતાં કેમ ગસ્ટળ એસ. પ્રવરે લખેલી "ડાખભુક વાન લુ⊎ટ્ટીખાન<sup>"</sup> "માં મતાભું છે 🕽 ફ્રીપ્યાર્તના પ્રત્ર કાર્સે (જેમાએ માત્રામળીકની પથીમતા ભાગ એક્ષપ્લેટર કર્યો હતા) તેમણે કામળીલી નદીપરના આ મહાત ધે.ધ લીવીંગરડન કરતા ૨૦ વર્ષ જાગાડી જ્યેરા દતા. પદેશાના પાર્કીશીન किक्षातित्ररे। हे भारा शाक्षारीकाः, વેપારીએ વીગેરએ આ ધાપ કાર્લ ઢીખાતે કરતાં પણ અમાડી નહીં क्षेपी दे। यता भानवामां आवर्त नथी.

ના શસ્સા

શ્રાેવીએટ એકેક્સ એક સાયન્સના પ્રેસીકન્ટ, ગી. તેસબેવતાવે કહ્યું કે, ''એપલ અને જુક્ષીયસ રાહનભગીના પુન**યી આપી સાત્રીએટ પ્ર**નમાં ગ્રસ્સા વ્યાવ્યા છે" ક્રામ્યુનીરદ છાપા "પ્રાવદામાં" ગી. ત્રેસમેવતાને કહ્યું કે, ''ખીત-સત્તમાર આદમીએ.ને ઇલેક્ટ્રીક ચેર આપ્યાંથી અમેરીકન ન્યાય અને મનુષ્યત્વના બહુ સારા દાખલા ચેસતા

મી. કમેન્યુઅલ હ્લાક, (રાત્રનખર્ગી તા વકીલે રમશાન યાત્રા વખતે બાલતાં કહ્યું કે, ''આ કાવ<mark>'લી</mark> જાણી જોઈને પાન કરવામાં આવ્યું છે. મા**હે**ર જનતાએ ભાણતું ભેઇએ કે અમેરીકના સીવીસીયનના વેશ ધારષા કરેલા ગોલીટરી ઢીક્ટેટરથી દેારવાઇ રહેલા છે."

## ડીકાયન્સની ઉજવણી

એપાર દેક કાયદાએ! સામે ડીકાય-સ રેમ્પેઇનની શરૂઆત પછી હાલમાં, એક વર્ષને અતે, એક્રોક્ત નેશનલ ડાંગેસે ઉજવણી રાખી હતી. કાંઇ ખાસ બનાવા બન્યા ન્દ્રોતા. એકીકન તૈશનસ કાંગ્રેસે અને દક્ષિણ અત્દીકા ની હૉદા કેલ્રિસે બધા બીન-યુરેલ્પી તેમજ શરાપી સાથ આપનારાએકને આ દીવસ વ્યવાદગીરી" તરીકે પાળવા વીત'તી કરી હતી. એક્ટીક્રેનેને રાત્રે ૯ વાગે પાતાના ઘરાતી ભદાર બાતફાવર, અથવા મીળુ-બત્તીએક અથા ફાનસા સળગાવવા કહેરામાં આવ્યુ હતું. ઘરના વડીલાંગ કુટુગ્ળમાંના જુવાન વર્ગને એક્રીકના અને ખીન-પ્રદેશપીએ)ની સ્વતંત્રતાની લડત વીરી તાત આપવા સુચવવામાં આવ્યું હતું ન્યુક્લેરમા એક્રીક્રનોએ એક્સફાયર સળમાલ્યા હતા અને નાચ રાખ્યા હતા. ખીજી જગ્યાઓએ સાઘાળની એ સળગાવવામાં આવી હતી.

## દેનસીંગને ધર ભાંધવા માટે 8,000 UIG-4

ટેનર્સીય અને તેમની પત્નીને. ક્લકત્તામાં માહું માન અંત્રવામાં આ-વ્યું હતું. રાજબવનમાં તેમના કૃદુંભ ગારે જાણીતા વેલેસ્લી રૂમાે આપવામા મ્માવ્યા હતા. ટેતસીંગ, તેમની પત્ની અને છાકરાએક "સ્ટેઇટસમન" છાપા ની એમારીસે માેટર કારમાં લવા હતા. મકાનની મહાર લાોાનું ટાળું તૈયની રાહ એક રહ્યું હતું. તેમને હર્યનાદ અને તાળાગાના ગમકાટથી વધાવી લવામાં આવ્યા હતા. 'સ્ટેઇટસમેન' ના અંડીટર, ગી. છા જેનસને ૧૦૦૦ પાઉન્હની ચેક અત્પર્તા કર્યું કે ખધા લેડો રેનર્સીયની સફળતાયા અભીમાન લે છે. હવાઇ મયાત્રવર મધા રીપેત્ટેરા ओ "माइन्ट**ं ओ**वरेस्टना शीभरपर

રાજનભર્ગાની કાંસીપર રશીયા તેમને સર હીલરી કરતાં પહેલા ધન મકયા હેલાના હેવાસાથી વધાવી શીધા હતા." ટેનસીંગે કહ્યું કે તેઓ બન્ને સાથે ઉપર પહેલમાં હતા અને તેમણે એક્સપીઢીશન સાથે ધોટન જવા ઈનકાર કર્યો નથી. ટેન્સીંગ લંદન સવા છે.

## બીન-યુરાપી દ્રાન્સપાર્ટપર કાઉન્સીલની તપાસ

દેમવેઇઝ અને સાંકરીંગ ક્રમીરીના ચેરમન મી. હવાલ. એચ. **હે**રીસને કહ્યું કે જોહાનસભર્ય સીટી કાઉન્સીલ ની નીતી નવાં સ્ક્રમ દ્વાપ ત્યાં, જીદી તેટીવ ટ્રેમા રાખવાની છે. આખી ખીન-ધુરાપી પ્રજાના ટ્રાન્સપાર વીદો ક.ઇન્સીલ તપાસ કરી રહી છે. જાદી આનીસીપલ ટ્રેમેા અને વસો લમલમ દર મહીને ૧૦ લાખ નેટીવા તે લઇ જાય છે. કાઉન્સીલના એક નેશનેલીરડ સભ્યે કહ્યું હતું કે એશીયેટીકા અને ક્લડીને ક્ષરાપીએક સાથે ભેસના દેવા એ શરમ બરેલું છે. એશીયેડીકા અને કલડી સાટે જાદા વાહના રાખવા થી અને બીજા એપાર્ટ હેડના કાર્પોથી ¢ાન્સપાેટ'ના ખર્ચી વધશે. એશો**વે**ટીક વ્યત્રે કસરીને કારે.પી વાદનોમાં જવા માટે ૧૯૧૩ના સપ્રીમ કાર્ટના સુકાદા થી હકક છે. તેમણે ટુંગા અને ખસા ના ઉપલા ભામમાંજ પાછળ એટલં ખેલએ

## તૈરીવાની માંગણી

"એફી≥નાના ક્રીકોતામા∗ માંગર્થા" ના મધાળા દેશ્ય એક્ટીકન નેશનથ કે.ગ્રેસના સેકેટરી જનરલ, મી. સીસલમે એક દેવાલમાં, ઉદ્યોગામાંના વર્સ્યુબેદ દુર કરવા, ટ્રેક શુનીયના સ્થાપવાની અને વૈષારી 63કોમા રવતંત્રતા, દીવસના એાઠામાં અહે ૧ પાઉન્ક પકાર આપવા વીગેરેની માગણી કરી છે. હેવાલમાં તેમણે क्रायाण्युं है ने।वरी तेनी अध्यत भूतव्य यदी कोछको नक्षि है भागसनी ચામડીના રંગપર, કાઇ પણ જાતના બેદ વગર કામદારા માટે મંધા ખુલ્લા મુકાવા જોઇએ અને ફેળવણીનું ધેતથ સરખું દેવતું એકઍ.

રેડીયા પર ખાન્દ્ર ભાષાનું

સિંહાલ

દક્ષિણ અહીકાનું વેલકાસ્ટીંગ કાર પારેશન તેડીવાની ત્રસ મુખ્ય આપા એા-સીસુડ, ફોસા અને ત્રુયુ-નું શિક્ષણ શર્ કરશે. જોહાનીસભગંધા સીસ્ડું, કેવડાઉન, શ્રેહમસ્ટાઉન, પાર એલીકાબેય અને ઇસ્ટ લંડનથી દેહસા. અને હરખન અને ગેરીટઝમર્ગધી ઝધ શીખવવામાં આવશે. આ પ્રેપ્સેય ત., ૧૧મી જીવામધી આદીકાન્સ ટાસ-પીશનપર સાજના ૧-૪૫ હસાડે अपनेत.

# ભારતનો પત્ર

(અપ્રાથ ખબરપત્રી તસ્વ્યી)

권역당 dl. 14—1—4a.

સાનવાના સુદિયતા અને સાહસિકતા ને પહારાત અજન ઉલેહ હિમા લવને પ્રાન્દીન શીખર આખરે છતાંથું છે. સાગીત કાળધી-પાંકવાના સમય થી ભારત વાસીએલ્તે વ્યક્રિયાના સાળ વાને" આકર્ષણ રહ્યું છે. વિશ્વભરમાં भीषी ह्या का श्रीभर पर अयम ચાનાર પણ એક હોંદી છે. તેનું નામ છે શેરણ તેનસીંગ ગેલો, તેન સીંગના જન્મ તૈયાલમાં થયા હતા. પણ પાછળથી છેકલા વીસ વરસથી તે મ'ગાળના દાછ'લીંગ શકેરમાં રહે છે. તેનસીંગ પછી ૨૯૦૦૨ ૧૮ દેવા આ શીખર પર ન્યુઝીલેંડના વતની હીલારી भाउया बता.

ં સારતમાં ખિટીશ રાજ્યની સ્થાપના પાળ, એક લંબાળી સર્વેધરે ૧૮૫૨ યાં વિષનું આ ઉચામાં ઉસું શીખર શાધી કાર્યું હતું. આ મંત્રાથી નાની મારશીના નાકર હાવાયી, 🖻 વખતના ભારતના સરે<sup>૧</sup>ખાતાના વડા સર ભેજે ર્રેવરેસ્ટર્ન નામ ગ્યા શીખરને આપવા માં આવ્યું હતું. ૧૮૫૨ પછોલી શાખરને છતવા ચાટે કરાપીયના દારા આદ વર્ષત પ્રયત્ન થયા હતા. પશ્ તે નિષ્ફળ ગયા હતા. હવે ભારત સરકારે પેતાના પુરાતત્વ ખાતાને ગ્યા શાખરનું પ્રાચીન હીંદી નામ શાધી biદવાના લક્ષ્મ કર્યો છે. આ દરમા ષાન આ શિખરને "તેનસીંગ શિખર" એવું નામ જાપવાને સુચન થયું છે. भारत अरक्षर, नेपाण सरकार, व्यंत्राण सरकार अने सीराष्ट्र सरकारे तेनसीय તું જુદુષાન કરવાના અને તેને ઇનામ અત્પવાના નિષ્ફ્રેય કર્યો છે.

કર્નલ હત્ટની, આગેવાની દેદળ प्रीतिक द्वारी भेषरेस्ट पर विलय भेजनी, जे विक्यने राष्ट्री जेसीडावेस ને તેના રાજવારાદણ પ્રસંગે લેટ ધર વાના માકમ કરાદાધી ચલક કરવા 8પડી હતી. શેરપા તેનસીંગ, જેવે 🕶 પદ્મેસાં થયેલી ૮ માંથી છ ગ્રહાઇ <sup>20</sup>ોમાં ભાગ લીધા કતે**ા**, વ્યને દરેક વખતે હક્ક્રીની લગભગ માખરે રહ્યો હતા અને સ્વીસ પર તારાહ કાંગે, વિમામવતી ચડાકમાં અનિવાર્ય ગણા-બ્યા હતા, તે પણ ગય હકડીના સભ્ય તરીકે સાથે ગયા હતા. તેનસીંગ બૂત કાળના અનુભવેતને લીધે આ વિસ્તાર ના એલ્પિયેલ્જ ખની ગયા હતા તે મરીય છે. હતાં હેવા વિના ચાસે अम न देवाया अभिनेक तेने साथ લીધા હતા.

આ હકડી સાથે બસેક શેરવા મળ્યદા ભારતે કરત હાળર વનમ વજનનાં સાધત સામગ્રી અને ખારાક સાથે

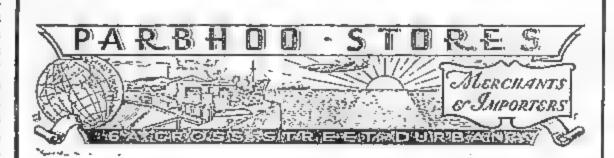
ગયા હતા. કર્નથ હન્ટની આ ટુક્ડી એ ૨૭૦૦૦ કુટની ઈચાઇએ સાતમી છાવણી નાખી હતી. 🖛ા છાવણીમાં **લ્લી સાધન સામગ્રી ઉતારી. ત્યાં**થી केवरेस्ट पर जाभरी *बढाई* धं लवा ની હતી, તા. ૨૬મી મેના રાજ માડીલાન અને હવાન્સે પ્રથમ પ્રવાસ आर'क्या. तेमते सदाय करवा कर्नांस હત્ય અને ત્રસ શેરમાં તેમની સાથે अमा. परंतु नेकी साविध देख नक्तक पढेांच्या त्यांबर तेमती पासेने। ब्रेशकसी જનના જથ્યા ખુડી ગયા અને તેમને પાછા કરવું પાકું. ભાટલી ઉચાઇએ હવા ધથીજ પાતળી હાય છે અને

<del>ગાહસીજન (પ્રાહ્મવાક) તે પ્રમાણ</del> મર્જી એમાર્થ હૈત્ય છે. એક્ડીલેન અને भ्यान्सने ज्यारसे हायेथी व्यक्त क्यावत જ્યાર્ધ કે એવરેસ્ટ પર ચાવાનું થણે મુસ્કેલ છે. પણ ભારાક્રમ તેમ નથી જ.

**भील दिवसे सवारे सात नाज्ये** તેનસીંગ અને દીસારી, દેગરી, લાવ અને એક શરપાની ભનેલી સહાયક ડાકડી સાથે સાતમી છાવણી છેટ્ટી अवरेस्ट पर विलय भेजववा निसर्पा. ચામેર બરક્યી હપાયેલા અને લગભગ સીધાં ચઢાહુવાળા આ શીખરની ટે.ચે મકાચવાના પ્રયાસ કરતાં પહેલાં, શિખરની શક્ય તેટલી નજીક એક છાવણી ઉભી કરવા માટે તેનસીંગ અને હીલારીએ યોડીક સપાટ જગ્યા नी शोध કरવા भाडी. बेमिरे लस्स અને હશ હશે ખાઇએ!; એક પગઇ

તેમાં માનવીને જીવવા માટે જરૂરી એક્ક્સીજન ધીમે ધીમે ખુદવા ભાગોત ખેતી ભારાહકાએ પચાસન્સાદ રતલ વજનનાં સાધન સામગ્રી ઉચક્યા હતા. ચાકવી પાકવા તેઓ ક્લામ સુધી ભાષ તેમ બટાવા, પરંતુ યેમ્ય જગ્યા ન દેખાણી. આખરે તેનસીંગ ને લેમ્બર્ટ પાસની એક જગ્યા યાદ અ.ત્રી મહા મુસ્કેલીએ ખાકા કુલવતા તેઓ ક્ષેત્રયોય થઇને 🖨 જગ્યાચ્યે પહેર્વચા અને માં ૨૭૮૦૦ કૂટની ઉંચાઇએ-અગ.ઉ ક્રોઇ કાળા माधाना भानवीचे नदाती स्थापी **ब्रे**श्सी हैशाप्रजे आश्मी **जा**वणी સ્થાપી, એ પછી તેનસીંગ અને **હીલારીને ત્યાં રહેવા દઇ શ્રેગરી** જાતે ખીજા સાતમાં છાવણીએ પાછા કર્યાં.

तेनश्रीय अने दीधारीचे दीभाग्धा દિત આ પદાક પર તેલું ખેડવામાં એ કસાદ ગાળ્યા. તેલું એ સપાડીએ ચુક્તિ એટલે સીધા સ્વર્ગે સીધાવે. ખાદયા હતા. વચ્ચે એક પ્રમથીયું



# રસોડાનું રમખાણ?

સન્નુ…ધ્મ…ધ્કાક…! કરતાં સુરેશ ટેબલ ઉપરથી થાળી, વાડકા 🛮 કાળવા વાંડમાં, 🦐 ને તીત્ર સ્વરે તકુકયા; ''આટલા જમાના ગયા અને તારી રસાઇમાં ક'ઇ ઢેકાણ'જ નથી ! આ દાળ કુરીલી, આ બજળમાં કાંકરી, મગમાં કાક્યુ..."

સરલા, ઉપ સ્વરે કલ્પાંત કરતાં ખેલી; ''હવે તે! હું તમારાવી કંટાળા છું. લ્યાે આ તમારી €ારી મેઇ મને પાસી, અને હું આ ચલ્લી...''

એટલામાં સરલાની નર્ણક, કુસુમ, પક્રેશમાંથી આવી પહેંચે છે. ''શ થયું છે આસી, કરો તા ખર[?"

"જાઓને આ તમારા ભાઇ કામની ઉતાવળ જેવાં—તેવા માત લાવે અને પછી સ્ત્રાહિમાં મારા વાંક કાઢે! ગઇ કાલે દાળ લાવેલા તે સાવ જીતી હતી, અને હવે કહે છે કે રવાદે દ્વોલી છે. ચણાના સાટમાં ત્રીથી કાંકરી કે,ય તેમ પછી ભજીવામાં આવેજ ત્રે 🔭

ક્સમ: "જીએને આઇ! આમ ભાગીનેંદ વાંક તમે દરધકીએ કહાડા એ ઠોક નહિ. હમારે ર્લા પણ અગાઉ અલ્પન્ટ પ્રતિદીન રામાયબુ–મહાગારતનું કુઢ થતું હતું, પણ 🔊 દિવસપી હપે કરમનથી, **પરભુ સ્ટાર્સ્ટ** ને સાથી માલ મંગાવવા માંડ્યા, તે કિવસણા ઘરમાં સુરોદ થઇ ગઇ. એમને સાંધી ચાકળા માલ, તે પણ કિફાયલ ભાવે, અને પ્રણીજ ત્વરીલ ગલીએ રકે છે. ઉપરાંત તેઓ પ્રત્યેક આંધીયડુ-કંડાળ-કરીયાળું-કર-ગથ્યુ ક્યાંએન-લગ્ન-મુજા સમામાં, વિ. રાખે છે, એટલે હમારે હાઝી ચીંતા કરવાતું રહેતુંજ નથી. કકત એ પૈનીના સ્ટામ્પ મારી પમ લખ્યા એટલે નિશ્વિ!!!

--- હમારી ફ્રી-એ.ફ્-ચાજ', પ્રાહંત્ર લીસ્ટ માટે આજે જ ક્ષણે ---

હતું. તેનસીંગ નીચલા ભાગમાં અને હીલારી ઉપલા આગમાં એકેક જેવું મ્લંધાર્થ શર્યું કે, તેમણે ઉપવા માટે શ્રેકા એલ્સીનન લીધો. પણ એ પછી એક્સીજનને ભાજીએ સુધી સહીઇન્સ અને ખીરકાટા ચાવવાનું रात्रे जास राज्यें अने केवी रीवे प्राथवान मेणवीने अन्य रका. यात ખુંદ્ર કેંડી છતાં શાત હતી. સવારના ચાર વાંચ્યે તેમણે ખરકથી ધીજી ગયેલા પાતાના ભેડાને સ્ટન પર તપાવીને ઠીક aul. ५७१ मठार नन्दर क्षरी भरे। દિયં સાત અને નિર્મળ હતું. હવા માન અનુકુળ હતું. સવારના છ વાગ્યે તેઓ અંતમ ચઢાઇ માટે મેદાને પડ્યા. રસ્તામાં ખરદૂતા કેર ખુંદતા ખુંદતા ધાત્રે ધાત્રે તેએક દક્ષિય શિખર તરક માસળ વધ્યા. અહીં ક્યાંય તેમને તેમની અમાઉ આવી ગયેલા કહેવાતા માહીસાત અતે કવાન્સના પગલાં દેખામાં નહિ. એટલે તેમને ખરસમાં धा रक्ता ध्यम सनन्द अपल ध्यते। પહેતા હતા. ધીમા અતિ44 તેમણે પર્વત્રમાળાના કહિન લાર્ગ વટાવ્યેડ

લમભગ ૯ વાગ્યે તેઓ એવરેસ્ટયી મધી માઇલ દૂર મ્યાવેલા દક્ષિય शिष्य पर पद्देश्याः त्यां तेच्या इसेक મિનિટ રાકાયા અને ઐાકસીનનની ભારભા ચાહીક વાર કાકી *ન*િખીને ભાખતરા કર્યો. પણ તેમના **પર હ**વા માનની કાઇ ખરાબ અસર થઇ નહિ તેમની મુખ્ય ચિતા એાક્સીજન ખુટી જવાની હતી. એટલે તેમએ એાક્સી ब्लनना प्रश्वकामा प्रभक्ति दक्ष क्षप સામા હવે તેએ એવરેસ્ટના હેલ્લા ખાક નજીક ભાવી પકેલ્થા હતા કે નવાં પદેલાં ૈકદાપી કાઈ માનવીએ પત્ર મુક્યા નદેકતા. તેએક અક્રાની પશ્ચિમ ભાજીએ ગયા અને ત્યાધી ખાડા–ટેકરા અને કર્યાક કર્યાંક**ે** સાવ સીધા ગુડાસા ગડતાં ગલન ધીમા ગતિએ આગળ વખા. એક ગઠાના ગાં ભાય, એટલે તેમને લાગ કે, પહોંચી અમાં ત્યાં તેતા સામે નધા અહાના To But

ભાખરે તા. રહમીની સવાર ૧૧<del>...</del> अस्तो तेथी। श्रेवरेस्थना सदाय શ્રીમામ્લાદિત શિખરે ચાવામાં સાજ ચવા. તેનસીંગ દેશકું ક્રમરે બાધીને ઉપર ચક્તા હતા. અને વાર'વાર નીલારીને **ઉપર ચ**ડવામાં ઢેકા ≔ાપદા દક્ષા, તેએ સૌથી પ્રથમ વિશ્વના આ સવીત્ર્યા શિખર પર પગ સાથા હતા. तेनशीत्र मेक हारीमां नामेबा कारत. ત્રેપાળ, ખોટન અને શંધુકત રાષ્ટ્રાના भ्यक्त आदेश अपने त्यां शेष्याः हेन સીંગ પ્રથમ આ ધ્વજોતે પાડીને ઘરોડ રવો અને હીલારીએ ફેલ્ટા પાડ્યત ભીલ ધર્મમાં ખાનતા તેનસીંગ ત્યાં ઇપરને પ્રાથંતા કરી અને ચાહ્રેટ, ખીશ્કીર અને મીકાઇ પ્રસાદ તરીકે ધરી બંનેએ ત્યાં વીકા મિનિટ માળા

ખાર્ધ અને ફેરટા લીધા.

૧૧-૫૦ કલાકે તેમણે પાછા તૈયાં હતરવાતું શર કહું. ક્યારતીજનના મર્પાદત પ્રવદાને કારણે તેઓ ઉપર વધુ વખત રાકાઇ ન શક્યા, તેઓ સીધા દક્ષિણ દિખર તરફ ક્યામળ વખા. ત્યાં તેમને લે.વ નાઇસ મળ્યાં સાજે ૪-૨૦ વામી તેં તેઓ પાછા સહત્યો હાલણીએ પહોંચી મયા.

તેનસીંગ પ્રથમ પહેંચ્યા અને તે અને હીલારીના ચઠાસનાં વસ્ત્રીના શ્વિટીશ હકડીના આલેવાન તરફથી રેડિયા દારા નેપાળના પાઠનગર કાઠ માંકુ ખાતેના ખીટીશ એલચી ખાતાને મલ્યા હતા અને ત્યાંથી વિશ્વભરમાં ફેલાયા હતા. પરંતુ પાછળથી કર્નલ હત્ટ અને લીટીશ પત્રકારાએ, તેન સીંગને ઉતારી પાદવા અને હીલારીને ભાગળ કરવા ધારા પ્રચાર શરૂ કર્યો. કાર મંદ્રમાં પક્ષેત્રમાં પછી કર્નલ હત્ટે એવું મવકુરી અર્ધું નિવેદન કર્યું હતું તેનસીંગના પહાડા ચક્રવાના ભન ભવ મર્યાદિત છે. <sup>30</sup>ટલે કે તેને ચાતાં ભરાભર આવાનું નધી! જેનું क्ष्यन आधु विभासपना भेगा अध છે અને જેને સાત-સાત વખત કરાપી યન હેક્કીએક પાતાની સાથે ગાર્ગ દર્શક તરીકે ઐવરેસ્ટ પર ચઠાઇ કરવા લઇ ગઇ હતી અને જેને સ્વીસ હકડી ना नेताओ अनिवार्ष तरी) असुत्थी। હતેલ તેને પહાડા ચડવાનેલ અનુભવ નથી, એમ કહેતું ક્રેટલું મુખીઈ લઈ છે! તેનસીંગ કર્નથ હન્ટની ખાવી વાતથી રેલ્લે અરાયા. તે ઉદારતા કાખવીને એમ કહેવાને તકવાર હતા કે, કીલારી અને તેએ। લંગે સાથે જ્ઞપા પહેલ્યા હતા. પશેલ અનવી साय भेदरी गांत स्वीकार्याने ते तह-યાર નહેલો. એટલે કારમંકમાં આ દુકક્ષના માનમા થીટીશ એલગી ખાતા <sup>59</sup> માજેલા સમાર'બમાં તેનસીંગ કાનર ન રવશે અને તેવો બીટીશ સરકારના આમંત્રજાને માન આપીને ખીડીશ હેમડી સાથે ઇંગ્લેન્ટ જવાતા ले निर्दाय क्यों हते:, ते प्रश्न हेरव्ये।. તેનસીંગ કાઢમાં પહેંચ્યેલ ત્યારે નેપાલી સરકાર અને ત્રજ તરકથી તેનું લખ્ય સ્થામત કરવામાં આખ્યું

અલ્લારે હિયાલયના વિવિધ અછત સીખરા સર કરવા આકે છ હુકહીંગા પ્રવૃત્તિ કરી રહી છે. આમાં બે હુકહી એક હોંદી છે. આમાની પહેલી હોંદી હુકહીને, અલ્લાર સુધીમાં પશ્ચાય પ્રપત્નેક હતાં ન છતામેલી વરકપા કૂટ ઉચા પંચાલી શીખર પર ચક્રવામાં સફળતા સાપડી છે.

ખીજી હોંદી કુક્કી રપજજ કુટ ઇચા કામેંડ પર્યંત પર અલ્લા મહ છે. આ પર્યંત પર અલ્લામાં ૧૯૯૧ માં કેન્ક રમાયને અસ્વાતા સાંપડી

મૌથી ત્રાંટી ઢુક્કી ૨૮,૨૫૦ કુટ ઉંચા અને અત્યાર મુધી અપરાજિત રહેલા ગાડવીન એારટીન પર્વંત પર ચઠવાના પ્રયાસ કરી રહી છે. છ -અગેરિક્રના, એક અંગેજ અને એક પાક્યરતાનની ભનેલી આ ઢુક્કી પાતા ની સાથે એક્સો પ્રજીશ અને ૬૦૦૦ રતલ વજનની સાધન સામગી લઇ અંક છે.

દસ અમેંતા અને અનસ્ટ્રીઅને। ૨૬,૬૨૦ ફુટ ઉંચા તેમ પર્વત પર ચઢી રહ્યા છે.

માનસશુ પર્વાત પર ચઠવાના પ્રયાસ કરતી જાપાની હેક્કીને પ્રથમ પ્રયાસ મા નિષ્ફળના સાપદવાનક સમરચાર છે

હતી કુકતી મેં અંમેનો-રા વર્ષના હળેટ મહાક અને રર વર્ષની વયન. હેરી હોલ્ટનની બનેલી છે અને તેઓ રાષ્ક્ર,હ્ટ કુડ ઉંચા પકાલુ પર્વત પર ચાલાની ક્રાસીસ કરી રહ્યા છે.

ગુજરાત, સૌરાષ્ટ્ર ભને કચ્છમાં ભારે મરમીનું મેહજું કરી વબ્ધાના ક્રામાગાર 🛓 છેલ્લા પત્રમાં આપી ગયા છે. 🚡 કાવા પાણીની પણ ઉમ અખત લેબી થઇ હતી. એમાં પાછા વરસાદ 🔊 સામાન્ય રીતે કમી જીતની ગ્રાસપાસ શક માત્ર છે, તે માક આવાડીય માટા શરૂ ચનાની અલમાહી ચઇ એટલે માેકા એ પ્રાયમિક કરવા માંહી 🕏 🗟, મેપ રાન્લ જ્યાદી પધારા! મેઘરાન્ત પધાવી —પંધાયો જ તકિ પણ ત્રાક્ષકમાં અને તે પણ એટલા જેર સાથે 🖫 લોકોને ફરી વીનતી કરવી પડી કે હવે ખરીયા કરા! મુંબઇ અને દક્ષિણ યુજરાતમાં એક અહવાડીયામાં એટલા સખત નર સાદ પડયા કે રેસને અને વિમાન વ્યવહાર ખારવાઇ અમેધ દહાજી અને વાનમામ વચ્ચે રેક્ષને શાઇન ધાવાઇ મ⊌ ×્રાતે મે પૂરોતે તેકું <u>ત</u>કશાન થયું. દહાણાથી તે મુંખક સુધી ટેન માં પ્રવાસ કરીએ તેં। જાજો ગામેર તળાવની વચ્ચે પ્રવાસ કરતા દાઇએ તેવું લાગે. મુંખઇમાં ચાર દિવસમાં ૧૪-૧૨ ઇંચ પાણી પડ્યું, જે રાખેત મુન્નભ કરતાં ૧૨-૨ ઇંચ વધુ હતું-મુંખઇ શહેરમાં પણ નીચાલુવાળા વિસ્તારામાં પાણી ભરાઇ ગયાં હતાં અને વહાલ્યુ ભ્યવહાર ખારવાઇ ગયા હતાં

એક મહિનામાં આ વખતે લગ્નો ધણા હતા. એમાં ભરાભર ખરે દાંક હે જ ટ્રેના ભંધ પડી, એટલે લણી જના નીક મેલા અધ્વચ રખડી પડી હતા. અને ધણા અગ્તા ખડ્યા હતા. સ્તાર પડી ગયા. સીધી વધુ વર-સાદ વંચલી અને અમરેલી વિસ્તારમાં થયા છે. ભગતરા પાસે તથા વેરાવળ તરસ્થી રેલવેલાઇન ધાવાઈ ગઈ છે અને શેનું છે નદીની સપાડી પણ ૪૦ દુટ એટલી થઇ મઇ હતી અને બાર પુર આવ્યા હતા. ગુજરાતમાં પણ બારે વર્ષોદંધી નદીઓ ઉભરાઇ ગયાના-સમાચાર મળ્યા છે.

વચ્ચે વચ્ચે હળવું વાવાઝોડું પણ આવી મહું, જેથી કેટલેક કેકાંણે કરો તુરી પડ્યાના અને તુંપડા પડી ગયા ના બનાવા ખની મધા. હવે રહવે વ્યવહાર ભરાખર પાછા તાર થઇ અપેક છે. જો કે હજી સમારેલી રેલવે લાકન પર ધીએ ધીએ ગાડી હાંકની પાતી હે.વાની ટ્રેના નિવત સમય કરતાં એ— મણ કલાક માડી પડે છે.

# ૧૧ પુસ્તકાના સેઠ

આ સેટમાં વિવિધ પુસ્તો! તથને વાચવા મળશે. પુસ્તો! મેદાએ! માટે છે.

#1મત દકત પા. ૧⊸૧૬⊷. આ એાપીસેવી ખળશે.

'Indian Opinion', P. Bag, Phoenix, Natal.

|         |                  | ળે અઠ         | વાડીક પ                  | <b>આંગ</b>      |        |             |
|---------|------------------|---------------|--------------------------|-----------------|--------|-------------|
|         | મ્મીસ્તી<br>૧૯૫૩ | હીંદુ<br>૨૦૦૯ | ગુમલમાન<br>૧ <b>૩</b> ૭૨ | ' પારસી<br>૧૭૨૨ | સંયોદય | શ્રુલીરત    |
| વાર     | ન્યુલાઇ          | =।।वाद        |                          | शहे.<br>कडभी    | 4. H.  | a. M.       |
| 4gh     | 3+               | , 95 tv       | 6.9                      | 12              | 1-46   | V-12        |
| શની     | 11               | 11 4=         | 2.4                      | 1.0             | 1-46   | 4-14        |
| રુવી    | 12               | સુધ ૧         | 24                       | 1.Y             | 1-20   | 4-t¥        |
| સોમ     | 1.4              | 11 5          | , 1                      | 2.4             | I-VI   | V-14        |
| મ મુલ   | 17               | La a          |                          | 3.6             | 1-774  | 4-14        |
| श्रीम   | 14               | 11 N          | a                        | 10              | 1~hnr  | 4-10        |
| ग्रह    | 2.6              | J. V.         | Y Y                      | 14              | 1-80   | N-3 6       |
| 111     | 1.0              | 44 1          | ч                        | 14              | 1-14   | 4-16        |
| ક્ષત્રી | 20               | 41 13         |                          | ₹ =             | 1-71   | <b>4-3=</b> |
| ર્વી    | 24               | 1 11 4        | ی                        | 3.5             | i-Y-   | 4-31        |
| સામ     | 3.0              | 11 E          | (                        | २ २             | 9-24   | 4-22        |
| મ ગળ    | 41               | 27 3.0        | Ser.                     | 4.9             | 1-86   | N-33        |
| 병복      | - ૧૨             | 21 33         | 7.*                      | 4.8             | 05-1   | N-RV        |
| 2) U    | 2.9              | 11 125        | 11                       | 3.4             | 15-1   | Y-24        |

# વિવિધ

મી, કાઇક્ષીયા ગીરફતાર

ગાહ રટ્ટીટ સાદાવાટાઉનના બીન-<u>કરાપી સીનેમામાંથી સી ચ્યાઇ. ઢી.ની</u> રપેશીયલ ભાંચના ડીટેક્ટીવાએ, દક્ષિય આદીશની હોંદી ક્રિમેશના એકન્ટ-સેક્રેટરી ગી. શસર કાઇલીયાની પ્લેટ ફાર્મ પરથી ધરપકડ કરી હતી. તેઓ ભાષસ્ આપવા જતા **હતા** એટલામાં જ તેમને ગીરાતાર કરવામાં આવ્યા હતા. આ સમા સરકારની, વેસ્ટર્ન નેટીય ઢાજનશીપ, મારઠીનોલ, સાદ્દા માટા**દાન અ**ને ત્યુક્ષેર કાટી નાંખવા ની નીતી પર વીમાર કરવા મળી ≰તી. અગવખતે બ<u>'દ</u>કવાળા ખીજા રાહીસા સાનેમામાં કાખલ થવાની જગ્યાંએ તેમજ સીનેમાના એક હેાલ માં વ્યકા થઇ ગયા હતો. ગી. કાછ-લીવાને, મીનીસ્ટર ઍાદ જસ્તીસ, ગી. સ્વારે સોલા પ્રતીખંધના અંગ કરવા બદલ પશ્ચાનામાં આવ્યા હતા. મીજા ત્રણ હોંદીએ, મી. બી. સાધુછ, મી. એ. એમ. પ્રકાશ અને મી. ટી. એન. નાવક્રતે પાસીસની રકાવટ માટે ગીસ તાર કરવામાં આવ્યા હતા.

ફાધર 4.ક્લરટને આ સભા, બી. પૈફીક ડેક્તના સઉદ્યાયી–કે તેઓ (ગો. હેટન) પાતાની અપીસ ખેગી क्षेरा अने तेयने थयेशी बीरायन्स भारे ની ૧૦૦ દીવસ ફેલ્ની સન્ન પુરી કરશે--શર કરી હતી. ત્યાર પછી કું ક વખતમાં આ ખીના ખની હતી.

ત્યાર પછી સભા લગભગ મે કલાક ચાલી હતી અને સરકારની આ વલસ્ ક્ષાંગેના વિરાધમાં કરાવા પસાર કરવામાં આવ્યા હતા.

ટ્રેક યુનીયન ઢેપ્યુટેશનને મળવા મીનીસ્ટરે પડેલી ના

નાન-ઘરાપીયન સાંચના ચેરમેન, **ખી. જેઇમ્સ દીલીપ્સ પર શકાવ**ના अतील'च गीरी, तेमल सरकारे अभेक्षन એક કેમ્પ્યુનીત્રય એક્ટના અપારે ટેઇક શુનીયનેત પર શીધેલા પગલાએ! વીરી વાટામાટ કરવા, ઉપયુરેશનને મળવા મીતીસ્ટર એક જરદીસ મી. સ્વાર્ટ અને ગોનીસ્ટર એલ લેળા યો. સ્કુમાને ના પાડી છે.

ટેડ અને લેખર કાશ-સીમના એઈટ लन्दस नेहेर्रीक व्या वे व्यवस्थाननी ની કેલીના જવાવમાં ગીનીસ્ટરામે કહ્યું 4 र्व हे भूरी तपास प्रभी ल हेड सुनी વનના અધીકારીએન સામે પગલાં લેવા માં આવ્યા છે.

પાર્કામેન્ટ સમક્ષ વ્યાવનાર્

નવું ખીસ સનેટની સંયુક્ત બેઠકમાં છે. अभान के जीव रुद्ध प्रश्वाना के ते एक. प्रथः आसीका क्षेत्रेन्डकेन्ट क्षेत्रट બીલ'' તરીકે એાળખારી તે બીલની માંચ મુખ્ય કલગા છે.

પહેલી કથમ દક્ષિણ વ્યાસીકાના भेक्टनी क्सम कप (ले लयादे छे के ब्रेसिनी पाद्य भताधीकार ६३६ र'म **અથવા જતી કારણે ક્રીનવી લેવામાં** ભાવતે નહીં)ને રીધીલ કરે છે.

भीक्ष अध्य तेल आपहानी अध्य लावन २६ करे छे अपने क्रथम अप સાથેના સંખેપ કાડી નાંબે છે.

ત્રીજી ક્રમમ ૧૯૫૧ના <sup>14</sup>સેપરેટ રીપ્રેશેન્ટ્રેશન એક નાશ્વરમાં એક્ટને" પાછા જંધનીય ખનાવે છે.

ચાયી કલમ જવાવે છે કે કાઇ पश्च केट पार्धाने-३ पश्चार करेला કાપદાની સાત્રે વધી દશીવી શકે નહીં.

આ ખીલની કેલ્લી કલમ ફક્ત બીલના મથાળાતે પાછ મચાવે છે.

**ગ્**યા બીધ પસાર કરવા ડે. મલાન ને 🛊 વધુમતા જોઇએ. - આના અર્ધ <sup>3</sup> યાય કે વીરુદ પક્ષના ૧૫ સભ્યાે એ મત આપવા જોઈએ, ૧૯૭(માં જ્યારે હર્ટગ્રાંગ નેટીવ એક્ટ (૧૬૯ વીર્≰ ૧૧ અલે) પસાર કરવામાં આવ્યા ત્યાર પછી પાર્લામેન્ટની આ પહેલી સંલકત મેઠક છે.

दरभां दर भक्ष

સી. હબલ્યુ. ટ્રાયમર્ગે ૧૯૩૦માં **લે**લ્વેલ એક્ષ્મઝરવેટરીમાં (દ્વેઝસ્ટાદ્, એરીગ્રાના, યુ. એસ. એ) પ્લુટા મહ क्षा कादमा इता. आ अह नाना કરખીતવેર એક શકાતા નવી. વ્યા ગ્રહ પંચ્ચી સર્પથી એટલી દર છે તેના કરતાં તે ૩૯-૫ મધીર વધારે 12 છે. આપી સાલર સીસડમર્મા તે દુરમાં કુર ગ્રહ્ય છે. તેની એક આખી પ્રદર્શભાને ૨૮૦ થળ લાગે છે. પ્રધ્યોની સરખામશીમાં દેનું વજન. કદ અને પરીપરની તેની ગતી વીશે લછ માં⊎ જથાયે નથી. ૧૯•૫માં પરસીવલ લાેલેલે, કુરેનસની ગલીમાં યના ખળભળામાની શૈત્ય કરતા છેવટ જાણાવ્યું કે મ્માર્નુ કારમાં પૂર્વી કરતાં કાઇ છ ગયા ગાટા મહતી 'હાજરીને લીધે છે. તેમણે જે વીબાગ દરશાવ્યાે હતા સાંધી પ્યુરા મહ શે.ધી કાદવામા આવ્યા કરાત પક્ષરા કેલ તારાની એમ ચમકે છે.

ક્રીસ્ટીને ફાંસીએ થકાવવામાં આવરો

लेन होस्टीना सांबीसीटरे, देाम સેક્રેટરી સર કેવીક ગેક્ષવેલ ફેક્સ્ટે, રાષ્ટ્રીની મારી મેળવવા માટેની માંમણી 12 के. लेन क्षेत्री केंद्रे पेलाती અર્જીનું છત કહેં હતું અને માંકપણને: દાવા કર્મા હતે. તેને લંદનમાંની પેન્ટન-

# OPINION

વીસ જેમમાં ફાંસી આપવામાં આવેશે. અસૂક ઍારીસા પણ કલાવઠા કરવામાં તેના વડોલ અપીલ નહીં કરે –પરંદ્ર સભાને છ'દગીબર કેદ તરીકેની **अहस्त्रा अहेनत करे छे.** મેરીરહળગાંના સ્ટેશનપર

એપાર લેક ડેદ 🔊. છે. એમાં રીખટય, અદ્દરી કાન્સ સ'સ્ક્તીની સંસ્થાએન કહેવાય છે 🥻 રેલવે ખાતું મેરીટઝળર્ગના સ્ટેશન પર ડીસેમ્બર સધીમાં એપાટ ક્રેક લખલ કરવાની ચાજના ઘડા રહ્યું છે. એ રટેશનપર હાલ ખીન ગારાએ। સાટે વેટીમ કમેર છે તેને જાદી જગ્યાંએ લઇ જવામાં આવશે અને તેઓને લગતી

अक्षावरी,

રાઉસીયાની યુનીવર્સીટીમાં વર્ણ લાદ નહિ રાખવામાં આવે

સાહસબરી (સંધન રાકેસીયા) ની મનીવર્સીટીની અપે વ્યાવાહીયે મહેલી બાઈની સભામાં કરાવ થયેલે હતેલ કે રાહેસીવાના નવી ક્ષનીવર્સીટીમાં વિદ્યાર્થી એાને દાખલ કરવામાં **તેના વર્ણ**નેઃ ખ્યાલ કરવામાં નહિ આવે પશંદ તેની કેળવણીની હત્યકાતના અને તેની ચાલચલવતના પ્યાલ કરવામાં લ્લ,વરો.

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ડરખનનું અદ્ધ 1/દ રતલ; માટી કલીનું લસભુ ૧/૩ રતલ; માળ ભાસ કોઠ ૧૦/૧ ડઝન; લાંભી અને સ્કવેર ખાસકોટા ૧૧/૦ ડઝન; કપુરી તથા સેવલી પાન શી. પ રતલ; પાસ્ટેજ અલગ......ખનાના, કાચા બનાના, પાપી, પાપ્તનાપલ, નાચીસ અને મેન્ડરીન રાજના બજર આવશે મળશે. દેશી શાકમાજીમાં સુરતી સફેદ પાપડી, કાળી પાપડી, તુવેર સીંગ, વેગલુ. શેકઠાની શીંગ, દૂધી અને લીલાં ગરચાં મળશે. શો. હન્ફ થી શી. ૧૦નું પારસલ બનાવી પેડરડથી મેકિલીએ છીએ. સુરણ, આંબા હળદ તથા લીલી હળદની માસમ ચાલુ થઇ છે.

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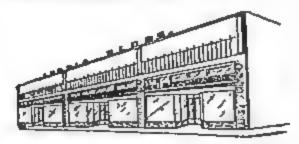
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FRIDAY, 17TH JULY, 1953

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True greatness in the world is not found set upon a hill, for the vulgar crowd to see. On the contrary my seventy years' experience has taught me that the truly great are often those of whom and of whose greatuess the world knows nothing during their lifetime, God alone is judge of true greatness because He knows men's hearts.

I would like to see India free and strong so that she may offer herself a willing and pure sacrifice for the betterment of the world. The individual, being pure, sacrifices himself for the family, the latter for the village, the village for the district, the district for the province, the province for the nation, the nation for

-Mahatma Gandhi.

# Equal Distribution Of Possessions

By Mahatma Gandhi

The File real implication of equal distribution is that each man shall have the wherewithal to supply all his natural wants and no more. For example, if one man has a weak digestion and requires only a quarter of a pound of flour for his bread and another needs a pound, both should be in a position to satisfy their wants.

To bring this ideal into being the entire social order has got to be reconstructed. A society based on non violence cannot nurture any other ideal may not perhaps be able to realize the goal, but we must bear it in mind and work unceasingly to near it. To the same extent as we progress towards our goal we shall find contentment and happiness, and to that extent, too, shall we have contributed towards the bringing into being of a non-violent society.

Now let us consider how equal distribution can be brought about through non-violence. The first step towards it is for him who has made this ideal part of his being to bring about the necessary changes in his personal life. He would reduce his wants to a minimum, bearing in mind the poverty of India. His earnings would be free of distronesty. The desire for speculation would be renounced. His habitation would be in keeping with his new mode of life. There would be selfrestraint exercised in every sphere of life. When he has done all that is possible in his own life, then only will be be in a position to preach this ideal among his associates and neighbours.

Indeed at the root of this doctrine of equal distribution must lie that of the trusteeship of the wealthy for superfluous wealth possessed by them. For according to the doctrine they may not possess a rupee more than their neighbours. How is this to be brought about? Non-violently? Or should the wealthy be dispossessed of their possessions? To do this we would naturally have to resort to violence. This violent action cannot benefit society. Society will be the poorer, for it will lose the gifts of a man who knows how to accumulate wealth. Therefore the non-violent way is evidently superior. The rich man will be left in possession of his wealth, of which he will use what he reasonably requires for his personal needs and will act as a trustee for the remainder to be used for the society. In this argument, honesty on the part of the trustee is assumed.

If, however, in spite of the utmost effort, the rich do not become guardiums of the poor in the true sense of the term and the latter are more and more crushed and die of hunger, what is to be done? In trying to find the solution to this riddle I have lighted on non-violent non-co-operation and civil disobedience as the right and infallible means. The rich cannot accumulate wealth without the co-operation of the poor in society. If this knowledge were to penetrate to and spread amongst the poor, they would become strong and would learn how to free themselves by means of non-violence from the crushing inequalities which have brought them to the verge of staryation.



# INDIAN OPINÍÓN

FRIDAY, 17TH JULY, 1953

# Britain And India

WILL'N Mr. Nahio. the Prime Minister of India, the other day attered these words that "if there is no solution to this African problem very soon the whole of Africa might be ablaze," it could hardly have occurred to him that the cap was going to fit Britain. But Britzin seems to have taken h so, judging from the outbursts of vituperations against Mr. Nehru by a section of the British Press and politicums. It only proves their guilty conscience. Lord Winterson's remarks were entirely out of place and in bad taste in response to advice given in the friendliest spirit. "Let me assure Mr. Nehru, ' said Lord Winterton, "that there es not likely to happen in Mrica what happened in his country when freedom was imposed upon it. Over 5 000,000 people were murdered or rendered homeless. Until the memory of that indelible stam on the great peninsula is removed by time, Mr. Nehru should refrain from giving gratuitous advice to the British Government as to how to avoid trouble in Africa."

Indicand Indians are utterly ashamed of the fratricidal
war that took place soon
after India became independent. But if the British
Government would be a
little humble and would
do a little heart-searching
it would dawn upon their
that they were in no small
degree to blane for that
tragic state of affairs, owing

to the conditions created by them during their two hundred years of reign. They desired that India would thus become crippled and come back on her knees begging Britain to once again rule over her. But the Mercuful God had ordained other wise and Britain had to witness not the liquidation of India but of the British Empire.

India can proudly say today with a clear conscience that she has no imperalistic designs whatsoever. trouble is that the vision of those who are suffering from jaundice is blorred. Every thing they see appears to The doors of be yellow. India are wide open for all and she wishes that other countries would do like. India is not seeking possessions as the Westera world is doing. India is certainly realous about the rights and interests of those who have settled on other countries. have acquired their domicile there and look upon them as their only home by vartue of adoption and of birth. This, India has a right to do and she is fully justified in asserting that right. She is also realous, as indeed all bluode spirituos bredies be, about the wallare of the notable escription those countries, which being oppressed and illtreated by the sell-appointed haughty rulers to serve their own selfish ends. It is this tryumny which is the root cause of all want and if it is desired to end

wars and to establish Beace in the world steps must be taken promptly to put an end to this tyranny wherever it is practised. There can be no barriers for people imbued with such lofty aims. Nobody can claim the right to tyrannise people as being a matter of their domestic concern, India is therefore doing nothing more than what is the duty of every country claiming to be civilised to do.

So Mr. Nehru intered just a simple truth over which there was not the slightest cause for any one to take humbrage. He in fact echoed the sentiments of all the oppressed non-White people of Africa and quite a large number of White people who are working for the alleviation of the sufferings of those people.

We speak not us Indiana but as part of the oppressed people and assert emphatically that unless a solution to the African probleta is found soon the whole of Africa, not might, but well be ablace. The argas are not far to seek.

At that pace with which colonialism and racialism are taking root in the continent of Africa this is bound to happen

The growing racialism in South Africa, the way in which the Central African Federation has been rushed through totally ignoring the sentiments of the vast non-White population, and now we hear about the formation of a vast federation of Bratah African territories the whole East Africa with the recently constituted Central African Federation, at being Kenya's European political leader, Mr. Mitchell Blundell's "dreum of the future" -all these are ominous signs. The non-whites, who have no voice in all these must be forgiven if they see

nothing but imperialistic designs in them. Truth is always bitter but nevertheless it must be told.

# Sir Roy Welensky

ON HE Central African Federation, notwithstanding the strong opposition of the non-White inhabitants has now become an accomplished fuet. Sir Roy Welensky, Leader of the Unofficial Members in the Northern Rhodesia and Nynsaland, is reported by Sapa to have said, there would be no significant Native opposition to Federation in any of the three Territories. "You can take it from me, real African opposition to Federation is non-existent," he edded. "What there is was all stirred up by people like our friend Michael Scott."

We have been told by the Moral Re-armament people that they have been able to influence Sir Roy and that he is now a changed man. It does not seem so judging by his utterances. To say that Native opposition to the Rederation scheme is not real when the scheme has been vehemently opposed by their Congress, is beside the truth. To accuse a Godly person like the Michael Scott of stirring up the Natives is on-Christian. The Africans are intelligent enough to discern between right and wrong.

Sir Roy who had returned from Britain after attending the Coronation and was on his way to Rhodesin, told Sapa in Capatown that during his stay in England, an Alderman of Birmingham had complained at a meeting of the City Council that property values in his ward were being lowered by an Influx of Coloured people into a Council housing scheme in the ward. "He defineded apartheld," said

how, when the problem arises, it affects every place in the same way. And the reaction to the problem of the people of Birmingham was exactly the same as the reactions of the Europeans of Africa."

Sir Roy, before leaving for Rhodesia, had lunch at Parliament House with the

Sir Roy. "It is amazing Prime Minister, Dr. Malan. the Minister of Finance, Mr. Havanga and other members of Parliament and Senators. Dr. Malan and Co., have certainly found in Sir Roy a valuable comrade. The non-White people will have more confidence in people like the Rev. Michael Scott than in people like Sir Roy

# NOTES AND NEWS

Dr. Malan Offers Unsollcited Help To Australia

HE Prume Minister Dr. Malan had a motive in inviting Mr. R. G. Meanes the Prime Minister of Australia to the Umon. He wanted to gain Australia's sympathy in the Nationalist Goverament's "aparthied" and "white South Africa" policy, He does not however seem to have succeeded.

Dr. Malan spoke of the outer wall built by Australia to defend herself and stated that South Africa too had built a mendar wall for her prounty. Dr. Malan then spoke of a danger that might free both countries in the future. Both South Africa and Australia bordered on the Indian Ocean and what took place in the Indian Otras concerned both tountries. Dr. Malan gave Mr. Mentite "the assurance and more than the assurance that he may depend upon it that we in such circumstauces will be Australia's friend," This was spoken at a luncheou in hopour of Mr. R. G. Mennes given in Capetown as reported by Sapa, Mr. Menules in his reply very significantly said, among other things, that, "his thoughts at the Corvnation had been that, no matter how complex the problems within the Commonwealth were, they were simply a soudiet within unity and could be faced as brothers sed partners."

#### Dr. Malan Gets A Rebuff In Return

Even more significant is the following Sapa-Reuter's manage from 'Sydney (Australia) which prede na comments. In addition to being unsolicited, Dr. Malen's promise to befriend Australia in the event of trouble with Lodia was "untimely and unnecessary," the "Sydney Morning Herald" declared. In an editorial, the "Herald" suid: "Australia has excellent relations with both Indie and South Africa, and has no intention of becoming invalved in their bitter and deplor-

able feud, "The Union Prime Minister showed less than his usual shrewdoess in raning this terve at a diamer in honour of Mr. Meazies, who must have found the bostile references to India most embarrassing " The possibility of India "knocking ne Australia's door" in the nesse envisaged by Dr. Malan was not one with which present statemeaship need concern itself. The reasons for Australia's immigration policy were well understood in New Delhi, and Australian contacts with India in recent years had been increasingly close and friendly. The "Herold" said that the grievances of the Indian minority in Natal were often presented to the outside world with more passion than objectivity. "Dr. Malan's right to answer this propaganda is anquestioned, but it could be wished that he had chosen a more suitable occasion to counterattack, and had not attempted to implicate Australia in the quirel."

#### 'Flogging Act' To Be

In a Bill read for the first time in the Assembly last week the Menister of Justice, Mr. C. R. Swart, will relax some of the exverities of the 1952 Act by which Judges were obliged to order whippings for certain offences involving violence. The Act, which came to be known as the "Flogging Am" is unpopular -with Judges sines it allows them so choice of sentence. The amending Bill will also remove minunderstandings which coused Court decisions 'in the Cape to conflict with those in the Transvasi. 'It will see looger be obligatory for Courts to sentence juveniles to whippings for the offences of violence mentioned in the original Act. Juvenlle offenders may spain be placed on probation, or sent to reformatories of agedial hospitals. The Bill pipe widens the powers of Magistrates in certain respects. They are now to have the power

'of declaring as habitual criminals persons who have committed the scheduled errors of violence, and their authority to impose whippings for first affences of housebreaking is confirmed.

#### Government Will Not Submit Report To UN

The Prime Minsiter, replying to Mr. R. B. Durrant (U.P. Tueffontein) in the Union House of Assembly said the Government did not plan to submit a report to the United Nations Commission on Racial Discrimination in South Africa. In the opinion of the Union Government the discussions which took place on this subject and the appointment of the Commission were ultra vires the United Nations Charter and the Commission therefore could not be recognized. Dr. Malan said the Government had had no discussions with the Governments of the United Kingdom, France and the United States, with a view to concluding an international treaty governing the Union's administration of South West Africa.

#### The Future Of Africa

'The Common Life' a News Letter on Reconciliation, Nonviolence, Peace and Spirmust Communism, edited by Swami Avyahtananda and published by Vedanta movement, 51 Lavesster Gate, London, W. 2, weites: A 'colour war' may develop throughout Africa in the near future. It can be avoided if the colonial Powers, inspired by a democratic apirit, withdraw willingly, and if the 5 million white people, imposed by a sense of justsice. content to form une or two countries of their own without black labour, leaving the African peoples free to choose their own political and economic life. In the existing situation this become to be the rational solution of the African problem, No multiracial state, based on democracy, in conceivable in Africa so long as the white people are maddened by the spirit of domination and sense of superiority. South Africa will be in a natural condition when there are in its two free States-one for the whites and the other for the blacks. While today Apartheul is introduced by the whites against the blacks, tomorrow the blacks may use it sgainst the whites. On the other hand, ressonable distance between the two free groups will be helpful in creating understanding and a sense of respect, and it may ultimately lead to the formation of a federation. The leaders of the nonviolent resistence movement in Africa should struggle not for

a few specific rights, but for complete freedom from the hegemony of the white people. In Kenya, the solution of the problem lies not in coercion but in the granting of self Government. Mau Mau is a result of landhunger and frustration, and it can be cured only through a just and radical transformation of society, and not by superior violence. The rising African nationalism detests all the different forms of colonial rule established by Britain, France, Belgium and Portugal. We beheve that feudal and trabal. Africa can go straight to socialism with the help of a correct social theory and a non-violent (echarque.

#### Aparthold in Rhodesia

'Peace News' Correspondent, at Bulawayo writes, the Rhodes Centenary celebrations were held iu an atmosphere of apartheid. Theatre scating arrangements to pravide Rhodesians with "some of the finest shows produced in Britain" included a segregated area for 200 non-Europeans. There are 3,197 seats in all. 

#### ENGAGEMENT

The ensouncement has been made of the engagement of Rustom, youngest son of Mr. and Mrs. Jalbboy Rustomice of Dutban to Dr. Khorshed eldest daughter of Mr. and Mrs. Nasarwantee Socablee Jinwala of Lourence Marques. ..................

When asked about this the organizers said they did it in deference to the visitors from the Union of South Africa whose support was essential to the success of the show. The Chairman of the Centenary Exhibition Council and that the discrimingtion was "financial not racial." However, when an Indian tried to book £50 worth of seats he was refused. Any non-European who was successful in obtaining a seat had his money refunded at the door,

#### Study Groups On Gandhi

The United Nations Educational, Scientific and Cultural Organization unanimously approved a resolution to consider holding study groups on the way of life on the late Mahatma Gandhi as a soluting to world tensions. Gandhi, the father of the non-violence movement. preached in Indian politics the doctrine of massive resistance and civil desodedience and the use of motal weapons. Gaudhum seminars are expected to be held in Europe and America on similar lines to one held in New Delhi this year. The proposal was presented by Dr. A. Mudaliar of the Indian delegation.

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# RACIAL ISSUES IN SOUTH AFRICA

By C W. M. GELL

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3

HR liberal solution was implicit in the eid Cape tradition which the Nationalists are trying to hard to extinguish finally. It seemed to die with J. H. Holmeye, fimute' Deputy Prime Minister, in 1948; but hes lately been revived by the three sicated Native Representatives in Parliament supported by Angileso and Jawish leaders and a hand of university lecturers. The liberale scorpt that economic Integration is a process that is breaversible and, indeed, desirable. But they sak that its moral and political implication be also scorpted : that Christian and democratio principles require the abolition of colour as the test of a civilized man and the extension of full alliesnably rights to all civilised people. Where metionalist Intellectuals stress the servival of the White rocce. liberals seek primarily the survival of civilised values, beliveing that South Africa most go forward in the falth that men will larm to live, work and wote se men and not se units of male! bloom that, therefore, non-Euro-5.700 most progressively asseme the rights and responsibilities of ottiz-natisp as they altain to o-villed standards; that all must have come componie and adpostional opportunities; that the question of mixed matriages and pools! life must be left to the voluntary decision of individuals This policy involves admitting the educated non-European minority new to failer political rights and wider coopenie opportunities, so an earnest of good faith and guarantee of an enlarging future. Its advanates else believe that the only offer's Ive defence against Communicaie to give the underprivileged a stake in the country that seems to them worth defouding. At present they have nothing much to I on in Bouth Africa.

To these who live ecross the section in another hemisphere, it may seem a simple chales be tween these two alternatives of partition or full integration. Provided the promponists of partition off r adequate territorial encounters, there is little between the two athinally. But the recomme argument if completely one-sided. Against that, however, must be set the very real fast of deep-rooted yestel projettee with a long and of one bitter history behind them, and

the colored set of faith required of a minority group gradually to abdicate from power voluntarily in the hope that those whom they have represend for so long will not return the compliment when they are in a position to do so.

My personal belief is that White South Africa will continue to vaciliate, unable to choose between the material or parchelogical secrificate, numbiling to fees the risks which each decision involver, until it is too late to shaces either. Bipos the Datch Churches raised the question of total eperiheid in 1950, every Nationalist spokesman has denied that his party intends any such thing. Opposition politicisms and press are equally careful to dissociate themselves from any truck with equality, whether immediate or eventual, political or soussenis a It is too much to expect either side to rick losing electoral support by maving towards either constructive alternative before the election.

But I believ that the two or three years immediately after the also lon represent While Bouth Africa's last chance of deciding apon a goal which will command the loyalty of the non-European majority and obtain the cooperation of their muderate leaders in working out a gradual programms. Whosver wine, if one party will desire for fotal eperiheid or the other for total Integration or goods, men hi good will on both sides of the colour ber will have a sallying-point and an organization round which to group themselver. But If neither will move from their present positions, both White and Blank will be in danger of despair and the policies of force which it brands. Without hope of presental advance, leadership of the non-European movements will pass irretrievably to eatremists and the two European feetlens will move towards soildarly over the about distance that divides them on melal matters in order to fortify themselves in a Mege-coonomy Two please of evidence that the Union is approaching that cort of moral and material benkruptey are the number of Walter privately somsidering emigrating for their children's sake and terriffs in eresse in victori erime in the non-Enropent urban stams, where 21 millions live in conditions of squaler, distant and homoleseness that degrade the

viation as much as they menson the whole community.

As Booth Africans are never tired of produkting, there are their problems and the solutions their business, Bouth Africans will be the first to pay for fallure to solve them. But the outcome affects the foture of European leadership all over Africa and le therefore of vital interest to the free world. Neither in Boath Africa nor snywhere shee in Central Africa is the Native population ready as yet to carry the burden of skyllication or even welf-preservation unsided. Moderate Africans readily admit that European direction, enterprice and capital are required for many generations in the best interest of the confinent and her proples, if they can be provided without affronting African self respect or alosing all avenues of edvance to the soloured rapes-Eich African colonial empire. British, Belgian, Portuguese, French, has some special probtome and none bes an wrelsteed record. . But the ablef feator militating against efforts to promote gendlas inter-rapial partnership is what has been

happening in South Airlos these bet four years-broken pledges, disregard of groval and legal obligations, attempts to swade or nullify the desision of a muchrespected Court when it was favourable to coloured Interests, the sharp increase in the severity and application of disoriminators laws. The Union contains by for the largest White community couth of the Sabare. Its solions in the next few years will decide the fature of Africa, since everything depends on removing the Africant's suspicion of the Europrace word and restoring his bellef in European good falth. If the Africans finally someth themselves to an anti-White policy, most of Southern and Central Atrias will become motenable for Europeans within this conterg—possible within one Rifetime-

the Strages has even thought it property publicly to deny that a recent speech of his contained the very reasonable observation; "It is also time it is replied that the majority of the population cannot be suppressed for always."

# POLITICAL ARITHMETIC AND THE FRANCHISE

By JULIUS LEWIN

Reproduced by courtery of 'The Farum' (Johannesburg) July 1952.

"Why should you fear the exercise of the franchise? This is a delicate question but it must be touched upon. I do not besitate to may that I would rather meet the Histtentot at the hustings votion for his representative than meet him in the wilds with but gun on his shoulder. Is it not balter to disarm them by granting them the priviletes of the Constitution? If you now blust all their hopes and tell them they shall not 6 ht their battles constitu. tionally, do you not yours selves apply to them the wuronstitutloually?"

THESE words might have been spoken during the present session of Parliament In fact, they were spoken a hundred and one years ago—on March 9, 1852, by the Altorney-General, William Porter, spending in the Legislative Council of the Cape Colony.

Forter was taking part in a debate on the draft Coostitution which was shortly to confer representative government on the colony. The question was suited whether this first Constitution should or should not embody a colour har in respecof the franchine. The colonists have lives, not without some dissenting voices, decided to ack Britain to frame the Constitution without a colour har. The first franchise was accordingly upon to all, regardless of race or colour, who carned £50 n year in wages or who occupied first property valued at £25

In the century that has passed since William Porler spoke, South Africaus have continued to debate the question of the terms of the franchise, a question that reaches to the roots of South African democracy,

Twenty-five years ago, tefore the general election of 1929, the subject of the common vaters roll was keenly debated on the platform and in the prets. The controversy was aventually closed when the Natives Representation Act was passed by a two thirds majority in 1936. Today, the formation of the L-berni Party, committed to a non-recial franchise, has once again re-opened the ancient controversy.

Everyone holds no opinion on the question who should and who should not have the vote. Whereas all other political subjects tend to been no to-buicat and complicated under du franchise seems, by contrast, to be a delightfully simple one,

But it is not really a simple letue in a plural society. At the present time three ulterantive policies are direemible. First, there are those, mainly to be lound in the United Party, who stand by the present system of communal representation which enables Africane to elect three white members to the If ruse of Assembly, The Labour Party early this year declared itself in favour of extending this erstem to Africans outside the Cape province. Becoudly, there are those, now mainly in the new Liberal Party, who have revived and adopted the historic Cape slogue, of "equal rights for all civilised men." Ibir policy implies some klad a' educational, if not economic. qualification and is commonly called the loaded franchise, even when the same qualification applies to Europeans. Thirdly, there is the greeni view taken by mon-Europeaus themselves, especially those organized in the African and Indian National Congresses. who are inclined to num at some kind of universal adult suffragt. ,

There are many illusions, statistical and other, about the netual way in which these alternative electoral systems would work. Lat us consider the historical evidence regarding the common roll.

When in 1872 the colony was granted responsible government, the original qualification remained suchsuged although the colony had incorporated extensive Nativa territories on its enters frontier. By 1886 the number of African voters exneeded, or reemed likely to exceed, the number of Europasses on the roll in five out of 35constituenzies, In the following year an Act was passed to prevent tribul tenure of land from being regarded as fixed properly for the purpose of qualifying voters. Five years later in 1892 the qualification was faired from £25 to £75 and a simple literacy lest was added, under which every applicant had to be able to write his own neme, address, and occupation. This emendment was designed to check the rapidly turns aumber of Alricans on the roll and it achieved to purpose. But the Irauchise was still nuo-recipl so the qualifightions were required of all

In 1903 there were 8,217 voters and it was estimated that they could determine the result of no election in seven cut of 46 Caps constituencies

currion, the question of the Thereafter the number e! Africage qualifying Auctuated alightly, probably as a result of changing economic conditions, but on the whole it continued to increase stendily until it reached a peak of 16,461 in 1927. From that year it dedrelised, owing mainly to administrative action taken by the Heritog Government under which officials were directed to apply rigorously the legal tests required of voters. The mumber fell to 10,628 by 1936 when Africans were removed from the common roll. At that time applysis showed that Africans formed more than five per cent, of the electorate in 13 out of the 750 coustituencles in the Union. They were unlikely to influence the sesult of no election in years where they formed a smaller percentage than that.

The value of the Native franchite had, however, been beavily reduced by changes in the electoral laws affecting Europeaus, In 1930 there were about 74 000 Africant on the roll and about 500,000 Europenns, Herizog had siways opposed the sextension of the franchise (to white women mainly on the ground that "the Native problem must first be settled." Then he suddenly realised that the enfranchisement of white women would halve the proportion of Africans (who all habitually voted against the Nationalist Party) in the Union's total electorate. to he proceeded to introduce, "as a private member of for-Joment," a Bill that was pursed giving only white women the rote and thus at a strake increasing the electorate from half-s million to about a milhos. It was the African vote. not the European electorate which was 'swamped,' In the following year, 1931, the Govcrament went further and relieved European voters in the Cape Province of the accessity of eatinfying the old qualifications laid down for all in 1892.

Only two or three per centol adult African men in the Cape province ever qualified for the franchise before 1936, and the percentage is not much larger at this day when the to those seeking admission to the special communit rall, It is therefore apparent that the immediate effect of juying down qualifications, however low, for African voters has been to exclude overe than 93 per cent of Africans. It is much entire to enin an income of £50 m year new then it was in 1937 or 1927 or 1907. Moreover, Native education it more entensive than it was, Yet paryupathetic apoll.

cation of the tests-and possibly some other intaggible factors as well-perver to keep the number of African voters surprisingly

If, as the Liberal Party seems to contemplate, the educational qualification was reneed to, cay standard six, or the economic qualification above the present (50 is numer! wages, the proportion qualifying would be aven lower. At present under so on Africans in the whole Union pass standard six every year. Dispersed throughout the country, they could hardly affect the result of an election in more than a handful of constitutedies at the most; It must be remembered that the white electorate has increased to over 1,600,000, and continuer, thanks to the birth rate, to increase more rapidly than any increase to be expected in the African vote. Even if African voters tomorrow reached a figure of, say, roo,000, they would constitute only six per cent. of the total electorate.

From these figures it can be argued that access by qualified Africant to the common roll would have much less effect (bay most politicians imarine. This would not be a new argument. When the abolition of the common roll was nader discussion in the years between rory and roy6, the older libernts, in defending the principle of the non-mainl franchise, repeatedly pointed out to Europrant that the proportion of African voters in the total electorate had grown so slowly in the Cupe province during the correst contary that it constitute no real danger to white domination, This argument wen used in answer to Hertzog who regarded the grawth in sheer numbers of African voters as a menace likely to "swemp" the white electorate in the future. In other words, white opinion was asked to leave the framchite to some African voters precisely because its electoral value woold not seriously disturb the balance of political gower between the white and block races.

This argument is still valid. It has in fact been strengthened by the figures cavealed by the general election of 1953. For it is now reasonable to argue that a limited African franchise would not even alter the balance of power between the Nationaliste and their combined oppopents. In the past the fear that it could do so was, of course, the main ulterior motive that drave Herizog to remove Alrithat from the continue roll, and it has also driven Dr. Mains to try and remove the Coloured votate.

Such considerations are necteinly recognised by African leaders. They help to explain why the African National Congress declines at present to commit itself to the acceptance as, a londed, franchise in one form or another, (It may be recalled that the Indianarejected the communal fearchise enected for them by Smuts in 1946 and repealed by Dr. Malan tip 1949. Incidentally, that franchise was bused on the aducational quali-Scation of standard six olor the economic qualification of an iscouss of £84 a year or property worth (350.)

The Congress attitude is shared by nearly all non-European leaders on two grounds. Firstly, Africans point out that is franchise loaded sgainst them by educational or economic qualifications, or both, will be exercised in practice only by a very limited aumber of middle-cism men such as tenchers, clerks, clergymen, and a tiny number of professional men. One of its effects might be to detach this class from the mass of the people whom it should naturally load, Secondly, as the history of the Cape franchise has shown, this limited right will never be allowed to become an effective factor in politics. At best, it could only be a restmining influence on the less shiberal of the two major parties. Since the election of 1953, it is very doubtful whether even with the aid of non European voterswhether on a common roll or electing three or more mambers on a common roll-the Opposition could win a general election egainst a Nationalist Government.

But the immediate reason, for rejecting the leaded franchise is not that its effect would be alight. The real season why it is not being considered by Africaus is that they know that it is not being seriously considered by Europeans. Neither of the major parties today supports the idea of a common roll. The Nationalists have in fact toyed with the idea of abolishing even the special communal 'roll as which Africans elect three Europeans to the House of Assembly. The United Party still stands put on the facttlemeet" of 1936, afraid even to support on extension of the Caps system to the Northern provinces, Mersoner, what is soldom mentioned in the curreat controversy is the impertant fact that the present number of the special numbers elected by Africans -namely, three-was & self entrenched in the Comstantian by a two-thirds majority in 1930, and could not be altered now except by another swe-thirds majority.

There is thus no immediate reality in the present debate between Liberals and others on the subject of the franchise. Everyone knows that the only purpose for which a two-thirds majority is likely to be obtained in the forescendia future is the reduction, not the extension, of political rights for non-Europeaus.

In these circumstances African and Indian leaders ask themselves why they should bergain with Europeans, like the Liberals, who bave, anyhow, no power to enforce their proposals. "Why," they sak, "should we harpain about the price of our co-operation with a party that has no money in its pocket?"

This attitude has been fortified by events in the great world beyond the Zambezi, shout which educated non-Europeans are better informed than the majority of Europeans. Africans know that time has not stood etili siace 1936. All over Asia and in most parts of Africa political rights have been oxtended since the second world war. Nor has this expansion of democracy been hindered by illiteracy, Formal education and literacy, however desirable in themselves, are not essential to to the exercise of the franchise, as the Report of the Lothian Franchisa Committee pointed out in India in 1932. This fact has since been amply demonstrated in India, in the Beltish West Indies, in West Africa and elsewhere, The use of symbols, colours, and other devices, as well as information through the radio, has enabled millions of illiterate people to distinguish parties and candidates to vote in elections based on a broad democratic franchise.

It must not, however, be implied that African and Indian leaders would never accept an individual franchise limited to persons educated to a certain standard. Their view seems to be that there will be time enough to discuse some such compromise when a major poli- tical party, with a real prospert of power before it, actually offers it. Even then, however, they might well point out that the individual franchise for educated non-Europeans can easily operate side by side with a broader system of indirect voting for illiterates. It does so in the Cape Province under the present system. Africans who are qualified, vote us fadividuals on the special roll. while the man of illiterates have an indirect voice in an electoral college through their Chiefs or lucal councils or siec-

toral committees, whose block votes elect the four senators. A comparable system, with both direct and indirect voting, also prevails in the Gold Coast, where the general election in 1955 attracted world-wide attention.

The precise technique devised for elections in which Africans are to participate matters less than the real share of political power entrusted to them. African leaders realise this. They also realise that in the past, and to this day, Europeans have bent their minds to devising techniques calculated to retord, not eccourage, the emergence of Africans as a political force. That is why Africans are now suspicious of any simple device, such as the common roll, suggested as a full and final sattlement of all their political aspirations. They know that one day when there is a genuine European will, it should not be hard to devise a technical way of sharing political power between the white and non-white people As long as that will is conspicuously absent, a detailed blueprint for expanding South Afr:cas democracy seems to them superfluous.

The broad conclusion can now to stated, Few Europeans, addressing the European electorate, will go beyond the common roll and the franchire loaded against Africans. Not meny will go even as far as that. and those who do bardly expect to receive popular support. On the other hand, African leaders, interested in maintaining a massive following, will not accept even in theory-for it is not proffered in practice-a a franchise law that is bound. if it is not designed, to exclude 95 per cent. of Africans for generations to come.

The gull separation the most liberal European opinion from the most representative African opinion is therelose revealed as wide and deep. Jurgling with a few electoral figures here or tinkering with a educational facts there will pot werve to bridge this guil because those on either side of it nes uddressing different nudisuces and using a different political idlom. To pretend that thus 'gulf does not exist is to cling to an illusion. For a century this audject of the franchise has been kicked about like the political football it is. There is today not the lengt indication that the game, and the rules by which it is played, are about to undergo a quechange into something such and elrenje.



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# THE VALUES OF WORK: MAN AND THE MACHINE

By WILFRED WELLOCK

The following is the sixth of the Orchard Les Papers. These papers are based on, and are an extension of the thought contrined in the following brachures, which were written in the order given: 'Money has Destroyed Peace' (fid.), 'A Mechanistic or a Haman Seciety?' (1s.), 'The Third Way' (le.), 'Rebuilding Britain' (le.), 'Power or Peace' (64 ), 'The Challenge of our Timer: Annibilation ar Crentre Revolution?" (6d). They may be had from the Orchard Les, New Longton, Presson, Lanes: Postage lid, one copy and id, per copy nfterwards.]

From the moment of his emergence on this planet man has lived and developed by hard work, by ingenuty and invention, and when these have declined he not has life have declined. To yield to use and harmy is usually the prelude to the fall of man.

Thought and action, or ideas and their application are the means whereby civilinations come into being and thrive. Science, are, rangon, philosophy, all appear in due order to play their part in manufactures is work made manifest,

Life as mere breathing, sating and deeping is not mough. There in that in man which forever repress after a plus, a source perfect and abundant life, whence he travels by wider visions through new inventions into breader exposses of experience.

In making these evolutions not only does human experience become enriched and more nigurcant, but most himself grown in insellectual and spiritual statues, becomes a new person, and thus is forever being reborn.

To produce a more perfect thing, he is a tool,' a utensil, a piece of familiare, a point, a picture or a scientific theory, is at the mass time in produce a more copolic, nignificant and valuable man. A man's work in himself, has personality, objectified, but in the process of objectifying itelf, the self is magnified by the acquisition of new skill, basight, power of understanding and of self-expression. Man is and becomes what he does.

The mind and soul counce grow encept by means of creative self-expression. The reason why man's powers of perception and understanding, the keenness of his hands are developed most completely in vocational labour, so that in such labour his entire being is keyed

up to its maximum power. Nothing cultures the mind or refere the spirit like the affort to produce useful and beautiful things. Moreover one lestus more about nature, lift, and even about weekli in trying to make such things out of crude raw material, he it soil, clay, fibre, paint, or words, than by any other means.

We thus see that work is a fundamental human function.- A man's integrity and wholeness depend more upon the nature and quality of his work than upon anything else; although of course the quality of his work depends upon his outlook, his culture and sense of values.. Men give their best hours and their finest energy to the tasks performed in their daily labour, and if these tasks nam slody adt quiryab ton ob and satisfy mind and sorrit, it is improbable that these ends will be achieved as other times. They easy by chance, and in a few cases they are, but in general a man's work detertaines the nature of his play, his values, his acticude to religion and life and develope or destroys his wholeness.

At root, therefore, work is a process of self-realwation through self-ourpouring for worth while ends are for the most part social ends. And worth while ends are for the most part social ends. The human relationships developed by such labour constitute a wealth that is beyond computation. In this process of self-outpouring the self is constantly being realised at higher levels.

#### Primary Aim

It follows that the primary aim of every community, of every Government, should be to pravide the conditions wherem all its members may express thomselves so the utmost in their daily labour and of every religious and cultural institution to teach the rising generation the art of doing that.

We thus series at a hasic law, that they who lose, or give, there lives aball find them; and to labour with the whole soul for worthy social ends is to beautify the earth, magnify the soul, and glorify God.

Self-giving at LIFE, nelf-withhelding, DEATH. All birth is self-giving, and all self-giving is birth. That profound law is proved every day in small things and is what, in fact, keeps the world going; yet we distrust it is the big things, and a decaying civilization is the outcome.

We may sum this up by saying that work has five primary func

tions: to sara one's bread and the whetewithal to a full life; to develop all one's powers—of perception and audentanding, of skill, creation, achievement, including personal wholeness; to discover the laws of nature and the art of living; to make one's maximum contribution to the wellbeing of the community and thereby win the right to enjoy the feurs of others' labour, and a rich harvest of fellowship; to learn the art, and the values, of co-operation.

Work in an fullest content therefore acts like social content in the cultivation of a each matrix of community relationships. A man who contributes high quality workmanthip to society is a social unifier and at the same time the inheritor of immense spiritual wealth. A community of such people would constitute a civilization of high quality. There is no limit to the volume of LIFE a man may inherit who has learned the art of self-giving in his labour.

When in English history work was responsible and creative, the people were proud of their personal and collective achievements and contemplated them with deep satisfaction, from the village church on the bill we neatling in the trees to the cottage gardens, the cultivated fields, the cicks and the hedges. The quality of every man's work was known, and by it has manched in the community was determined. It was an age in which the common man had honour.

#### Satisfying Life

On the farm, in the workshop and in any job whatsoever, men experienced the joys of creative, social living, while the unity of their social life was expressed in worship, in songs, dancer and games, and in the great seasonal feativals. That was a satisfying life, and with it went the habit of meditation. In those days there was time in which to meditate upon the things that mattered, temporal and eternal.

Such a life developed the whole man, body, mind, heart and apirit, and produced a high level of family and village integration. The entern of mac's neighbours helped to make the good craftsman a good clibes and neighbour. His social instancts came into play in almost every job he did, while he soul left its mark in the homes or on the farms within his social orbit. Nature and the village existed in his shind as a significant, satisfying unity.

The rise and fall of civilizations can be related to the degree that they atemulated the exercise of man's creative instincts and powers. That concept of man appears, for example, in the earliest Hebrew Scriptures: "And God

created man in his own image,"
Jesus upheld it in the words:
"Greater things than these shall
ye do," and St Paul in the words.
"We are workers together with
God."

Those passages sum up the Hebrew conception of man and his function in the world, and our own in so far as we have one. They imply that man possesses God-like qualities, some spark of the divine by which he can probe and understand the created world and fulfil its purposes in building what we are pleased to call civilization.

Mottover every great religion embodies that concept in one form or another, and lays down principles and sule of conduct whereby man may fulfil the creative purpose, name inkling of which lies hidden in every human soul.

Prom time to time, however, man wanders from the path of truth and self-fulfilment and ruds his life in disaster. Occasionally this happens on such a scale that a civilization comes to an end. The worship of false Gods is easy, because it is the way of the flesh, of self-indulgence, of ease and history.

We are in one of those perseds to-day. Our age has made the tragic mistake of equation abundant life with abundant possessions or what it calls high standards of hving. In consequence it has secreticed with scarcely a qualmenthe values of creative living for those of mechanical living and quantitative production, The latter values depend chiefly upon cash, the former upon the quality of a man's twind, the breadth of his vition, the repenter of his understanding, the plenitude of his apiritual storehouse, including his wealth of audial relationships.

The latter is an economy of the spirit and calls for the culture of the whole man, whereas the former is a cash economy which demands a high percentage of fragmented workers. Take a glapor at our industrial practices to day i

What, in effect, the majority of industrialists now say to the boys and girls whom the Education Authorities hand over to them every year is this: "It is really very little we ask of you. That is the machine age, and machinery makes work light and easy. All we ask of you is the use of one or two tiey but of your organism With the rest you can do what you like. You may dream while you work, or sing, or talk, or just chew gurs. We want you to be happy. Music will be on tap if you want it. We shall pay you well so that you may go to the

pictures, dress well, or what you

will. Keep the machines going.

avoid hold-ups, and all will be

Thus the descent of man in the great human betrayal of modern industrialism proceeds apace. But how and so reflect that after parents and teachers have trained and encouraged children to do and make things, and tried to attr their imaginations with the idea of accomplishing something worthy of their powers, most of them must go into offices and factories to work like automats day in day out! Their jobs interest them for a few weeks, then they tire of them and begin to wonder when they will be given a chance to do something which pulls the best out of them. But to the great car only the chance never comes-Enoul sets in and eventually despair. The spatkle leaves their eyes and duliners begins to cloud once thining faces. Within two years they have shed the fuspiration of whatever education they ever received. They look around and discover that thousands of others are in a like plight, when they come to the conclusion that the only thing to do it to accept their fate. Thereafter their interests and conversation fall to the level of their work. They learn about love and sex, about film and sports stars, and give themselves up to that wide range of of mass excitements which to-day serve the function of making a colourles) robot existence tolerable. Hence the things of the spirit quietly pass beyond their kes. As twenty they have become fully conditioned to a fickle existence, while their creative powers which, garmally developed would have produced boundless richness of the spirit, lie dormant, rejected by a coulless industrialism. In such an existence religion has no meanure.

Recently a worker in a repetition factory told me that be can in his department a weekly halfcrown football sweep in which the great majority of the workers participated, including girls of eighteen and boys of fifreen. The foreman allowed the awarp because the work was very monotorous and needed the simulus of a little excrement. In the fore part of the week the contributors discuss reams and their prospects and afterwards how they would spend the speep money if they word of a

But what can we expect when our expects - Mr. Taylor, e.g., an authority on the Managerial State,

"All possible brain work should be removed from the abop and centred in the planning department, leaving for the foreman and gaze boates work strictly extensive in its nature.... Each man must grow accustomed to receiving and obeying instructions, covering details, large and small, which in the past have been left to be judgment."

During the recent war Sir Stafford Cripps, who then had charge of aircraft production, claumed at a triumph of labour delution the fact that certain aircraft factories were running with no more than 2 per cent of skilled labour, which meant that 98 per cent of the workers were being transformed juto industrial robots.

Who can count the cost of this degradation in frustration, in trime, in the spread of self-indulgence, of narcotics and other forms of dope, or estimate the loss in beauty, in the character of our towns and villages, in the quality of human personality and in vital human relationships ?

No wonder employers are baving great difficulty in holding the workers' attention to their jobs, and that many of them are calling in psychologists to help them in this inglorious task. What is fact the latter are doing to degrade science by using it to condition human beings to function at a sub-human level. That the method "succeeds" is to our shame.

Criminologists are increasingly coming to the conclusion that repetitive industrial processes are one of the chief causes of crime to-day. Two Swiss Professors in criminology and Mental Hygiene stated in an article which appearduind odt la overi terit odt au bo Journal of Delinquency, that a. "acrious source of aggression is the mental state of many who are caught up by modern techniques of production, particularly workera stationed along conveyor lines, where it is almost impossible for any human being to sublimate and satisfy his affections, his love and aggressiveness by work. This emotional starvation, the desire for real life, cannot be fed with substitutes, with Holywood films. mass succtings and crime stories.'\$

Experiments have proved that one of the best means of rehabilitating mind-warped and mindwarecked human beings is creative occupation such as bandierafts.

Nothing can compensate or atone for this colossal waste of human genius. After a long experience among people of all classes and colours I have come to the conclusion that there is a spark of genius in almost every person, and that lack of opportunity and encouragement is the chief preventive of its develop-ment and blustoming. This immente reservoir of porential aparatual power, which is encouraged and developed up to a point in the home and the achoo!, is finally rejected in the interest of a shoddy, uninspiring, email: civilsestion. Yet what a paradise of creative splendour it might produce if given its chance in an understanding world !

The prog-use of the higher faculties leads to their atrophy in due course, and thus to the degradation of the human species. Modern industry may make profits and quantity of goods, but it unmaker men, dwarfs their minds and cramps their sourits, while people who do not work creatively usually end by getting their pleasures on tap. On the other hand, men who work erestively almost invariably use their leisure creatively. Every modern Dictator knows that when life is reduced to mechanistic and monetary terms, mess power and money and not the "freedoms of democracy" determine the politics of the mass-man.

Vocationalism is the supreme means of developing the genius of a community, of raising the quality of its life and developing a Under vocavalid democracy. tionalism creative genius reaches its greatest perfection and society its maximum stability. glories of Florence and of hundreds of mediatival towns throughout Europe and Britain were the schieventents of common men. village and small-town craftsmen who were trained and encouraged to express their exuberant spurts, craftsman inspiring craftsman unit) genius became as the breath of life and placed its mark on everything to which men put their

hands, and not lesst on them-

It should therefore be the pelmany aim of every state to make it possible for all its members to embark upon a nelf-chosen vocation, and to train its youth to labour gloriously. The right to a vocation is basic, and given meaning to all the other freedoms. Moreover the hope of peace finally ties in the balanced lives of whole men and women, of societies in which material demands are conditioned by spiritual values. This is the creative revolution which our age awaits. Some of its demands will be considered in O.L.P. No 7: The Creative Society.



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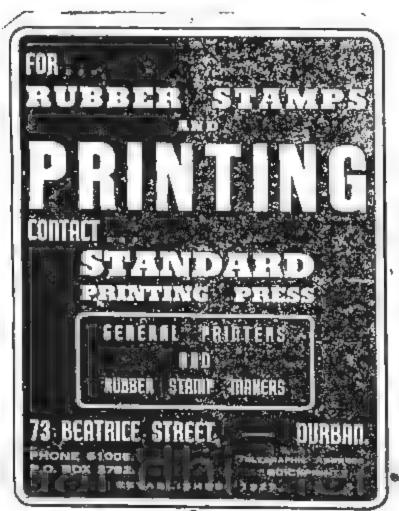


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# INDIA LETTER

From Our Own Correspondent

Bombay, July 3.

THE sudden and uncaperted death of Dr. Shymapiasad Monkerji, leader of the Bharatiya Jan Sangh and the Operation leader in the House of the People, in Kashmir removes from the come one of the most prominent figures in the public life of India. His absence will be felt keeply in many spheres and nowhere more than in the House of the People, where he was regarded as the most effective Parliamentarian. In the House, he led the National Democratic Group consisting of a number of parties which had opposed the Congress during the general elections, including the Hindu Mahasabha, the Akali Dal, the Tamilned Toilers Farty and the Commonweal Party, By sheer force of his personality and builliance of ocutory, he commanded a bearing for the various causes which he aspoused against heavy odds. Dr. Mookeria who was Manuter for Industry and Supply since August 1947 resigned his post in April 1950 due to Jundamental differences with the Congress Cabinet in regard to its policy towards Pakistan, especially the treatment of minorities in Pabutun, During his tenure of office, industries is lades rectived a good filip,

Jan Saugh and Hends Mahasabba leaders have alleged that proper medical care was not given to Dr. Mooberli and have demanded an anguiry into the circumstances of his death. West Bengal Congress and several Congress leaders including Sri P. D. Tandan, former Congress President, have supported this demand.

The controversy in regard to who reached the Everest first. Tensing or Hillary, has been leid to rest. Colonel Hunt, the leader of the Expedition and Hillary was the first to reach the summit, have now changed sient statements niter Tenning's threat to make "some sevelations." They have now declar, d that Tensing and Hillary, both reached the summit assoultssecondy) Tenning has generously accepted this position and changed his previous decision not to proceed to England in the interest of good relations between the two countries, Tensing has already left for London with the members of the Scitish Expedition, where be will be awarded Goorge Medil, the highest award for gallantry granted to trivilings.

Before bis denth, Dr. Mookeriji had made an apt comment on Tenung's victory. He had writles, in a latter from Sringer, that ""we are having mixed weather here-like our m xed economy, or if you like, my muzed health or muzed feelings in detention. The conquest of Everest gave us nomined pleasare-but Tousing, though he reached first and was the real guide, got a mized world reception. The Calcutta reception will of mume be one of nomined pride and admiration. The real discoverer of this lofty mountain was a Bengal surveyor. Silidar, I believe, was his name, But the Buren Sahib, Everest, got an annixed dedication, Such is life,"

The Freedont of India, Dr. Rejendrapresed, honoured the the Everest conquerous—Tensing, Hillary and Col, Hunt on behalf of the Government of India and decorated them with gold medals, bearing gold inscription in Sanakrit "Adventure is Glory."

Mr. Nebru has returned from London, where he had been to attend the Commonwealth Fremiers' Conference. According to Mr. Nehre, the conference was a recuest, Immediately after Prime Minister took up urgent economic matters with his Cabinet colleagues. The main problems facing the country today are high prices of essential commodities and the increasing enemployment among the educated urban persons. The food position has improved so much that so sice need be imported Irom any country. Controls have been relaxed to a considerable

The Five Year Plan lays more amphasia on agricultural development as there was acute shortage of food at the time of its formulation. Now the posttion has changed and it is likely that dow greater emphases may be laid on the development of beary industries which can provide employment to urban population, The multiperpose terigation and electricity projects, for which hundreds of croces of Rupece have been provided in the Flau, help in increating the food production, raising the national income and removing the fear of flood tavages, but they are poor source of employment. The Planning Commission has recommended

immediate spending of Rs. 50 erores on schemes that will give employment to educated urban people.

The Central Cabinet may again be resh find in the near fature. Mr. Krishan Menon, former High Communioner for India in London, may be included in the Cabinet. Mr. Rafi Ahmed Kidwai, who is not satisfied with the Food Portfolio may be given another. Ministry.

The Prime Ministers of India and Pakistan, Mr. Nehric and Mr. Nehric and Mr. Nehric and Mr. Nehric and Mr. Nehrical All will meet at the end of this month in Karachi following the meetings of the two Steering Committees appointed by the Governments of India and Pahistan. The exact data of the meeting will be fixed after the meetings of the Steering Committees.

The Frime Ministers' meeting, which is likely to be a brief one, will be taking over the thread of the discussion from where it was left in London.

Though no decision is reported to have been reached on any of the issues, the Loudon discussions are stated to have created an improved atmosphere for further, discussions.

The first meeting of there Stearing Committees will be held on July 14 in Marachi, These Committees will review the progress made through interchange of ideas and exchange of letters between the various Ministries of the Iwo Governments.

Two dams were completed during the last formight and a formal opening ceremony was beld. The biggest river valley scheme in Bombay State under the Five Year Plan, the Lower Tapt development project at Katrapas, someting percanal water supply to the greater part of cultivable land in Surat District, was formally pressed into service by the Union Minister for Planning and Irrigation, Mr. Guizarilal Nanda.

The walr will food the canele on both the banks to benefit about 5 lakk acres, of land, of which 5.30,000 acres will be arrigated annually. The susting area under rice is expected to increase considerably and large areas, will come under when; By 1955 there will be an additional 1,50,000 tons of food grains and 15000 of totton.

With the execution of the Kahraper wear, the first phase of the development of the lower Taps beain has been completed. The next stage will consist of a dam at Ukai, sy sulles upstream, with we independ at system of

capals with potentialities for gower development,

Inaugurating the acheme, Mr. Nenda expressed the hope that with the extension of irrigation and power familities to be provided by the project, "Gujarat can be made a granary of India and a growing centre of industry. With these new resources, the hard working cultivator and the enterprising people of Gujarat can make a big contribution to the prosperity of the region and the wellbeing of the nation,"

Mr. Nanda stated that the nam projects in progress or under consideration would irrigate 40 to 45 million acres of additional land throughout the country at a cost of about Rs, 2000 crores. Up to March 1953 nearly \$5,00,000 acres of additional land had been irrigated against the target of so mallion acres for the whole period of the Plan. The newly irrigated land up to March last had added to the agricultural production potential by 10,00,000 tone of food grains. By 1955-56 production would have increased by 4,000,000 tons through firigation projects

A long cherished dream to stem the sapacious waters of Tungbhades river and turn them to irrigate wast area in Rayalseema districts of Mudras State and parts of Hyderabad has at last come true. Water was let out from the 133 square mile Tangbhadra reservoir both on Hyderabad and the Madres eides after a simple religious ceremony. The dam is 6007 feat long and 160 feet high, The reservoir apreads over an area of 131 square miles, submerging 73 villages on the Bombay, Hyderabad and Madras sides has a storage capacity of z,6 mellion square feet,

The right bank canal on the Madras side is may miles long, the construction of which has been completed. The left bank canal on the Hyderabad side in my miles long navigable from the a4th mile to the end, Work is in progress till the 66th mile of the canal,

Blue-prints for erection of sugar, cotton and power alcohol factories in the project area have already been prepared.

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# SOUTH AFRICA ACT AND JOINT SITTINGS ably more than two-thirds of the

WE reproduce below for the benefit of our readers an article appearing in 'The Natal Witness' by Henry John May, author of "The South African Constitution," etc., giving a brief history of Joint sittings of both the Houses of Parliament. The Parliament of the Union may appear to alter any of the provisions of the South Africa Act. 1909, provided that sections 35 (on person to be debatted on the emund of race or colour only from the right to vote) and 137 (equality of languages) may be altered only if the Bill embodying the alteration is passed "by both Housees setting together and at the third reading be agreed to by not less than two-thirds of the total number of members of both Houses."

This means that the first and second readings may be passed by a majority of one, but at the third reading the Bill must have two-thirds of the total number of members of both Houses vote for

The number of seats in the Assembly is 159, and in the Senate 48 making a total of 207 Two-thirds of this number is 138. If there are vacancies to Parks. ment (e.g. there is a vacancy now in Nami's representation both in the Sepate and the Assembly) the required two thirds will be reduterd

#### Initiation

There are two kinds of Joint Sittings; one kind for the purpose of evercoming a disagreement or dendlock between the Houses over an ordinary Bill.

The procedure for convening a loint Sitting of the former type is as follows: The Cabinet aubmin the purposed Bill to the Governor-General, who then acada this message to both House of Parliament -

"His Excellency the Governor-General, having considered the provisions of the B.il which his Ministers desire to submit to Parlament, viges (the nature of the B.ll is here set out); and having been advised by his Ministers that the said Bill falls within the provisions of sections 35 and 152 of the South Africa Act, 1909; bereby, under section 38 of that Act, convenes a Joint Situag of both House of Parliament for the purpose of codsidering the said B.U. This Joint Sitting shall be held on ..."

This formula was used up the previous instances in which a fomt Setting, in terms of acctions 35 and 152 of the South Africa Act was held mamely, in 1918, 1929, 1930 and 1936.

It will be interesting to note whether the Message to the Houses which will read at the Commencement of the Joint Setting, will admit that the Governor-General has "been advised by his Ministers that the Bill falls within the provisions of sections 35 and 152 of the South Africa Act, 1909." because the Government's stand throughout the constitutional erisis has been that the Bill does not fall within those sections, as Parkament now has the power to alter any provision of the Act by an ordinary

When the Houses meet together for the Joint Sitting, which has to be held in the Houses of Assembly, according to the procedure of that House and under the chalemanship of the Speaker, special rules are submitted and adopted then and there to provide for marters not to be found in the Rules of the House of Assembly. The additional rules usually refer to the counting of votes and the appointment of tellers. The Speaker has an ordatary vote at the third reading but no casting vote.

After the message has been read and the rules for the Joint Sutting adopted, the Prime Minutet moves for leave to introduce the Billt, and if this is agreed to the Bill is brought up and read a first time. Then the second studing is taken, and thereafter the Joint Sitting goes into committee, the Bill is reported, and the third reading is moved. As it is at this reading that the votes of two-thirds of the total number of members are required to pass the Bill the main debate has in the past taken place here. But this is not necessarily the care and the Bill may be fought stressuously nt all stages.

In 1929 General Hertzog introduced two Bills at a Joint Sitting. the Natives' Parliamentary Representation Bill and the Coloured Persons' Rights Bill. The former tecaived only 75 votes out of the then total of 175 members in both Houses, and as two-thirds of 175 is 117, the Bill falled to pass its third reading Priege Minister then withdraw the Coloured Persons' Rights Bài.

A Joint Sitting was held in 1930 at which a Seleer Committee was appointed to enquire luto the whole subject, but it did not complete its investigations and the matter was, for the time, Abandoned.

The 'next occasion on which there was a Joint Sitting was in 1936, when the former Hill, alightly amended, was again introduced and pass by renaidertotal number of members at its third reading before a Joint

The mun differences between a Joint Sitting as a result of a disagreement or deadlock between the two Houses on an ordinary Bill and a Joint Sitting to alter an entreuched clause of the South Africa Act, is that to the former the Joint Saming in called to consider those clauses of a Bill on which there has been a dead.ock, and after it votes on those and amends them as it chooses, it passes the Bul as amended by an ordinary majority. It has only one sixting, s.e., there are no first, second or third readings as there are for an "entrenched clauses" Bill.

After the 1936 Act was passed, a case was brought by ont Ndiwana against the late Mr. Hofmeyr, who was then Minutes of the Interior, to declare the Act luvalid because it had been agreed to at a Joint Sitting mstead of in the ordinary manner by each House separately, but the Appellate Division held that Parliament could adopt any procedure it thought fit. The ruling was reversed last year in Harris v. Donger.

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# CHURCHES URGED TO OPPOSE MALAN BILL CHRISTIAN ETHICS DISALLOWS RACIAL DISCRIMINATION

N a letter to the Editor of the 'Star' (Johannesburg) the Rev. G. J. Coetzee, of Amersfoort, (Transvaal) writes: "Until recently I was an active Nationalist in the Wakkerstroom constituency where I took a leading part in the Nationalist Party organisation. I resigned from the Party, however, after I had come to the disturbing realisation that I was in the first place a Christian, who had to be led by Christian principles in respect of the Colour problem and not by Afrikaner sentiment.

"In the light of Christian ethics racial discrimination became intolerable

'Christian ethics made three demands for a happy society !

(i) The inviolability of the person of your neighbour,

(2) The inviolability of the possessions of your neighbour.

(3) The inviolability of the honour of your neighbour.

'Apartheid and the proposed legislation of the Government to place Coloureds on a separate voters roll is in conflict with all three of these fundamental Christian principles.

"It violates the person of the Coloured, seeing that apartheid in its entirety demands complete separation of the two groups with definite inferiority of the Coloureds.

"It breaks the second principle in that such legislation limits property rights which are specifically guaranteed in the entrenched clauses and deprives the Coloured of his rights.

"The third Christian principle is contravened by the 'honour' of the Coloured being brought into dispute. His status is deliberately disputaged and undermined

"In the light of the abovementioned facts, the Christian Church cannot give its approval to the Government policy. What is more, the creed of the Church is brought into dispute by this policy of the Nationalists.

"If the Christian Church wishes to be true to its vocation and not betray its character it must protest against legislation which has racial discrimination as its

"The Churches will be accessories to this anti'social legislation if they do not take the initiative against it.

"The protest must be a joint one of all Church denominations in which the Church as a whole asks the Government to abandon legislation which is in conflict with the Church's fundamental principles of equality, liberty and fraternity.

"The Christian Church in South-Africa stands before its greatest test. Her Christian character is being challenged in the crisis. What are the Churches going to do? It is now or never."

The writer says the Afrikaans-speaking Coloured, who belongs to a church of which the White owners are besmirching him politically and discriminating against him, especially needs sympathy.

"How can they feel happy in a church of which the White masters regard them as inferior beings?

"If I had the necessary funds I would comfort them with the religious per sussion and gospel of the grue Christian belief,"



The strongth to kell is not essential for self-defence; one ought to have strength to die, When a man is fully ready to dee, he will not even desire to offer violence. Indeed, I may put it down as a soifcoident proposition that the desire to kill is in inverse · proportion to the desire to die, And history is replete well instantes of mon who by dying with convage and compassion on their lips converted the hearts of their violent opponents.

-Mahatma Gandhi,



# INDIAN OPINION

FRIDAY, 24TH JULY, 1953

# Natal Indian Teachers' Society

HE Natal Indian Teachers' Society may well feel proud of itself for the magnificent coninbution of £500 per month it is making towards Indian education in the acheme of exising a School Trust Fund of £300,000 launched by it. It is an unique thing in the history of South Africa for no public organization is so far known to have made such a wondesful gesture of nelf-secrifice. It cannot now be said that our brethren in the teaching profession are arching only their own material welfare. The tribute paid to them at the opening of their well-attended conference lurt week by Mr. E. C. Wille, member of the Provincial Executive Committee and by the Director of Education was well-deserved.

Mr. Wilks referred to what the Provincial Administration was doing for the ladians in regard to their education and compared the present position with that of thirty-five years ago and stated that it had been greatly improved. That is an undeniable fact which the Indian community gratefully appreciates. But that improvement does not Invourably compere with the natural increase that has since taken place in the community which accounts for ever thirty thousand Indian thilldren of school-going age having se school facilities. The Provincial authorities will not have discharged their responsibility adequately until the standard of education of all non-Europeans has been raised to the level of the Europeans. Of course we mast consider ourselves very forednote that we have such a sympathetic Provincial Administration and a Provincial Department of Education. It remains to be seen how long these will last under the present state of affairs of the Union. We have therefore to be indeed thankful for what we have achieved both by our eclf-help and help from the Provincial Authorities and continue our efforts unctamagly. The time may some when we may be left

entirely to our own resources and we must be fully prepared for such an eventuality.

Mr. Wisks spoke of the great progress made in the education of our girls. When we think of the past there is so doubt we bave made wonderful miides. Forty-one per cent. of our girls are attending schools to-day and the hunger for education among them is fast opereasing, which is all to the good. Mr. Wilks referred with regret to the fact that only 27 per cent of the Indian teachers wert females. Burapeans have a higher percentage of women teachers and it would be in the interests of the Indian schools, he said, if the number of women teachers were intproved.

Since our social customs are different to those of the Euranemen bringen some bes energ are now no longer admitted in the teaching profession this hardly seems possible to achieve. But it abould not be forgotten that women bave a great part to play in the up-bringing of thildren to their own bomes and it is more necessary for them to be good mothers. While it is our duty to imbibe all the good there is in the Western civilisation (known in South Africa as "White" civilisation) let it not be largaten, that there is much lo it that must be discarded. To mention just a few of the Western habits, which are unfortugately on the increase, are taking root among the Indians in particular and the non-Whites in general, such as the bp-stick, smoking and drinking. They are not going to have a salutory effect erther on the unborn or on the growing children. As is natural, we are always apt to copy the vices but not the virtues of others. The one thing that we non-Whites need to learn is to copy only the victues of the White people and scrupulously svoid their vices. It is bad enough for the men to coor these vices but tt in jojolejable when women

who are the real nation builders begin to copy them.

Both Mr. Wilks and Mr. Bonysen, the Director of Education, laid stress on the need for Indian women to take up nursing. It is unfortugate that there bas been so much apathy in the regard among our women. The reason, to a great extent, is that we have been viswing education purely from the materialistic and not from the moral side. That is unlike the Westerners. Nursing profession might not be as lucrative as one would wish but it certainly is a most bonoutable and a humanitarian profession. A good nurse makes a good mother. We must view it also from the nationalistic side. Why must we be dependent upon the White nurses to nurse us, who are reluctant to do so? Why should we not take pride in nursing and being nursed by our own people. Of course the spirit of Apartheid is and should be abhorant. Our aurses should set an example to the South African White nurses who think it below their dignity to nurse a non-White person or to stave under a non-White medical practitioner at to the aubility of that profession which allows of no distinction based on class, colour, creed or per. We therefore most heartily endorse the atress hid on the need for our women to take up guming in greater gumbers.

What purificularly impressed us was the stress bad by Mr. Wilks on the moral and the spuritual side of education to which so little attention is being paid in this this country both in the European as well as the non-European schools. Had it not been so there would not be that hatred between man and man based on race and colour we witness and experience in the course of our daily life. We make a mockery of courtery by observing it a week (and that too making a show of it more than anything else) and forgetting all about it the rest of the year, whereas in reality it should be inbora in us. We do not attach much importance to spiritual lessons given on sectoring lines. Our children abould be taught the virtue of tolerance and to have equal respect for all religious and above all to be truthful in thought, word and deed. This leason can effectively be taught only by practice and not by precept because the child is apt more to do what you do and not what you tell him or her to do. With-

but the foundation of moral and spiritual education all other academic qualifications no matter how high they may be are worth nothing.

# Undignified Propaganda

VERY undiguified propa-Paper undiguised propain the Western world against India's Prime Minister, Mr. Nehru. Both the daily papers in Duthan have given undue prominence to D. F. Karaka's recent publication "Nebrut the Long Eater from Kashmir." Me, Karaka has been writing for a considerable time in a paper called 'Biltz' in Bombay, which was known for its rabid anti-Government policy. It had been publishing filthy things about the Government and making personal attacks of a defamatory character on well-known and respected personalities. The paper was known for, what in India is called "yellow journalism" and what we in South Africa would call "gutter journalism." Mr. Nebru has earned the approbation of the people of Asia as well as most of the Western countries. He has been working with, not a small amount of success, for teconciliation in war torn countries. He holds a position of distinction in the United Nations and ranks among the world's great statesmen. But to the South African Government and its supporters and to those who still stand for colonialism, racialism and imperialism and because he mande for justice for the explained and the down trodden Mr. Nebru Ja an enemy. He seems to have earned the opprobrium of a section of the British Prets und Beitigh politicians because of his atrops views on colonialism and racialism in Africa and perhaps because he is succeeding at last in hefriending Pakistan—a there over which Sir Wannon Churchill and ble Conservative Covernment would naturally be not too happy. And so the machinery is now set working to paint Mr. Nebru as black as possible throughout the world. This game has never proceeded. It was tried on Maherms Gandhi by publishing all kinds of vulgar and fifthy things about him but it did not succeed: it was tried on India by engaging a Mess Mayo to write about the dark side of that country in peder to discredit her in the over of America and other parts of the world which showed friesadily feelings powards her. The same game is now tried on India's rime Minister, Mr. Nebru. We have always even beautiful protures of Mr. Nehru but the 'Natal Merenry' has found the ugliest we have ever seen and has given publicity to it with an unusually lengthy review of Mr. Karaka's book giving as ugly a pen-picture of him. Perhaps Mr. Kataka and his friends have not succeeded in getting positions in the Government and so this method is adopted to went their weath. Mr Nebru of course has his weaknesses. We are not unmindful of those and certainly do not agree with everything he does But there is hardly any among the present world statesmen. who can equal Mr. Nebru an sincerity, honesty of purpose, great intellect and sacrifices for the remocration of his own country. It is for this reason that he is wombipped to-day as a bero in India notwithstanding mud-slingera like Me, Karaka who are thereby soiling themseves and not Mr. Mr. Karaka abould Nebru realise by now if he has not done so already what an unpatriotic thing he has done.

## The Malan Bill

HE Joint Session of Parliament on Dr. Malan's Bill to smend the South Africa Act began its sittings last After the Bill week. passed through the committee stage the third reading was adjourned for a month. The Bill was opposed by the Native Representatives and by the Labour Party. The newly formed Federal Party proposed that a referendum be · taken of the Coloured people before they were removed from the common roll. The United Party moved an amendment that the non-European question in its entirety should go before a Joint Select Committee. "The mere fact of resolving to consult the Coloured people could do a tremendour good," said Mr. Strauss,

the leader of Opposition.

We fail to see what purpose will be served by consulting the Coloured people. Consult them about what? Whether they must be struck off the Common roll and placed on a separate one? They have expressed their view in unmistakable terms that on no account would they countenance the extension of franchise on communal basis. The whole point is that the constitutional guarantee the Coloured people were given that there would be no legislation passed against them based on race or colour has already been violated and the sentiments of the Coloured people have been utterly disregarded. therefore an insult to the

Coloured people to expect them to give evidence before a Select Committee as proposed by the United Party. If any such Committee were to be appointed we would certainly strongly advise the Coloured people to totally boycott it. franchise rights are to be extended to the non-White people they must be on a common roll basis nothing less than that. The fate of the third reading of the Malan Bill will be awaited with great in-If the Bill goes through it will mean the burial of the White Man's word and his honour and prestige and the coming of of dark days for the non-White people,

## UNITED NATIONS COMMISSION ON SOUTH AFRICA

#### MEMORANDUM ON APARTHEID

THE following is a copy of a memorandum aubmitteil to the United Nationa Commission. of South Africa by Mr. Patrick Duncap. The final date for submitting memoranda to the Commierian in July 81.

Bouth Africa is a country where the various types of human beloge have learnt to cooperate sconomically but have not yet learnt to co operate politically.

Before 1948, ander the influence of somnomic laws, the verlous groups were drifting alowly together. The rate of drift was not nearly fast enough to have gaved the country from serious iroubles in the period of transition to political ocoperation. But it was too fest for the Nationalist party. Before 1948 they coined the word apartheid, and represented to the (white) electorate that it meant the tolsi separation of black and white, the partition of South Africa, in fact. They fought the 1948 election on the cry that spertheld would save the country.

Partition would enermously reduce the productivity of this country, for it takes no account of the de facte economie union of all South Africant. But it might

be nontended that for politica respons partition had to come.

Now if partition had to come, it would be possible to imagina partition with justice. Justles could be ensured if the white group were awarded one # fth of the total productive assets of the country, and the non-white groups fourfifths, according to their reprocentation in the total population. This statement is based on the juridical fact that persons of all groups are South African citizens and that all have worked in the building-up of the agrioultarel, mining, and Industrial production of our country. It is further-more quite impossible to prove that any one group has put more, or less, individual effort into this construction than others groups Partition so. terms more favourable to the white group would be an in-

Partition would involve wast mayoruents of populations, and could only he sobleved by the use of military force. As it could by definition only be done by the while group, it is not likely to be done with justice, on the terms mentioned to the fourth paragraph above. It is more likely to be done on the terms often enunciated by the present government-last

all the productive farming areas mining areas, ports, and most rallways, ore "white" while the undeveloped teserves where rural Africans live under the inellalent and outmoiled system of commonal tenure, where at present only 38% of the African population lives, and which are quite unable to feed and ? plothe that part of the population, areb "lack." Such a policy ignores the fact that the "white" press are productive only because of a an-operative effort, over more than a ocutory, of all groups. There is sourcely a building in the whole country where the major physical effort has not been made by African hands. Partition on these tarms would involve the starvation of millions, who being largely unstraid would be defonabless,

Partition on this scale is of course most unlikely, although it is what the theories of the present government mean by opertheal, What is more likely les further ontrenching of the power of the white group, a growing oppression of the nonwhite, and a progressive robbing of their rights. Whichaver happees such policies must lai s on some aspects of a race war-

The peoples of the world who are not white are tempted to think that what is done by the whites of South Africa is typical of white dominantiles all over the world. Rice war in South Alcies will cause incaloniable demand to relations between the North 'American and European peoples and the rest of the

The question which must soon he decided by the world is this: how long can a cancer, so small in actual extent, yet so enormous in potential threat, be allowed to exist in the body of the world-community? South Africa has proved itself to be un-Buted for self-government, and the world organization, consisting as it does of two superpowers, many great powers and a vast mojority of all nations committed against the concept . of race-superiority, should lumy view draw the logical conolusian from this fact. Riverside Farm, Orange Free State,

It is a hard law, but an old one Rome died learning it, as our . Western Civilisation may diethat if you give any man anything that he has not painfully earned for lamselfs you infailibly make him or his descendants your devoted . enemits.-Rudyard Kipling.

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## COUNSEL TO LIBERALS

### I-THE COMMON ROLL FRANCHISE

By C. W. M. GELL

IN my. correspondence with 'The Star' during May and is some other post-election articler many readers artumed that I was writing in support of the Liberal Party of which I um not yet a member. This was not then my purpose, I was concerned to express the hope of all liberal-minded people that the United Party. coalising that upprincipled expediency had probled it nothing electorally and cost it much morally, would halt its retreat into reaction and recover something of its own mildly pregressive tradition. As the Liberal Party now meets to consider its positive programme, I am sure that this is still the hope of its members who know that & reinvigorated U.P. has a wital cole to play in South African politics.

The purpose of the Liberal Party is to light for a true plural society which will preserve the values of western civilisation. Since there all derive from the Christian-humanist recognition of the intrusic worth of each individual personality, made in the image of God and receptacle of the divine spark or soul, the party is committed to the abolition of colour or race as criteria ol differentiation, to the comm. deration of all men as inderduals on their merits. The cather testy welcome given to the new party by non-European political organisations hav, therefore, come as a shock to suthusiastic visionaries, sincerly dedicated to these unexceptionable ideals.

They must understand that pen-European suspicious stem from a genuine disheltel, which only Liberal deeds will dispel, that may White-created party can be really liberal; from a fear that it may seen to compete with the Congresses for non European support; may resist Nationalist policies; and from reluctance to abandon their own slogue of universal adult suffrage in favour of the Liberal policy of a qualified common roll tranchise.

Now I regard it as nos of the Liberal Party's primary functions to sustain the leadership of the African and Indian Congresses in its hitherto heroically patient refusal to yield to purely anti-White Sationalism. The whole future of our country depends on the retcution of a strong body of opinion on both sides of the colour bar pledged

to a patriotism wider and somer than the emotions of colour or zace. For this purpose an effec . ive working alicance between the Concresses and the Liberals is escential. I believa Literals would best contribute towards removing the distrust, which at present militates against full co-operation by approaching the Congresses on the following

- (t) that the party publicly recognises the Congresses as the representativa, bodies of non-European political opinion;
- (a) that, while welcoming Congress supporters and other non-Europeans as members, the party regards simultaneous memberchip of the Congresses and the narty as compatible and is not auxious to compete for members at their expense;
- (a) that the party understands and sympathises with the motives that impel the Congresses (lacking other outlets) to extraparliamentary political activity in order to essert the rights and grievances of their proplet; that it deplotes and opposes the Suppression of Communism Act and the two Swart Acts and the arbitrary measures token under them against Congress tenders and activities, and that it hopes the Congresses will stries at all times in however difficult circumstances to remain true to the path of pon-violence they have already choses t
- (4) that the goal of the Inberal Party is equality of human status for all races and indivi-
- s that its objectives nie. therefore, universal adult sulfrage coupled with universal compulsory education;
- (6) that, until the latter has been in focre for a generation, the party advocates a qualified common soil franchisa for all races so as to bagin entolling non-Europeans as they qualify; and an extension of indirect communal representation for nogualified non-Europeans (on the lines of the present Sepute representation but with a more generous allotment at seats) so as to carry political education to all sections of the community.

Bul, contrary to most current opinion, I do not think it is necessary for Liberals to define their exact common roll qualifigurations immediately. This course is being urged on the party by a low auwary friends and a much larger munber of people who do not with it

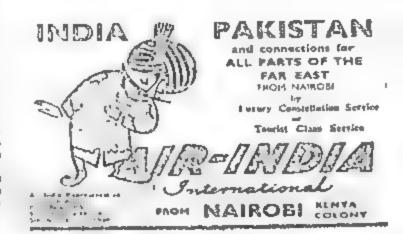
well-Nationalists, Communists and U.P. right-wingers. All these latter know that there is no theoretical position at present equally acceptable to wholly enfranchised Whites and wholly uncolranchised non-Whites, or to the Congresses who are trying to rally their peoples under persecution and the Liberals whose main job is to educate White-supremanists. If premature attempts to preclaim a common ground only reveal an apparently unbridge. able gap, the Bliberals will be weil pleased and the Liberal Party will be on its way to foundering.

It is supportant for the Intier to realise that the attitude of the Congresses is perfectly practical and not due to "cattem. 13m." In the first place, if they now abandoned their slogen of universal suffrage, some other less seasible body would appropriate it and much of their memberahip. This is a dilemma which always faces popular movements in perpetual opposition. It can only be resolved when there is some real chance of a favourably-disposed govcrament winning. The statesmanship on both sides makes compromise possible-and, historically, more often than not it is achieved. But with the Cougresses and Liberals facion an endefinite parcol in the wilderness, the former will not feel able to make a concession to theoretical reasonatleness for which the Literals can effer no immeliate teture.

Apother point not generally appreciated is that, although an educational test would enable a fair number of non Europeans to be enfranchised as soon as a two-thirds majority could be found to enact it, more Europeace than pos-Europeans would thereafter qualify anaually under (sixing economic

and education conditions. Even if the lower Standard VI qualification were adopted, some 20,000 Altream and about 8,000 Indians and Coloureds would qualify each year as aguinst 35,900 Europeaus. If Standard VIII is chosen, the nanual intake of voters would be about 3,500 Africans, 1,500 Indians and Coloureds and 20,000 Europeaus. The Congresses enough be expected to eathuse over the still nebulous prospect of a small and dwiadling proportion of voters on the common roll.

My conclusion is not that the qualified common roll Iranchise is an impractical ideal or vain illusion. It is almost cartainly the way in which, if we are not to have race war or revolution, the vote will be extended to non-Europeans. But what is right and reasonable in theory is not necessarily wise now in practical politics, I am not suggesting that the Liberal Party should accommodate its principles to expediency. For, derpete its priginal apsouncement as a "principle" of the party, the qualified franchise is only a stage on the way to unversal sudrage, And, since mutual trust and active mutual trust co operation between the Laboral Party and the Congresses is of more immediate consequence for our country, the party and the Congresses, I hope they will contrive to keep this issue in suspants until it becomes much more of a practical protest than it is today when all the talk is of a two-thirds majority to distranches (not enfranchise) non-Europeant; or will agree to deffer amicably over it without impeding their joint attack on the several political and social problems that are of far more practical crocers today. (Ye be Continued)



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#### THE WIDER WORLD

By John Gild

#### THREE TYPES OF LIBERALS

THE Liberal Party's Sest national aunterance falled to produce an impressive programme. I hear that there were sharp differences of opinion over the pass of economic and social change that the party ought to approve. The feet of the metter Is that there concernstive liberale. liberal liberals, and radical liberals, and all three types are streedy distinguishable in the young party. Perhaps that is true of every party. The Transwast liberals are said to be libers! types by encaparison with the Cape and Natel members who are conservative. The party to now to be centred on Cape Town, where most of its officeholders live. In some ways that le s pity. Although Parliament meets there, Caps Town is for from the Unjou's pateral ornier of political thought and sollvily, which is governarily the Hand-Paribermare, Congress is weaker in the Caps peniosula than in Darbon or Johannehurg, I am sfraid that this mesos that there ere alight grounds for hoping that Liberale and Congress will spaced in making slore sonisot with one another. Tet I cherich the hope that this will happen.

#### Franchise Figures

Peter Abrahams has written au interesting and readable book, "Return to Golf (Faber, 12s 6d.) But he slipped up badly on page 161 where he refers to the franchies. He says that if the principle of "equal rights for all sivilized men" were put lute prectice, shout 2,500,000 whites would qualify for the vote and shout an equal number of nonwhiter, if literacy and wrbsnipstion were the teris. Three figures are very wide of the mark. Firstly, so children and infents are not yet allowed to vote, the white figure must be reduced by a million. Secondly, how many Africans, Indiens and Coloureds would get the vats depends both on the tests prescribed and also on how these tests are notually applied in prestier. Asserding to Julius Lawin, writing in the recent number of The Forum, only 16,481 Africate ever resolved the Cape coll land, I might and under 50,000 Colemnes). This represents about 2 per cent of African men und 20 per cent of Coloured men. Now the qualifications required of voters were low-ability to write your name and address and annual wages of £50. Why. then, did such a small proportion of potential voters resolt the roll?

The answer seems to lie in the fact that if the electoral law is administered by a hustile Government, there are a dozen tricky devices that can be used to keep men off the voters' roll. For instence, at the present lime Coloured men ere discontraged by requiring their application to be righed by a police officer. In the artials referred to, Mr. Lewis estimates that even if 100,000 non-white voters qualified, they would only form six per sent. of the total electorate. And, what is more, this percentage would decreose in time because of the number of new white voters added every year would be greater then the number of non-whitee who qualified. So the pattern of power between the rance would never be eltered.

Incidentally, Alan Paton, one of the leading members of the Liberal Party, in quoted in the press as saying that 300,000 non-white voters would reach a someon roll if standard six was made the test. This flegre la much too high as a rough callmate. Moreover, Mr. Peton is ensuming that a friendly Government would make every effort to register mon-Europeans an voters. But the contrary smamption is usually more realistic, and a hostile Covernment, se experiones has proved, one keep the number of non-white voters down to a bers minimum.

#### McCarthyiam

Some Americans are at last beginning to show slarm at the rising power of Sepator McCarthy. They are beginning to realise that he is nothing less than a kind of Hitler. He has made a profession, a full-time job, out of the popular precioe of percenting communists, or rather, those whom he chooses to label "communists," He and Mr. Stoort would have little difficulty in agreeing on a defiultion. Just se Hitler pould not have risen to power without the bidden support of influential business men, so McCarthy spicys similar backing.

Indeed, it is now assepted in Washington that this syll man is siming to become the president of the United States in 1956. Even though many people know what he stands for, they are afreid to attack him. There are strong grounds for beligging that McGarthy himself is corrupt. That much emerged in the recent report of a committee that investigated some of his own figurals affeirs. But no one in the

Sanate dared to challenge McCarthy when he took his seal egain this year. Even President Etembower himself has carefully avoided a direct condict with the Senator. If McCarthy is not expected spon, it will be too late to stop him.

#### Under Solf-Government

Lurid plotures have been painted of what would happen in Africa if the Africans ruled themselves. But in the Gold Coast they do exacily that They have only just started. But they have done some things which should put the old empire builders to shome, says "The Tribune." In the House of Commons, Mr. Oliver Lyttleton, the Colonial Secretary, was forced to salmit:

- 1. That the intake of grimsry school children in 1952, at 120,000, was more than double the 1951 intake.
- 2. That few, if may, children of primary age failed to find places in January, 1953.
- 3. That two hundred and forty-five new clearcome bave already been completed in the tower, and many villeges have put up their ness buildings.
- 4. That loud communities have built and opened 24 new arriested middle schools and 7 new arriested scoopdary schools.
- 5. That 10 secondary schools formerly non-scalated new recalve government aid.
- 6. That eight new tember training colleges have been opened and the intake of 4 existing colleges doubled.

7. That the number of tembers in training, 3,150, is elmost double the number in 1932.

Thus is the humbus of the Empire paternalists expected,

#### Aparthoid At Opera-Court Sequel

"RE Town Clerk of Capetown Mr. M. B. Williams, was notified of a patition to the Supreme Court gebing on behalf of three applicants for a sule niel calling on the City Council of Capatowa to show cause why fit should not probabit the municipal orobestra from performing for the current reason of Italian opera "as non-European rate. payers and citizens were barred from admission on racial grounds," Mr. Williams mid he would take immediate steps to be represented by senior counsel when the petition was dealt with, and would lodge a replying affidevit. The applt. cante aret Herbert Ernest Abrahamse, a school teacher, of Lochabie Road, Landdowne; Norman Simon Aranes, a tailor. of Krombaco Estate, and Arthur Davids, a medical practitioner, of Claremont. Notice has been given in the Press that the opera reason is due to end in Capetown on July 25. To an accompanying affidavit the petitioners said they bad tried to book state on more than one occasing for the opera and bad been refused admission because they were non-Europeans.

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# THE CREATIVE "SOCIETY

BY WILFRED WELLOCK

(The following is the seventh of the Orchard Les Papers. These papers are based on, and are an extention of, the thought contained in the following brocksteer, which were written in the order givent 'Money has Destroyed Your Feact' (6d.), 'A Mechanistic or a Human Society?' (10.), 'The Third Way' (Is.), 'Rebuilding Beitzin' (16.). Power or Pesoc' (64.), The Challenge of our Times: Annihilation er Creative Revolution?' (6d.) They may be had from the Author, Orchard Les, New Longton, Presion, Lanca: Pestage Lid. one copy and ld. per capy afterwards.]

TO-DAY, a civilization burdened with personnet was frust which it can find no vray of escape, with entoual military expenditures which increase its destructive power but destroy its vision, with idealogical conflicts which its growing materalism cannot resolve, and with a mechanism way of life that is grawing the moral fibre of the people and transforming them into inert toulitarian master, cries aloud for deleverance.

This givilization, born of the Industrial Revolution, is nearing im end: im authorizons and impulses are weakening, and as it wilts, desunie prows, for there in no obvious alternative to it. Untel recently no one dreamed that the new prosperity could require so alternative. It is now only ton evident that events have moved one fast for reflection and rational action. Before a sone judgment could be passed on our invention, another had exptured the public imagination and outpaced the prophets, whose warnings thus fell on deaf gars. In consequence, the Western coloures of a misguided science is heading for deneucion.

Once man's inventive genus was disperted to the explostation of steam power, events moved with a momentum which swept nuclety off its feet and countless lastitutions and values into oblivion. The way of life of authorition, their industrial techniques, their social polationships, their consocie and political structures, their nocial and religious outlook and also their values, changed with bewildering rapidaty.

No wonder, then, that this gen of unparalleled prosperity has produced bigger problems than it can noise by its person notial philosophy. In the problem of personnent war we pass from possperity into the adversities of power politics and the tragester of moral decay.

To-day the pace of events is quicker than ever. In the space of twenty years, madee the presnuran of "accessity" the West has broken down its moral defences in shameless fashion. It now supports obliceration bombing of givilian populations, even by napales and atomic bombs. And waste weapons are in preparation-The man migration of important people in war, and the "liquidation" of undesirable people in peace, are further evidences of our Western decline. Forty years age such things were unthink-

Why are they now pussible? A little reflection reveals that they are the logical outcome of a cash accommy and a materialistic way of life. Our age is suffering from a wide variety of spiritual deficiencies which mainly seize from the non-use and asis-use of quan's eventive general.

The Industrial Revolution is often described at a great errative een, but it in true in a very limited sense only. Throughout its history, and never more as than today, the creative functions of the Industrial Revolution have been performed by small groups of expects and technicians, the "bock room boys," etc., while the great bady of workers have been condemand to varying degrees of repetitive labour. The further the "division of labout" principle was carried, the more completely repetitive became the labour of the mayres. This is the antithesis of the treative society.

A second qualification of that claim prime from the fact that the primary arm of its creative octivements was maximum naleability and profitability of what was produced, and thus the capture of markets. In other words, the making of mancy and the creation of social and political power and precedence over all mack spiritual aims as the making of a beautiful world, or country, a cultured, armitive humanity, and a satisfying life,

In such a civilization the only ceward of labour is money, whence the executive classes aspire to live in affluence, with top-grade education for their children, while the repetitive workers naturally organice themselves to occure maximum encounts security, the someoces of the Welface State, and some degree of latency and extinuous as not-off against the drary monocoay of their work-aday existence.

Stronge to relate, there has been only one outstanding creative are in the history of Western Europe. It lested from the brack, so the sistemath, century, ever which is

wased and eventually petered out under the impact of the Industrial Revolution. The civilsation produced by the latter is already in decay. When it began to break up in the first world war, there were promises of a new world, But no new world appeared, for the obvious reason that no one realized what a new world enplies a new man, the creative man of a creative society, who must supersede the mechanised mass man of our time.

Our age must therefore devote itself to the task of evolving a creative society. It will be clow work because it involves supporting apritual ideals and values with appropriate outsiral, social, political and industrial forces, seguinations and techniques.

We have already seen that small agra-industrial communities of varying sizes, averaging, say 3,000 inhabitants, are an expential condition of a creative society. The industries would an far on poswhite the small-scale. Many can be amali-scale even now, but the demand for qualitative production would stimulate invention to that and, and bring back many kandierafes which cheap, shoddy production forced out of existence. In the United States non hears many stories of inventions suitable for the small weekshop which the big combines bought up in order to prevent their use.

The cultural basis of the new order would insure that the aum of all production was high quality. Each industry would be run by a co-operative group who would share the responsibility for the design and quality of whatever was producerl, and decide the kind and amount of machinery they would size. As the level of laste in the community rose, techniques would change and new forms of skill be evalved.

All production would strictly conform to the demands of braith, as in the production and preparation of food, or in the making of such things to sheet, chairs, e.g., which should take account of the human austomy and so enable people to perform their functions with case and pleasure.

In due passess these communities might achieve forty or fifty per cent of self-sufficiency. They would also think about limiting their growth, and of encouraging the development of similar communities in their areas.

Having found the resonable are for a fully integrated, largely self-governing community, the next step would be to form a region empisting of some fifteen or twenty similar communities. In this area a much higher percentage of self-sufficiency would be achieved by the dove-tailing of industries, etc. The formation of

a Regional Council would greatly enrich the life of the entire area. The organization of the local economic life would constitute the core of community and coground politics, which consequently would be vital and absorbing.

Obviously a new system of local government would be called for. At first, of her Genanties would work in consultation with the existing local Councils, but later on quite new bodies would be needed, the functions of which would be determined by the need.

There changes, so sample in appearance, would constitute a revolution in the desposition of power, Both political and ecosemic power would pass from the central government to the localities, that is, directly to the people, which is where it should be in a true democracy. Moreover, 21 in new economy the tendency would be for the local communities and the regions to be as self-sufficient as was reasonably possible, centrained power would rend to decline. This would be all to the good, as it would restrict the valume of world trade and so reduce the tensions which lead to

These candingers would afford maximum political and economic responsibility and creative opportunity to every member of the community. They would thus make possible the creative society we stek, which would overflow with ideas, aspirations and en-thusiasms. These it would ma-turally attempt to express in every form of production and in every art. Each regional Council would found a cultural centre where various regional Festivals would take place, and where special training will be available. Every village would also have its cultural centre. Boundless opportunctien would thus exist for the fullest expression of the burnay specit, while the religious and cultural institutions would expound the docume and the values of self-

It will be asked: Would not the new economy result in lowering tering standards? Possibly, at first, but penhably not, later, and when everything is taken fore account. Considerable economics would be affected. The substitution of a local for a national economy would cut out one, two and in some cases even three middlements profits. Latterly such profits have risen beyond; all reases.

Substantial awings could be effected by cutting our much long distance transport. To-day many productions are drawn from the localities to central depose, and then re-distributed, aften to the very localities from which they came. By stopping this stupid

policy two transport and one or two profit charges could be eliminated.

Another source of waste is the high cost of "overheads" in largescale industrialism. The larger the firm the greater are these costs per man employed. In selfcontrolled, small group industry, pitosted in villager where ground centr, and rates are low, overheads are exceedingly low, Moreover, responsibility and a powerful community consciousness stunulate our to do one's best, whence everbead expenses CO101701107 would colocide with maximum production.

But perhaps the most important labour-saving factor would be that of substituting qualitative for quantitative production, as it would develop individual taste and judgment and so weaken the hold of fashing on the public mand. The cultivation of crestive habita would stimulate homecrafts and kandierafts enormously. while this would gradually draw people from the babits and extravagances of the cash nexus, including the englavements of fashion and the necessity of keeping up with the Jones'. These healthy tendencies would stimul ted by the aim of culture to excourage people to make their maximum contribution to the public good in the corlebment of the local life. Incidentally this economy would abolish the accesnery of maintaining high levels of consumption in order to keep mass-production factories running at full speed. The resultant bluow spedel has deep di sprives be immense.

The significance of a qualitative economy is worth cateful study. It was brought vividly to my mind tome years ago in a conversation I had with one of our Sousy furniture craftemen, Ederard Barasley, of Fronfield, Petersheld, I had just been examining and admirtog some of his magnificent productions, exquistre alike in design and execution, and then, in his unique home close by we discussed the economy of craftsmanship. Of pourse, the cost of a piece of furniture of this order is high. but it is a valid and not a profittering cont The economic perspective completely obanged when Mr. Barnsley told me that he made all his furniture in the bope that it would be in use for neveral centuries, as it abould be if given reasonable care. It is all made for users, not dealers, for, like all grafismen, he likes to mamining the personal contact between the user and producer of whatever is made, and to feel that at will be banded down to the next generation with greater pleature and satisfaction than handing down the money that was paid for it. Moreover, furniture of this order possesses qualities which no fashion can outdate; its lines and proportions possess a timeless beauty. In the long run, therefore, the leagers of this economy show a favourable balance in time, labour, material, cash, and satisfaction. Thus the reonomy of fewer things but better is sound from every point of view.

In this limited space I cannot deal adequately with such questions as financing the new concomy, and the distribution of repetitive work. On the former serve I would say two thiogs: First, that multi-purpose cooperatives offer a big opening for the development of small industries. They have wrought miracles of special transformation in Nova Scotla, in the Scandinavian countries, and in Finland, and are now beginning to do so in Indea. and Scotland, that the intentable breakdown of the Western economy will cause much money to be transferred to the new econemy.

In regard to repetitive labour. its extent would be greatly reduced under the new economy, but it would still be considerable. However, small self-governing communities could easily organise a system of dual occupations, especially as a certain amount of repetitive work is good for one, and is a social necessity. The recognition of these facts would add dignity to jobs that a false sense of values has caused to be regarded as below one's dignity. Cleaning a viliake road, like cleaning a house, is skilled job if well done; and the way to get them well done is to recognise that fact, and for everyone to take on such jobs, part time.

Another point to be emphasized is that the new development must be organic, must spring from the mind and heart of the communities themselves and not be imposed from the outside. While it may be the case that satellite towns like Stevenige cannot be avoided owing to the urgent secessity of depopulating many of our giant cities, everything must be done to avoid resort to blue-prints drawn up by exports, with parks, pubs, clubs, churches, community balls, einemas, etc., all rounded off and complete like a doll's house--a tobot's paradise erected by someone who was able to enticipate all one's wants and even bounds of one's spiritual barizons. There is something frightening in these through lickets to El Dorado, with nothing omitted, nothing left to to pub the skin of the average the imagination and nothing to American very hard to come at hope for. We first fragment the pioneer, and that an appreciment's minds and then built an able number of Americans had artificial world to suit their despite of lind turked away somewhere, probably in the area of where, probably in the area of

Many people will regard this partial abandonment of quantitative production as porting the clock back, whereas in my view the people who have put the clock back are those who have robbed human beings of their finest rights and thus reduced them to a sub-human status.

What has America to say on the vital theme?

The United States stands at a the apex of the mass-production: countries. During the lest six; years I have speat eight months in that country on two extensive. lecture tours, travelling from North to South and East to West; and addressing every kind of audience. I was invited . to lecture on the theme dealt with to these Papers. I secepted with, some misgiving, and expected to. be derided or even laughed down. The very opposite happened. To my surprise I found everywhere a profound fear of the futures of a world-shattering war, or a world-shaking revolution arising from a feverish struggle for higher living standards, which was beightened by the wealthdevouring armaments caused by that fear. Many agreed that it would be better to have fewer goods with peace and contentment than abundance with growing transous and perpetual cold wat. Others confessed that they were happier in their plontering days than they are to-day. Indeed I discovered that one hadn't

American very hard to come at the pioneer, and that an appreciable number of Americans had a piece of land tucked away somewhere, probably in the area of their. American, origins. After careful observation I gained the impression that the creative life of the underlying forces in American life to-day. Nor will it surprise me if ere long that submerged America embarks on a new trek to the specious Middle West, there to build a creative civilization on the foundation of amall agro-todustrial communities,

The migration of population from the countryside to the city is nowhere more marked than in the U.S. On our occasion I travelled from the Gutt of Mexico to Chicago through Texas, Oklahoma, Kansas, and Iowa, an area seven times greater than that of the three cities of New York, Chicago and Philadelphia combined. This country. to-city migration causes spiritual starvation and decay at both ends, and if Wettern civilization is to survive, the process will have to he reversed, not only in America but io Britain and Europe also. Many Americans are beginning to realise this, and what magnificent opportunity beckons them!

In any event, the supreme crisis of our age approaches. The civilization of the Industrial Revolution is fast running down. Either it will end in war or be superseded by a new creative genius that is in every man.

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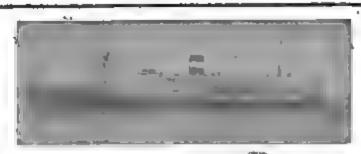
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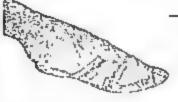
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#### FRICAN VIEWPOINT

#### INTOLERANCE IN OUR RANKS

By JORDAN K, NGUBANE

THERE is a tendency among hannesburg head office, for lead African political movements today to take up an intolerant attitude to views on the African's struggle which might not be palatable to them. If this were confined to mere views, one would try to unders'and it-although it is an evil in itself. But it goes farther then that. As atmosphere is being created within the African National Coupress itself where people are expected to conform rigidly to a certain pattern of personal bahavious towards whitemen in given categories.

One example will illustrate my point. At the moment some of the noti-Malan white politiral groups-the United Party excepted—are trying ways to build bridges between themprived and the political leaders of the African people. The idea is to bring into being a politi cal force strong abough to bring apartheid toppling to the ground. I think the white people who think in these terms have every right to change whatever views they might have had against the African in the pest. Where they regarded us as a menace, they have the right today to my they were wrong. They have the right, even where they do But say they were wrong, to see if they cannot establish relations between our and their nides on a fresh banis.

In steelf, this incipient open. miededarss on the white side is both a very healthy and hopefui davelopment. African political leaders should welcome it. for, it is a positive reaction to their own arguments like the resistance movement. They should, in fact, go farther than that. They should even 'encomage it-if a peaceful solution of the colour problem is what they gesuicely want-And very many of them, following the example of men like Mr. A. J. Luthuli and Professor Matthews, take up a very realtitic view of this white eagerners to set down with the African to emplore possibilities for a settlement on the cace quarrel.

There are others, however, who seem to feel that it is wrong for any African to meet any white man noywhere—unless it is a white man whom they approve of. This stritude is fundamentally totalitaring and foreign to averything African or demonratic. The white people in the good books of the Ja-

sections of the men who argument's sake, might not be the people I can readily come to terms with in Natal bere. Nor may the white people I meet down here be the type popular with the Johannesburg people. For the head office to may I should not associate with people it froms upon-sven where there are possibilities of exploring a situation which might prove beneficial to Congrest-rounds very much like a curtailment of individual liberties. It also implies a lack of conúdence in those who are victims of this attitude.

> At the moment the European community is making efforts to gain top-level contact with the leaders of the African people in all the provinces. They have the right to do this: I think the African leaders have the duty to maure that they meet the other man and hear his case as well as state theirs. Political platforms are not always the place where to cettle quarrels. These private groups are meeting in almost every major city of the Union

> Some mes high up in Congress affairs seem must to like this development. To discourage it they have launched a whispering campaign to smear those Congress leaders who are still prepared to meet the white man on a footing of equality. The line goes this way: That the intter lenders still behave as (bough they were political cromb-beggars to the whiteman. It is being suggested that the Congress leaders who attend these private gatherings are "good boys" or something or romething WOLLS.

The people who pie these labels on others suffer from poe of three handscaps. Firstly, they might uncontaiously have become Communist stooges creating barriers to Alro-White understanding so as to leave Bouth Africa with only the alternative of violence as a rolution to our problems. There is nothing that underground Communism dreads as the settlement of the Colour problem is a peaceful way--for the simple resson that Communitat does not believe in peaceful settlements. Where these prove suc. cersiul, Comminism is knocked flat. There are propie in Congress who do not seem to appreviate this fact fully.

O , they are just small-minded men who feel that they and they alone should be consulted

on crarything which affects the African people, everywhere and on every occusion. They are trying to resuscitate the "perconstity tradition" in Congress which the Congress Youth League worked so hard to destroy. In the old days the fender was not the servant of the prople; he commanded and the people obeyed. We revolted against this and brought into being the Youth League because we wanted leaders who were seasitive to changes in public omeroe, who had an intelligent appreciation of their responses bilities, That era which we brought to an end so successfully coust never again he rerived -no matter by whom. If snybody anywhere tries to revive it, well, they must bear the consequences of trying to swim agninst the tide,

Or, the label-makers who have to much to say against those who are prepared to meet the whiteman as no equal, are enconcious victims of in politieal dishonesty which is fashionable in some quarters at the moment. Some time back a group of white democrats each representative Africans in Jobanacsburg and went as far as bringing into being the Congress of Democrats, At the time I wrote and said openly that while it was sound policy to ascal white people for purposes of a joint front against Unlessism, I was not happy with the choice of a name and the haste then shows to bring into being a new political organisation. Dr. Eddie Roux replied to say that I should give the new organisation the change to prove its worth, I thought that a reasonable request and I shut up. My attack on the buste to bless a mary organisation was not in any way racial. I decried the rush to bring into being political organisation when so many were springing up-with a same which had unfortunate connetations. I thought this would moduse the world and the African and everybody, for that matter, I did not accuse the Congressmen who had given the organisation their blessings of rushing to do this just because it was a white body. If there mes could meet one group of whitemen, why should not others meet another as well?

They had the right to meet there white people with whom they could come to terms-as I think may responsible African in every part of the Union has the duly to meet those white people with whom he can agree and by leank exchanges of views explore passibilities of # Settlement. If the largest number of Africane can agree with the

largest number of Europeans of a workable solution, why, flouth Africa's racial quarrels shall have come to an end. And Congress is working towards that gool. I think that if we approach the various moves in the air at the moment from this angle, we shall had that there is no seed for whisperior campaigns. On the contrary, we shall had that the cause gains tremendously if more Africage are encouraged to meet more Europeans at all

Above everything, of course, so single man but the monopoly of wisdom or virtue, It makes little seuse for some of the man in the higher suppe of Congress to distrust their lenders or their ewn colleagues. Chief Luthuli and Professor Matthews are the trusted servants of their people, We elected them because we trusted them and they have not let us down. If they agree to meet groups of white .people, we know the settlement they will make-if it comes to that -will be in our favour. If It is not, we know they will not accept it. And, if they think we must accept it, they will return to us and tell us about it before they commit on. In the meantime they must be gives the green light to meet whom they will under conditions they like at their own time and nobody must hamper them or cramp their style with whispering campaigns or threats of whisperies campaigns.

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## TEACHERS' CONFERENCE

THE Natal ladian Teachers Society held its annual conference last week in Durban. The conference was opened by Mr. E. C. Wille, M.E.C., The president of the Society, Mr. A. D. Latarus, presided, In the course of his speech Mr. Lazaron said: At this time the Indian community is engaging itself with the problem of eprimary school accommodation for its children. Vertous figures, some of them slarming, have been broadcast about the aurober of Indies children who cannot find places in schools. I am not going into that question today, because the Indian community in another contest is coming to graps with the problem, and it is my bops that some solution wall shortly be found. I might here refer to the fact that my Society has tunugurated an Indian Schools Building Trust Fund to which at the moment about 950 Indian teachers are contributing by stop order 6 per cent, of their salance nver the peat two years. Teachers are contributing at the rate of ( soo a month aiready towards the £ 300,000 target of the Trust Fund.

Rafering to the lack of accommodation in accordary echools level the President and, of the 230 Indian echools in the Province 13 are engaged in postprimary education Last year there were 2,571 Indian students engaged to secondary work. At the end of last year 1,759 pupile to Natal passed the Standard VI examination at the engtinuation level which qualihed them to pursue a secondary education 573 were to the Durban area alone and of thesa fast upwards of 100 were girls. Exectly 335 presented themselves for admission to Sastra college this year only 150 of whom gaused admission. The College incidentally has a roll of you students.

Of the Indian students who leave our high schools annually a dozen or so go into medical schools both here and abroad. The legal profession attracts one or two, A considerable asmber seek admission to the teachers training college, But sell cannot be teachers. So the mejority of our students must turn to industry and commerce where the d.co is loaded against them.

It must be remembered that the patterns of South African life being what they are, many avenue of employment are closed to Indiana, Commerce and industry to by and large not an open door. The civil-sed labour policy of the country has the effect of freeping the lading in semi-stilled occupations only, with the result that however stilled an Indian might be, or however well equipped by education and training, be cannot find a niche in the skilled or scientific trades,

First let us face the fact that the Indian is an integral part of the South African population and that he is here to stay. It is therefore in the national icterest that this racial group's potential be fully recognized and utilised Our full integration into the community of South Africa and 1ts economic ble requires a change of heart on the part of the European, He must refraig from thinking with his blood and appeal to his trason and the logic of events. To give you one example of thenber with the blood, some large industrial Concerns to this city refuse as a matter of principle, to employ Indiana anywhere on their establishmeats, Such as attitude of mind must contribute very meterially to the deterloration race relations of which one has beard so much to recent times, The foluse of this country has indeed been presented to a grim light. I am Lowever, so apostic of lear and despondency for the future. The improvement of our race relations should be the bumpers of every patriotic South African what ever his race or colour.

There are signs that the Europeans want to do the fair thing by all the people of this country. The Director of Edgcation and his Department have paved the way for improvement in our standards of thinking and for hermonious and right living by the introduction into the school correction. of the syllabor for freezing in Citizenship, This is being taken very seriously in our schools. If the same seriousacts were to pervade all European schools, our need entertain so fear for the future

Il our people are fully integrated and given the opposiunity for a fuller participation, in the economic life of our contry, the ladies people must serely contribute to the raining of the automal income. Greater educational facilities will have the effect of raising that income and along with other sections of the community our prople will have access to that sicher and fulfer life which is the birthright of every civilt of human being.

There is another aspect of South African life upon which some comment is accusacy.

The present political change of our country has activated the cou-European generally and the ladino people in particular to more intensive and critical thinking about our political problems. The Indian teacher has to enjoy or suder the political vicisatudes of our times with the rest of his community. While others have opportunities to express opinions on matters that affect bearth and bome, the teacher is restrained by the conditions of his service from making even enlightened comment. His lenderebip in unloctunately lost to the tommunity I am not anaware of the dangers inherent to allowing teachers to take part in politics, but the view is gaining currency smoog us that we cannot for ever allow ourselves to be led leke lambs to the slaughter. If I may be permitted to illustrate the point with an example a lew years ago, feeling that our very homer were being threstened by legislation then being introduced, by Society reguilered its protest to His Honour the Administrator of Natal, with the request that it he conveyed by him to the Government. For answer we were referred to the Ordinance which made us guilty of an offercy, and the matter had to be dropped while the rumblings and murpurings went on. We feel that while we have no desire to enter the fight for political rights, we should be permetted to express our appoints to His Honour the Administrator where we as individuals are directly threatened.

Touchers are responsible people and there is no reason to assume that we would align ourselves with any of our own political leaders on any liaus The fact that no chausel exists Ibrough which our opinions can be expressed has a bad effect on our souls. We want the opportunity to give leadership lo our people in hermonious and right living in our contry but this is denied to us. This is the land of our both and adoption and to it alone de Indian tenchers give their loyalty and silegience. Is it ashing to much to allow us to grow into patriotic some and daughters of South Africa?

# Things In General

Magistrate Warns Police

"There to today a saspinles that prisoners do not get fair treatment. If I find a pollerman. gullty his blue nutterm will not avail him." and a Protocia Magietrate, Mr. F. A. Venter, lest week when a policeman, E. Hadson, of the South African Polles, Preteria, appeared an a oberge of semulting Lucas Mokwons on June 6, bitting him with a stick on the body. Rudour was found not spilly and discharged, "A policemen must ant contribute to the suspicion against the police of 10 treating prisoners," mid Mr. Venter. "It le put necessary to assent a mun physically. A man onn, by packing or litting his hand, sice be found guilty of assault. There is at present some part of racial feeling between Enrepence and see Europeass and U I find a man, sepecially a policeman, entity of secontifies completely in his exectedy I will sectalogy deal with him very severely "-Bapa-

Death Of Dr. Karl Bremer

We join the country in mourning the death of Dr. Knrl. Brevor, Minister of Health, who, after a brief illness, dead last Saturday in Capatawn. Dr. Bremer won the Vasco sent at the general election in April with a majority of 1217 vates over Mini Jachie de Villiers, United Party candidate, For

several years Dr. Bromer practised in Capetown as an one, some and throat specialist. He retained from active medicine in 1947. Dr. Bromer is survived by his widow and four children. The profound sympathy of the Indian community goes out to them in the great loss mistained by them. Dr. Brown was 68 years of age.

New School Building At Springfield

The opening caremony of the new building of the Hindi Government Aided Indian School, conducted by the Negari Frecharus Sebbe, was performed last week at Springfield by Mr. D. Judbus andban who gave a dountion of \$50 to the school for 15 years. Spreaches outogining the services of Mr. Jadbus undban and wishing the school by various sprakers.

Wedding

The wedding of the son of the late. Mr. and Mrs. Beethases Meharel, with the second daughter of Mr. and Mrs. P. R. Singh, both of Durban, took place at the Avalon Thretre, Victoria Street, Durban, on Snuday, July 19 in the presence of a large number of Irlands and relatives. The wedded couple was the receptent of many messages of good wishes and valuable gifts,

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# Right Or Wrong

Some people say: "My country is always right." Some people says My country "is always wrong," Some people say. "My country is sometimes right and sometimes wrong, but my country. right or wrong." To stick up for one's country When one's country is wrong does not make the country right. To stick up for the right even when the world is wrong is the only way we know of to make cuerything right. -Peter Mayrin

-Courtey "The Catholic Perfect"



# H.H. THE AGA KHAN ON EAST AFRICA

N an article in 'The Times (London) H. H. the Aga Khan discusses the multi racial problems of East Africa where in addition to 62,000 Europeans and 17,500,000 Africans there are 169,000 of Indian and Pakistani origin these 91,000 live in Kenya. 14 000 in Tanganyika and 34,000 in Uganda. We give here an interesting extract from that article:

In East Africa more than in any other part of that continent, all races must co-operate so that they may expand the life and work of the various colonies, particularly Kenya with its multi-racial problems. Only in this way will it be possible to achieve better conditions for all.

New outlets for African employment based on African education are essential. They must be sought above all in the technical field and in better understanding of agriculture.

The citizens of East Africa who originally came from Asia have a duty, which they share with all the other communities, to contribute all they can to the com-

The future of East Africans of Asian origin lies in East Africa, their outlook should be entirely an East African outlook. In those parts of Africa where the climatic conditions have allowed an originally European society to grow up, its future welfare also depends like the Asian, upon contributing all it can to the development of that country.

I am convinced that a wide and prosperous future lies ahead of the various races provided local patriotum rises superior to racialism

The maintenance of law and order in Kenya is the first step, but that step must be followed by the practical realization of the maxim that the work of reconstruction, advancement, and intellectual, spiritual, political, and economic development must be achieved by co-operation among all races.

There is one good hope for the future. When all races have united against violence this unity and partnership brought about in danger must be continued in peace. This, however, carries with it a certain essential adjustment of political thought in Great Britain.

For as long as we can foresee, the British people are the trustees of the population of East Africa, irrespective of race and colour. That trusteeship can never be adequately exercised unless there is a firm bipartisan understanding and interpretation of that duty between the two main political parties and informed public opinion among all classes in Great Britain.

There can be no real union in East Africa among the races if any portion of them believe that the trustees are divided or that they have particular favourite wards.

We have seen how at times of danger and struggle, as during the two world wars, bipartisan union in Great Britain was achieved and with what wonderfully The trusteeship of the African colonies in the years to come is auccess(ul results. an equally great responsibility, a touchstone of success or failure for the British race in one of the greatest challenges placed before it by destiny.

We cannot expect societies with different racial, educational and cultural

origins to unite if the trustees are divided.

In Africa uself the ultimate need must be a general recognition of the principle, accepted by the French when in revolutionary times France became spiritually united as a nation, that anyone who has the ability to succeed has the chance of achieving success in economic, political and intellectual fields.



# INDIAN OPINION

FRIDAY, 31ST JULY, 1953

## A Killing Tax

HAVENGA'S last week's budget speech came as a shock to the whole Union. The richest of the rich and poorest of the poor have been told to tighten their belts as fast as they can because the Union is (at least one would think it to be) on the verge of bankruptcy. The bardest hit are the poorest of the poor-the ten million Africans who have no say in the Government. They will have to pay add extra on white bread and td. extra on brown bread -the staple food of everybody. Taxation is certainly accessary to run the allairs of a country It could even be severe in times of stress. But no sane purson will be prepared to believe that the people of the Union are today living in times of such stress that it is necessary to tax the most essential item of food required to keep the body and soul together. On the contrary, there is luxury abounding everywhere. Go to the shopping areas of the main cities, go to the beaches, go to the amusement places and you will not find poverty. But visit the darker places criminally neglected by the rulers and you will find hundreds of thousands of people living in abject poverty, and it is the latter that are going to be hit the most, directly and indirectly, by the new taxation. The Government has surely not lost its equilbrium to such an extent as not to be able to act more

wisely. It could have imposed heavier tax on many unessential and dangerously harmful things millions of people have become adicted to such as drink, tobacco etc., and innumerable other articles of luxury. But it can reasonably be suspected that there has been a sinister motive behind the imposition of this tax on bread to "fix" the African who has been causing so much trouble.

People overflowing with sympathy are now talking of schemes to sell bread to Africans at privately subsidused prices; of making up the extra ad, on white bread and 1d. on brown bread by donations to prevent hardship to Africans; of adopting African families and directly subsidising extra cost of bread to the families. A small group of Durban citizens, we are told, is organizing a bread subsidy plan for Africans at Westville, the final details of which are not yet known. Some form of subsidised bread distribution. possibly with the assistance of Government or municipal officials, is also being thought our Does one consider the liumiliation behind all this. Must Africans live on charity? In it not a reflection on the State to allow such a thing? We do hope the leaders of the African people will under no circumstances countenance such proposals. For that is just the thing the Gov erament would like so that if the Africans were to open

their mouths they could at once be reminded of the charity on which they were living and threatened of its withdrawal. No one should submit to such slavery of one's soul.

We have often been suggesting in these columns that one should not allow pneself to be slave to anything and that one must try to reduce one's requirements to the barest minimum; that if we do not do so voluntacily today we shall have todosocompulsorily by force of circumstances tomorrow. Moreover this is an essenual injunction upon those engaged in a life and death struggle as we at the present moment are. The best thing would be to do without bread. There is no sin in declaring a boycott on bread. There is no harm done in trying it as a selfdisciplinary measure rather than to live on charity.

What is very significant is that just about the time this new tax on bread was imposed it came to light that about one hundred tons of fresh grapefruit had been dumped in Durban because it could not be disposed of. Very "generously," we are further told, they were dumped in a location area and non-Europeans were advised that those who wished to they could help themselves to them. Could they not have been distributed in a more civilised manner among the poor, we wonder? There must be something radically wrong somewhere when such a thing could take place in a society claiming to be civilised. No wonder that communism would thrive when capitalism goes so mad.

## NOTES AND NEWS

Brazd Costly While Tons Of Fresh Fruit Gets Dumped

About 100 tons of fresh grapefruit had beeg dumped in Durban towards the end of last week. after intensive efforts bad been made to dispose of it otherwise -tven to the extent of giving it away, said Dr. W. J. Altweight, general manager of the Citrus Board, in Pretorio, Dr. Allweight explained that the grapefruit was surplus, over and above a contract order given by a Durban Dr. Allwright explained that the firm bad ordered about 1,300 tone of grapefruit-medium. small and factory size, the latter a very small fruit, often with pips, although in this particular order the amallest were mainly pipless. The grapefruit was raced to Durban on Instructions to growers at the rate of about 150 to 200 tons a week. Growers were atked to send an their quotes but, sald Dr. Allwright, it was not like "ordering off the shelf," since the geowers themselves woully found it difficult to assess from much fruit they had, and at what sate it should be sent. In this instance the quantity called was misjudged by two days, said Dr. Allwright, which was comething which seldom happened. In addition, there was a sudden sourt of

railing by growers in the last day or two. The Durban firm thet found itself with soughty 125 to 150 tons too much. Normally, said Dr. Allwright, a firm finding ittelf with too much could absorb the surplus, but in this case the firm was working to a very tight schedule and could not. The fires, however went to the extreme trouble to try and dispose of the surplus, and cabled half-a-do:es firms overseas. Meanwhile, the Citrus Board offered the freil to other factories for nothing barring a 9d, charge for tack pocket and for transport. Nobody wanted the fruit. medium-aixed feuit was than and on the fresh fruit market is Durban at normal prices, and the balance of the medium-son disposed of to other factories in Natal, Theo remaining small sixes were offered to the feult trade in Durban at 1s, a pocket. but without success (9d. for the packet and 3d, for transport)." Only then, said Dr. Aliweight, it was decided to dumo about 100 tons temploing. This was done in a location area, and non-Ruropeans were advised that they could belo themselves which he understood, they were d

Church News On Liberal Party

Doubts about the wisdom of the recent formation of the Liberal Party of South Africa, are ! expressed by 'Church News,'; official journal of the Church of the Province of South Africa, in am editorial in its latest issue comments thus to the nearly formed Liberal Party of South Africa: It would make much more for national stability liftail politicians were to become more individually liberal than that a separate party should be launched. . . The main speeches of those who were responsible for launching the new party were favourably disposed towards eventual extension of the franchise to all, though this important qualifiestion was not, apparently, defined. . The Church has always advocated the admission to civic terpoanibilities of these qualified by education and ability, but this is a very far ery from 'universal enfranchmement " 'Mr. Alan Paton had atated as meeason for the formation of the new party that it (was the vonly diternative to nationalism-not only Afrikaner, but also common Băterpalcem. 'Church News' states: "In this we think Mr. Paton was unduly optimistic. that the asveral racial groups-African, Indian, Coloured - would themselves form political parties on astionalist lines, " "In ton doing they would exercly be following what is undoubtedly a world trend-a trend which may well be deplored, but which nevertheless exists." Ut was not the Church's desire to decry the valuable mentionution liberalum but it doubted whether the inelitution of a separate party was wire. Indeed, ft might in the long run defeat its own ende,

# Colour Sar In Capetown'

Theatre t An application by three nonalsi calling on the Capetown City Council to show cause why the" of Kromboom Energ, and Arthur be prohibited from performing at \_hand\_of, Has \_Worship, \_the

peans were refused admission "on. tacial grounds." They delmed that as citizens and ratepayers they had been and were being deprived of the right to attend probestraly concerts during the three weeks that the orchestra is engaged at the Alhambia, Stating that this wider relief raised a "most important issue and one which may, and probably will affect the whole future of the Capetown Orchestra," Mr., Justice Herbitem 'said 'it was essential that the Council should baye the fu lest opportunity of practing He wews before the Court before an' order was given which I"may I prevent the Council from continuing the policy—in force since 1914 of bing out the orbe justified, therefore, in allowing the applicants to go beyond, the teems of their prayer. Mr. Justien Herbitein added: "It seems to me that if the applicants deare. a ruling of the Court on the power of the Council to bire out the orchestra, they should institute fresh proceedings in which

# —5apa, Street Collector Discharged

that lique, in directly, raised."

An exception by Mr. Sact Khan to the Municipal Regu-"There is always the danger latious regarding the collection of money in the atreets was upheld by Me. J. T. Malherbe in the Cape Town Magastrate's Court, last week when Mr. Khan appeared (for a "Native bromen charged under the regulations, In his application, Mr Khan-said, they were vague, unressonable, arbitrary and void. They left the decision whether permission. to collect should be granted to could make to the body politic, I the unfertered discretion of the City Council. Moreover, the regulations provided that the Council would not consider any application unless a police repeat was first obtained. This virtually amounted to a delegation to the police of the powers to refuse an application—as the police; European ratepayers for a rule - might not make any report, and the Council would then Municipal Orchestra should not bolding Mr. Khan's exception, pomerless so consider it. Unby probibited from performing the magazinale and the City for the current sesson of opera. Causcil must give guidance about at the Albambra Theatre, was the conditions under which per-Justice Herbstein in the Supreme granted. The case was dis-Court, Capetown, last week. The , musted. Doza Tamana, of Blouapplication, was made by Herbert viel, Retreat the Native women before the coint, had been charged with "unlawfully organ-Norman Simon Avance, a tailor izing, setusting, or being con-Davids, a medical practitioner of or attempt to collect any money of clarement. In their perition they without the coursent, in writing themed that the orchestra should of the Corporation under the have happened on June 28 at the Grand Parade,

#### Curfew On Africans At y ... , , ← , Stellenbosch

The Stellenbosch Town Council last week adopted a final recommendation by its Native Adminutestion. Committee for -be enforcement of the curfew for local Natives recently promulgated. A notice is sent to the public telling them that no Native man or woman-except registered voters, teachers, ministees of rebeion, marriage officers and court interpreters-shall be allowed out in Stellenborch without a permit from an employer between 10 p.m. and 4 z.m., The police at Stellenbosch will be asked to help enforce the cuirlew. It was also reported to the Town Council, states the 'Cape Times,' that a discussion took place at the Narive Administration Committee meeting following a statement by the chairman, Mei W. C. Dempsey, regarding Native women looking for work and who did not have the necessity documents. The Town Council adopted the committee's recommendation that notices should be sent out with the curfew circulars drawing the public's attention to the fact that they were liable to prosecution of they employed Native men

or women who did not have permits.

When I look upon the tombs of the great, every mantion of envy dies in me: when I read the epitoph's of the beautiful, every inordinate desire goes out; when I meet with the grief of parents upon a temb stone, my heart melts with compassion; when I see the temb of the parents themselves, I consider the vanity of grieving for those whom

We must quickly follow

When I see kings lying by those who deposed them. When I can't sider rival wits placed side by side; or the hely men that divided the world with their contests and disputer. I reflect with sorrow and astonishment on the little competitions, frictions and debutes of mana-When I roud the several. dates of the tombs' of some that died pesterday and some six hundred years ago, I consider that great day when we shall all of us be contemporaries and make our appearance together.

-Joseph Addison.

#### Mahatma . Gandh! Memorial Fund

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II-PRACTICAL POLICIES

By C. W. M. GELL

gOR the Liberal Parcy will establith im bonn fides by a respiration policies—not by admurable but theoretical affirmations of the rights and digalty of men por (ss Mr. Sam Kahn has invited it) by expressing its views "on the great questions of war, world peace, the Monarchy, the bembed women and children of North (not South) Kotes and the managered populations of Malaya and Indo-China." Nobody rise is interested at this page in the Liberal Party's opinion on interestional affairs. But many are waiting for it to give a clear, unequivocal lead on some of our most pressing South African pro-

I hope it will declare itself without reservations against: (1) the industrial colone bar-examining carefully the scope of "equapay for equal work" within the framework of plural trade unions: (2) residential segregation that invelves compulsory averson or legal prohibition of purchase or occupation-Liberal spokesman recently menuoned "colour bara by consent," if this means the sort of voluntary grouping that leads like-minded people to seek social kinship and rendential proatmity to each other, the phrase sa unobjectionable if platitudinous, But the Liberal Party must have nothing to do with legal or social pressures enforcing "group uniformity" by excluding or including individuals in areas not of their own choice. Anyone who believes that the absence of com-"swamping" or best liew notained or "penetration" on a scale beyoud the ability of public opinion te absorb is cuber ignorant of economic reslities or overlooks what could be done to dispel aggressive social intentions by amproving amenities to areas predominantly inhabited by underprivileged and by providing ettractive and adequate new sites. However, both in this and other matters, the Liberal message is not that social reform can be achieved without material and amotional secrifices, but that the Whiten must be prepared to share their privileges and opportunities if they would be true to their retigion and their civiliration. As on immediate issue under thre head, the Liberal Party must fight for mon-European freshold rights and wassespromisingly sypose the Wastern Areas achame both on grounds of principle (the loss of freehold and the use of sucapolinen nebuteartly applied by but

race group in its own interests) and because there are far worse slums that should be cleaned up

- (3) social segregation accept by the purse in services and, among ties provided from public fundsthe writer knows from his own expenses; that son-white fellowtravellers on e.g. the antiways are good, bad and indifferent companaone like any Whiten:
- (4) the pass laws, the marter and servant law, the Bestu Authorities Acts, the Suppression of Communism Act and the two Swart Acts.
- I hope to hear the Liberal Sebting the transfer of "Native . colour ber education" to the Native Affairs Department and its modification against Africag weibes into something "appropriate to the Natives" national traditions and their role in a white comomy." Africans have heard much about the superiority of our civilization. They have opted for it and cannot now be turned back to tribalmm or seridum. They must march with us or against us;
- (6) mixed and nen-European trade mient-with the bope that White trade unionists will see the dangers of workers in our or similar industries being divided rate racial unions and take steps to develop inter-racial partnership in mixed unions which can apply the "equal pay for equal work docteins without dettiment to standards or prejudice to indi-
- (7) zlum clearance and non-Europeum urban housing:
- (8) rehabilitation of the Reserves by planued depopulation through the abolition of migrant labour and the provision of proper bousing facilities in the industrial areas—ultimately the objective will be de-reservation, when Africano are free and able to purchase property in the open market.

This far from comprehensive tlet includes many of the immedate problems on which the Liberal Party will be judged by ets attitude. Not all matters which can be actiled by a simple yes or may. There are in some of them complexities and implications about which Liberals will here to learn by experience, hard work and advice of those qualified to give it. But they are subjects in tackling which Liberals must boots that their brescibin are

applicable—not necessarily withbut modification for a liberal is not a rigid dogmatist-but without betrayal in essence or concomion in substance to expediency. In proving this, Liberals can bring themselves and their cause out from the drawingrooms and waiversity precincts among the people, the dirt and ewest of the political areas, and the stubborn. intractable facts; can clear themselves of charges of starry-eyed empereticality; and can learn to work not anly with other political porties bur with those few urganisations, matitutes, and mismone who have been holding the last precarious bridges between Black and White by their Meadfast devotion in the main centres of non-European emissey. For the full conception of the Liberal Parry is not merely of a political talking-shop, not merely of an educator of White-spinion and a bulwark ogninet Black despair, but of a bridge between those who Party come out unreservedly for think, those who talk and those (5) uniowed compulsery education, ' who act—on both sides of the

With the Congresses it has to best out the triefs of a common correcty with a common sitistuatup based upon a common hustanity, leading one day to a South Africa deserving the loyalty and love of all her peoples. Other Opposition parties may disagree about pace and method; not, I hope, about the Liberal destina-1100. For I can see no other goal consistent with the spiritual and moral implications of the civiluation we are proud to belong .to, If the road abead looks long and ardwous, Liberals believe they go forward more nearly armed with the basic principles of Western civilisation than any other South African party today. These they must stand by against all temptations to compromise an their essentials. In them expour the Liberal faith and streamth. For their loss no votes won by opportunate can ever compensate. This is the Laboral challenge to all South Africa which it must meet successfully if it in to survive at a united, civilized

#### BIRTH CONTROL ON ETHICAL BASIS

DDRESSING the annual meeting of the Suid Afrikaanse Akademic vie Wetenakan en Kuas. Professor Dr. A. E. Cibers, of the University of Stellenboch, last week, said that buth control on an ethical basis had become exceptiel throughout the whole world, and especially in South Africa with its increasing non-European gopulaties.

It was the duty of political and spiritual leaders to act immedistely to provide guidance for the ignorant people-millions of women, especially mon-Europeans, -who were now multiplying daily in their helpless ignorance. Information services and helpcould be supplied by building mothers' chaics throughout the country, using the money which was so lavishly spent on various free nervices today.

"While the world population was increasing at more than 20,000,000 a year, politicians and so-called statusmen of the world were behavior like the proverbial mankeys with regard to the population problem—they hear noth-19g, they see nothing and they say nothing.

"They are only thinking of winning the next election or the ment was.

"The steret of providing sufficitat living space for each nation," and Professor Cilliers, "was not to conquer new tereftories of markets, nor to produce more goods. The key to the secret war-smaller reproduction.

"All apartheid legislationsocial, economic, residential or political-would in the long run he of no avail if the problem was not tackled at its roots," and Professor Cilliers.

All the apartheid measures would in time to come have to give way before the soflux of con-Europeans streaming into Europead territories to bundreds of thousands from the reserves, where they cannot exist.

The Europeans were restricting their own birth fate but the mou-Europeans knew no better and could not belp themselves-they were breeding recklessly. Although the Europeans called themselves the guardines of the non-Whites. they were doing nothing for the non-Europeans in this respect,-

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#### AFRICAN VIEWPOINT

# SMEAR TACTICS AGAIN

By JORDAN K, NGUBANE

THE present entopolism against to-called "moderate" African leaders suggesting that some of them are planning a self-out might be a phrewd bargaining move on the part of a section of the non-white political leaders or it might be a stricter attempt to make it impossible for the white democrat to get to appreciate the African viewpoint at closer range.

As fedicated in my last article, it is well-known that certain white political and other groups are trying, through their own leaders, to establish top-level contact with the African community. But there talks are purely exploratory at this stage and in so far as I know, are not binding on any organization or on the individuals.

Not is there a previously prepared political programms which they are to hind themselves to.

Against the background, one finds it difficult to understand the present hysteria against participation in purely exploratory talks. This however, does not mean that these who have had no much its my against these talks might have no case. To do them justice, we might as well go lato it. Their fear is that exploratory talks conducted behind closed doors at this stage might commit the African National Congress in a way its general membership might not like, or in a way which might erippie the African peoples Attucele

The people who take up this view-to the extent that they are pot trying to make Dadooism the dominant leftuenen in African politics—would be quite justified if they were not so presecupied with the past. In the days of the "personality" leader a private discuision with the white community behind barred doors often tended to produce anhappy results for the quantumity. But the Africana have since learnt from their blunders. The leadership of Congress we have to-day in truly representative. What is more, it er intelligently aware of its responsibility and duties. It has even phown that it is ready to suffer personal loss to uphold the seterests of its followers. When you take a man like Chief Lutholi and mudy his sacrifices to upbold the resistance movement, you begio to see what I mean, Now, when political groups on the white side want to meet, bim to understand from him perchely what it is he wants for his people which has made from rule the things he has risked, it is both his

right and duty to meet them on conditions satisfactory to lum.

Chief Luthuli bolds a very unique position-bath personally and symbolicalty. It has fallen on him to make the heaviest sperifices for the African National Congress and its ideals. At no stage whatsuever has he aver besitzted when duty called. Some of the people who talk of a sellout have lost nothing by comparison. If anything, advantages have come to the way of some, To create atumbling blocks for those who have shown they will sacrifice everything for the cause is a had way of leading up to freedom.

#### Wholly Unjustifled

In any case, the present hysteria is wholly unjustified and unreal. There is nothing to which the Africans are going to bind themselves so far as I know. That point should dispose of very many fearr. But there is a record point, equally important. The groups which are trying to establish posters with the Africans ace not in power. Supposingpurely for argument's sake-they and the African leaders came in some form of agreement, the compact would be binding on them and the men they would have met but NOT on the govenament or the official Opposition!

Whatever discussions might be in progress or might be in the process of being launched exanot be of much value if they are meant to be a petilement of the Calour problem It would be wholly unrealistic to talk of a petelement with opposition groups themselves fighting for their very : exetence. What is actually happening is that by slow degrees and under the pressure of the Melante tyranny, growing sumbers of Europeans realise that their only salvation lies in joining hands with the Africans-as the Indians scalmed long ago-and with them presenting a united democratic front sgainst racehaterd and its evils of domina-

By lancebung, the resistance movement, we on the African aids wanted to bring the point home to the European democrate that his own liberty is in danger from the Malanten and that we were determined to make that a country of free men. Our argument—the resistance movement—impressed the white community remembedously and provoked two significant reactions. From the Government and its supporters and associated it drew forth

the anti-Defiance Acts. From the white democrats it drew forth the Liberal Party and the discussions now being acranged.

Up to now, the reply given by the African National Congress to the Anti-Defiance Acts has been half-hearted, freble and unconvincing. There is nothing wrong with that, if the African National Congress thinks that it is more important for it to dwell on the other and more positive reaction from the white side.

#### Unrealistic

But it becomes ungularly unrealistic of the other reaction at well is not made better use of. Then a situation in created where Malan can go to the white liberal or democrat and say: "I told you long ago. You cannot work with these fellows. It is your colour they are fighting. See how they are spurning your extended hand of friendship. They are not democrate. They want to establish a Black tyranny in the place of what they call a white tyrnany. Your only way out is to stand solidly with me on the white front and fight by my side to the death for the survival of your skin and culture !"

I would call it very bad stattamanship if our leaders placed themselves in the position to give the white democrat cause to wonder if they are not in the position in which Malan would are them, And unless some people in Congress are very careful, a situation will acuse where it will be impossible for the African and the European to agree.

For this reason, it would be well for these people to say elearly whether they want a peaceful solution or a violent one. It is no use saying you want a praceful solution and at the same time be not prepared to make the sacrifices such a solution demands. The greatest condition required in seting in good faith and having confidence in those you work or deal with until they prove they do not deserve it.

If violence is what you want, thru you can despense with good faith and trust in others. You can suspect and district every whiteines or every Congress leader, barring your own personal friends and crosses.

Finally, if anything comes of the exploratory discussions, the African National Congress will have to be approached formally. But such an approach can be made only after a lot of ground has been prepared. That can best be done by sten meeting not in their political capacities.

I mentioned Dadooum earlier in this article. There are people in the African National Congress who are so much under the influence of the Dadoo approach that

they might even suspect that the discussions under way might disrupt Indo-African unity. Now, if any of the white people who have a hand in the arrangements now being discussed have in mind the idea of throwing a wedge between the Indians and the Africans, they must be warned that the African people will not stand that for a minute. We no longer fight now exclusively for the African, We want South Africa-our country -- country where free men will live, no matter what their race or colour is, I think our Indian allies must trust us in all the negotiations we undertake. Dadooism is based on a fuodamental distrust of everybody who is not a Dadoo-boy. The Dadooboys in the African National Congress in turn appear to distrust every Congressman who does not for the Dadoo line,

#### Real Danger

The real danger in this is not so much in the way in which it will create obstacles for Afrowhile agreement as in its effects on the African National Congress internally. It is not all the provinces which think Dadooism is such a wonderful thing. And if the Transvaul African Congress is dominated by the Dadoo-boys, that is not the position in Natal and we are determined that it should never be. We are determined to run our offsire in a direction we consider best for surselves as a people and will not accept the position where we have to toe the Dadoo line. I think the Cape too wants to be free to run its affings in the light of its own experiences.

But if on every occasion the Dadoo-boys of the Transval will come along to lay down the law for everybody, they must also realise that they and they alone will be responsible if their obsumery and subservience to Dadoosen weakens the central administration of Congress and encourages the move towards arronger provincial autonomy. It would be tragic of, in their abortinghtedness, the Dadoo boys brought about a final split in the African National Congress.

People must realise that the African National Congress is a national liberation movement and NOT a (publical party. People with all shades of political views can be members of Congress. An ardent capitalist can stand aide by side with the reddest communist, united in their single goal of destroying race tyranny. In like manager, the African liberal can stand by the African constructive. This is the real strength of the African National Congress. So long as at realises

(Continued on page 477)

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# NEW BUS TERMINALLS A DANGER TO LIFE COUNCIL OF SCIENTIFIC AND INDUSTRIAL RESEARCH PUBLICATION DIVISION

AT a conference called by the Bydenbam Branch of the Natel Indian Congress to discuss the serious danger to the lite and limb of passengers who were now sompelled to take their hases at the new decentralised bes terminals at Winterton Walkand Lorge Street the following resolution was unanimously gernd:

"This conference of representelives of 12 organizations in the Overport, Sydenham, Springueld and Mayville Steam:

(I) Views with grave sensorn the dangerous situation ecested at the new Bos Terminal at Winterton Walk, where stready several accidents have taken place, one extremely serious. in which both the less and the polyls of the victim were broken.

(3) Notes that this terminal is canet imponvenient to the large number of woman, shildren and workers who have to walk nearly s quarter mile more than previously and in doing so have to eress the Old Dutch Road, Winterion Walk, Warwick Avance Intersection which is extremely husy with reblowler traffic especially during peak hours.

(3) Notes further that danger to life and limb of the non-white peoples will be secentuated once sebools reopen and mearly 5,000 school golog skildeen will new the thoroughtures through which husse will travel.

(4) Expresses its diemtistection at the way in which the Durban Olly Council rashed the decentralimation plane without prior ecosultation with the people affected by it.

Resolves to request the City Council to immediately suspend the continuation of its decentrailerd scheme, and to establish a pontral terminus at the Testing Oreenda."

The conference was attended by representatives of the four Congress beanahes in the Western Arem of Durban, Mayville, Brdenham, Overport and Springfield and eight other local organi-

Mr. All Khan who rapresented the Biseuit Workers Union was In the Chair.

Mr. M. P. Natoker, Chairman of the Bydenbam, Branch of the Natal Indian Courress landing the discession on the new terminals stated that some Counellipre and a local daily suggested that the demand for the Testing Gennede us a ountral bun terminus had been an afterthought. Mr. Naisher tracing the kintery of this demand said that the demand for the Testing Grounds was made as verly as 1949 in a

resolution passed at a conference. of the Natsl Indian Congress. This demand was again made by a conference of numerous or sable estions representing over 50,000 people in 1950 and in 1952 a petition signed by ever 25,000 people making the same demand. was presented to the Mayor by representatives of the African National Congress and the Natal Indian Congress, "This," Mr. Naloker said, "was proof that the demand for the Teeling Grounds se a central bos terminae was a earefully considered rungest of the vest majority of our people."

Arising out of the directedou it was conveyed to the meeting that a Durban Bus Passengers Welfare Committee had been formed to take up the whole question of the numbulestory conditions under which passengers had to travel in non-European buses and to press for the demand of colebilating a central terminus at the present Testing Grounds. A resolution pledging full support to this new-formed organisation was anenimously passed by the meeting.

#### Bus Passengers Welfare Association

At a meeting of the newlyformed Bus Passengers Welfare Association the following resointloop were nonnimously praced alates its Secretary Mr. B. Veers-

(1) To request the City Conncil to give permission to hold a mass meeting at Nicol Square to consider a resolution sundemning the colablishment of the new bus tespoinals at Winterton Walk and Lorse Street and demonding the Testing Grounds as a central bas termines for all non European bases:

(2) To print post-sards addressed to the Mayor of Durban making the above request. Such post-cards to be widely distributed to all passengers who agree with the demand for the Testing Orougd,

(3) To call a conference of all Organisations in the borough of Durben in order to discuse fully the demand for the use of the Testing Grounds as a central

(4) To request the Road Transportation Board to establish intermediate bus stope to operate during peak hours at the following places: The Sydenham Pert Office; at the vacuat land adjacent to the Queens Bridge in Umgeni Road; and at the sorner of Brickfield and Sparks Roads, in order to seelet the thunsands of hos passangers who during peak hours are left standing for long periods at but stops.

WEALTH OF INDIA-RAW MATERIALS VOL. III

THE Council of Scientific and Industrial Research announces the publication of Wealth of India-Raw Materials Vol. III:

The first volume of this encyclopaedic work on the natural resources and industrial praducts of India appeared in Decamber 1948; the second was published towards the end of

In his foreword to the series, Mr. Jawaharial Nebru says :

"I have found this dictionary fascinating and it has opened out vistar of thought to me. I have no doubt that this book, produced by many scholars and experts after much labour, will be of great value to the builders of New India."

The first two volumes were warmly received by the prest and the scientific circles, both in India and abroad. Handsome tributes were paid to the manper in which the work has been planned and executed, and to the format and next printing of the volumes.

The books are excellent for references, general reading and teaching, and should be in all libraries, universities and other institutions," skyn 'Science," the leading Science Weekly of America. Of the articles in these volumes 'Nature' writes, "One cannot but be impressed by their high quality, their value being much increased by the numerous references to the original literature. Every student of plant utilization will be induced by them to with that comparable reference works un the economic plants of other construes were also available." Auother international journal declares: "We have so doubt that the world's planners will and in these volumes a mine of information of great value to them."

The third volume, just released for distribution, conlains articles under letters D and E and deals inter alie with about 600 species of economic plants, three minerals and four animal products. The following classified statement gives a selection of subjects on which informstion-production, processing, atilisation und trade-bus been auembled and presented.

Timber and Forest Products: Dathergia, Dendrocalamus, Dillania, Diospyrds, Dipterecurpes, Dusbangs, Dysoxylum, Erytberna, Eucalyptus, Eulaliopeis.

Medical Plaute: Datura, Der-

zu, Digitalis, Embalia, Ephedra, Erythroxylum, Euphochia,

Careals and Pulses: Dolichos, Echinochlon, Elemine,

Fruits and Vegetubles: Daucus, Dioscores, Diospyros, Do-lichos, Durio, Emblica, Eriobotryes

Oil Seedt: Diplokaeme, Elneis, Eruca.

Spicer: Eletteria.

Animal Products: Deer, Klep-

Minerale: Diamond, Dolomita, Emerald.

In the case of botanical subjects, the scientific name of the genus forms the title of such article, and is followed up by a brief account of the genus. The important economic species are described in the alphabetical order of their scientific common English name, if any, and the sinudard references are given. Names in Indian languages are from regional floras and published lists of Indian cames. No attempt is made to give a botanical description ol zither the grous or the species. The parts of economic importance, bowever are described adequately. Where the species are of minor impor a.ca. a short generic note is considered sufficient. The distribution given is according to standard Indian florac. Purely ornumental or borticultural plants are not included,

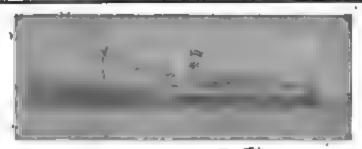
For minerals and animal products, their common names bave been found mere conventent. Articles on minerals been scrutioned by the Gunlogical Survey of India, Occupiences bare been listed in great detail, awing to the absence of precise information organizing externes.

This volume also sacludes a valuable index to the regional trade and common English and Indian acmes, found in the first torce volumer,

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#### SMEAR TACTICS AGAIN

( Continued from page 473 )

that telerance is its real strength, it will grow from attength to strength. But the moment prople forget this and begin to say that everybody abould think as they do from that moment Congress will desintegrate. And if that happens, the Dadoe-boys will bear the blame for acting as if everybody should stand at attention when the Transvale speaks. We are not all Transvalers and we do not all see things as the Transvalers do. There are situations where the Trans

waters may be right and others where they may be wrong. Where they are on the right, we have always atood by them. But where they are wrong, they cannot count on the other provinces following blindly. They have to realize that there are things where we might be right and where we might be wrong and exercise the tolerance we show towards them. When they do that they will strengthen Congress and stop their ament tac-

# OFFERING AN ALTERNATIVE TO COLONIALISM

SY THELMA MIELKE

"BULLDOZERS flattened the today after the natives had been forced out of two shantytown settlements in the suburbs of Nairobi ... several coors ... had been captured in the area, 500 others had been detained for further investigation and Boo were to be charged for not producing proper permits. The mas of mud-and-water buts was destroyed during week and raids that led to the arrest of twenty-three Africans..." This come from a Reuter's dispatch to the 'New York Times' dated April 19th, Nairobi, Kenya.

Since the end of World War II, the struggle of the colonial proplet has reached an ne-precedented degree of rebellion against foreign domination. Many of them were involved in that war, and they have decoded to take seriously for themselves the promises of the Allies for freedom of all people—and not past freedom for the major allied powers.

Conference after conference, the colonial peoples see nothing except the concerted effort by the administering powers to ratein their hold on these colonies even though some termicology might change and some slight concessions might be made in a hope to quell the invest.

Now the Allied Powers are asking the colonial peoples to resist invasion, but for what purpose? To raisin their colonial status? Par a person in a colony that is a pretty unsimportant and unexciting thing for which to die. Referring to bis countrymen, the King of Cambudia recently said, "They do not want to die for the Pretch and help them stay

there," ('New York Times, April 19, 1953.

There is only one way to solve the problems facing these people and that is by ending the whole colonial system intendiately by direct negotiation. The system is new passing through the stages of violent death that all social orders have died.

#### How Can It Be Done?

Shortly after India obtained her independence there was much discussion that India would call a conference of the colonial peoples. This can still be done. Such a conference abould not be under the suspices of any agency or international organ where the colonial powers have the controlling voice. It must be a conference for the liberation of peoples and not for the perpetuation of colonial.

Countries ideally suited to sponsor such a conference are receptly constituted free nations such as India, Burms or Indonesia. The meetings should be held in one of these countries so that delegates will not be barred from entrance and that surveit-lance and other forms of intimidation will be absent from the meetings.

#### Who Shall Go ?

The conference abould be a meeting of the people themselves and not of experts from the colonial offices. Representation should be as wide as possible from varied groups: political parties, professional groups, labour unions, religious bodies, student associations, etc. The delegates should not be the handpicked politication with the original invaders—the colonial powers.

To secure thorough-going representation, a general amnesty of political prisoners must be declared. In many instances the chief leaders of resistance are now in pritons accused of common crimes. People who oppose colonial regimes are referred to as "terrorists" to prajudica their taura in the minds of all liberal thinkers while the soldiers who murder the colonial [people and destroy their property are pictured as the "protectors" of the "democratic way at life."

The time has come when all of us must be forced by subject peoples to define our terms. Though temporarily emberraring to have to explain one's self is always best and even most useful in the end,

The time is past when a colonial power ought to be able to colored her wishes by innering that any question of colonial policy is an interference in her interest in itself the supreme apex of interference in the internal affairs of another country.

#### What Can A Conference Accomplish?

Nobody knows better the problem and how to solve them,

together with the aspirations of subject peoples, that they themselves plus that scattered handful who have chosen to identify themselves actively and publicly against colonialism—as Rav. Michael Scott is doing in Africa.

This meeting of dominated nations can issue a statement of purpose, a Declaration of Independence—if you will—along with the establishment of the actual machinery to set up a permanent body.

Such a formulation will do the Allied Powers a great vervice because it will force them to put content into their favourite words — "liberty — "democracy"—"equality."

The Colonial powers are working together and voting together and voting together in all international organs. The resisters of colonialism must unite. They have nothing to hide—nothing for which to apologise. Theirs is the most important cause of the mid-twentieth century—ripping down a decaying social structure and setting up a world of free nations.—'The Catholic Worker.'

## N.I.C. (MEREBANK BRANCH)

I BE Non-European people to particular, and the entire population of South Africa in general are shocked at what has been correctly termed 'the black budget' of Mr. Havengaths Hopearable Minister of Finance," said Mr. M. P. Netoker, Organision Secretary of the Natal Indian Congress speaking at the August General Masting of the Marebank Branch of Congress held last week.

"The two penns increase in the price of bread," continued Mr. Necker," will hit the working class people the hardest and it is difficult to understand the need for such an increase when numerous luxury products could have been laxed instead."

Speaking on the Group Areas Act, Mr. Naisker said that the ultimate object of the Government in this regard was to caduce the hon-white peoples to wage slaves and only the united opposition of the people will save them from complete economic destruction.

Calling for maximum activity in the area, Mr. R. G. Pillay who was stretch Chairman of the Branch said. "We in Merchanic will have to do averything possible to organice our people so that we can be prepared for any attack by the authorities."

Repolations condemning the

han Imposed on Dr. Naloker President of the Natal Indian Congress and Chief A. J. Luthuli, President-General of the African National Congress and also rajecting the Group Aress Act in tole were passed by the meeting.

An anapposed molion by the chairman salling on the City Council (to enspend the present decentralised bur terminals and to extend the Victoria Street has rank to include the Testing Graund was passed with second-

The following officials were elected for the ensuing year: Chairman, R. G. Pillay, Vice-Chairman, Memre Billy Jugasth, P. M. Govender and L. Ramsunder, Ji. Secretaries, Memre S. N. Pillay and M. A. Govender, Tressurer, Mr. M. K. Govender.

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# INDIA LETTER

From Our Own Correspondent

Bombay, July 3.

DURING the list use year seemployment among the educated urban population had phown a marked foccease, willia the prices of essential commo dition remained at the highest level. The purchasing power of the people is reduced due to high prices, causing depression in the tender Such distressing situation had raised a his sad try from various sections of the people and the press. Consequently the peoples' eyes' were riveted on the Ali India Congress Committee's session of Agra, for a load in removing unemployment and galaxing the economic dutress.

In the Five X one Pinurestress was laid on the Suprevenent of agriculture, and rthe bulk tof expenses and priorities were granted to the development of land. As India was a deficit country in regard to food 'and bud to import grains worth ever Rs, too croces at the time of fermulating the Plan, the planners rightly gave the priority to the development of agriculture. Now the situation has through. Our food production has increased' and in likely to increase further. \$3 now emphasis will be shifted to industrial development of basic-industries like iron and ptool and possil scale, industries which can provide a good deal of smoloyment.

The All India Congress Committee called upon the Government for a higher rate of development investment and the expansion of the Five Year Plan in such directions as will lead to an increase in the values of employment.

The resolution paned by the Committee amphasised the need for the Binte to accept "an increasingly active and positive role in report to the development of industries, especially costage and small scale industries by the tetablehement of "ne-corretive societies."

The Committee directed the State Governments to undertake programmes of work, including public works of different hinds in order to give relief and greater purchasing power to the people, when memployment becomes acute due to special circumstances.

The colleges had schools are furning out nearly four times the number of educated persons than the pre-wax average. This number is not of proportion to the pure-ble openings of the

hind sought by them in the present conditions, and the quality and hind of education which they receive us according to the Committee, not well expeed to present requirements. So, the Committee suggested that the education system should be re organized from this point of view and admission to the public services should depend on special tests of merit and ability and not merely on the possession of degrees.

The Committee attached the greatest importance to the introduction of far-reaches land relocus in India. While progress bas been made in this direction by several State Governments, much yet remains to be done in order to make the actual tillers of the soil, the owners of the land. The State Governmusts should take immediate steps in regard to the 'collection of the requirite land data and the fixation of cerlings on land baldings, with a view to redistributing the land as far an possible among the landless workers."

Steps are being taken to see that these resolutions are put into practice by the Congress Governments at the Centre and in the States.

The A,LCC, hpproved the foreign policy of Mr, Nehru,

le the resolution on Alrica and the Middle East, the Comsuittee stated that "it has moted with deep sorrow the conflict which is going on in certain parts of Africa, resulting in the cruel and fercible suppression of large numbers of people. Behind this conflict lies the policy of racial and colonal domination. The Congress has always stood for colonial freedom and racial equality, and this denial of both is of the gravest concern to it and can only lead to dissatrous racial conflicts which may affect the whole of Africa and powerfully influence prople in other parts of the world. Any assertion of the racial domination will inevitably meet with resistance and no stable and peaceful society can be based on the theory or practice of a dominating mos or of colonial equirol.

"The Committee regrets that no way out has thus far been found to resolve the conflicts in the Middle Eastern countries and that the path of negotiation is not being pursued,"

in an impanioned selectace to events in Africa and the

Middle East, Mr. Nehru, the Congress President, said that India, short of war, would fight for equality all over the world. The people of Africa were being treated to their own land as cattle or as wild animals. It was a scandalous thing. The people of Asia and Africa would look after themselves tomorrow it not today. We want to help them with all our heart and soul. It is a matter which concerns the whole world.

Is a reference particularly to Africa, Mr. Nobra said that the happenings there amased him. The whole of Africa might be ablazed this sort of thing goes on and it would be a bad thing to have a racial war."

is pursuance of the resolution of the A.I.O.C. on unemployment, Mr. Nanda, Central Minister for Planning, announced a four-point plan by which this problem will be tuckled by the Government. This schoms enyeages that (1) the Government will agrounge and inaugurate such undertakings like cottage andustries at absorbed more (nan-power<sub>[</sub> (a) all luture Government activities will aim at "labour futensive" and not "espital intentive"; (3) adequate steps will be -taken to absorb urban unemployed in the erafts and industries concerned with the production of goods of common utility, (4) proper insistence will be laid on basic education, and manual labour will be a feature of every educational iontitution.

Members of the Indian Steering Committee appointed to meet its counterpart in Kurachi and pave the way for the meeting of the Prime Ministers of India and Pakistan have reached Karachi and started negotiations with the Pakistani Steering Committee. Both the Committees have immediately come to an agreement in regard to the procedum and mode of settling 40 items on the lists of the two Governments.

The leaders of the two Committees revealed that the items reviewed included immedal disputes, administrative questions relating to customs, travel, records and boundary disputes. According to the leader of the Indian Steering Committee, Mr. B. F. H. B. Tyabji, reports were being sent to certain Ministers on the items reviewed and discussed for the settlement of disputes on agreed lines;

Mr. Nebra will have for Karachi probably on the 25th July He will stay at Karachi for two days only and try to nettle as many problems as possible with Mr. Mahomed Ali, the Prime Minister of Pa-

Birton, Mr. Mahomed Ali will pay a return wisit to Delhi to solve the remaining outstanding questions.

Official pircles in New Delhi segards the effect of the South African Premier, Dr. Malan, at Cape Yown, of his Government's help in Australia "in the event of any threat from India" as "the latest manifestation of the South African Premier's deep-sented Indo-Phobia.

There circles said that no amount of wild charges would obscure India's well-known policy and oft-declared desire to live in friendship with all the countries of the world.

They hoped that Dr. Malan's halluciastions would not cause embacrossment to Australia, with whom ladie has the friendliest relations. Since ladie is accustomed to these periodic hysterics of Dr. Malan which have now lost even their amaginative povelty.

As regards Africa, they said, "Not only has I who no territorial designs, but her declared policy is that even persons of Indian origin living in Africa and other everent territories should not only morge their interests completely with those of the indigenous populations but also not look up to Indians their protector."

They added: "Index is naturally concerned with the discriminutory racial policies purpued by Dr. Malan's Government both from the dramanitarian point of view and since these policies created tensions and conflicts which may threaten peace. Apart from India the conscience of the whole world has been aroused by the policies of the South African Government and the resolutions passed by the United Nations and the writings in the world press and statements by leaders show the poscers of the civilised world at the Balan Government's

Disturbances have occurred in Beognl and Madree during the last few days.

In Calcutta on agitation trae started against the enhancement in tram fares by our pice. The agitation, sponsored by sati. Congress political parties, took an ugly tues when they started violence, using crackers, stones and other missilies against the police. After the arrest of the leaders of the agitation, the movement had nearly died down and a call was given for a pravince-wide strike by the sistance committee on July 15-When the stribe call did not evulu enough response, the cupporters of the "measures comenities" reserted to hooliganism,

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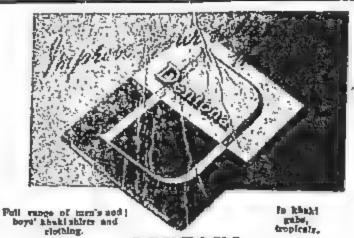
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# INDIAN

# OPINION

Founded by Mahalma Gandhi in 1903

# Startling Story Of Mau Mau

(By Reginald Reynolds)
Reproduced from 'Peace News' dated 26th June 1953

FFICIAL figures can sometimes be interesting. I invite your attention to the following statistics from the 'Tanganyika Standard (April 25) and the 'Central African Post' of Lusaka (June 12). Both are European papers. They give the casualties in the Kenya disturbances from the dectaration of the "State of Emergency" in October 1952:

Killed by Mau Mau up to April 23 "according to official records." Africans 450, Europeans 10, Asians 4. Up to June 3 "latest official figures. Africans 411, Europeans 17, Asians 4.

Killed by forces in anti-Man Man operations up to April 23 "according to official records' Africans 595. Up to June 3 "latest official figures". Africans 848.

While the number of Asians killed by Mau Mau remained static, seven more Europeans were killed between April 23 and June 3, but in that same period 39 Africans were apparently brought to life again, so that the total kuled by Mau Mau during those five weeks must have been a minus quantity of 32.

From such unreliable statistics it is difficult to draw conclusions; but both murder budgets indicate the same general and agreed conclusions:

- (1) The number of Africans said to have been killed by Mau Man vastly exceeds the number of European victims;
- (2) the number of Africans killed by the forces of law and order admittedly exceeds—apparently on an increasing scale—the number of African casualties debited to Matt Matt. These are facts which I want to consider here.

#### When Will The Truth Be Told?

You could drive through this troubled country of Kenya seeing little and understanding less,

Here you pass a police station, protected by barbed wire. There a police car pauses at a cross-roads and the police look searthingly at the occupants of your car. Nothing more, perhaps

It is a clicke common among Europeans in Africa that the African has, at best, only a "veneer" of civilisation, under that lurks the savage. I am not in a position to argue about that, but I think it is probably true.

I can believe it because I know it is true of us all. What else is modern war but the savagery that lucks beneath our veneer of cuilisat on—and breaks through?

It is not a question of blaming and accusing, it is a question of understanding and facing something,

To understand Man Man you have to know something of the history of the country: you have to be able to lee! what it is like to be an African, treated as an inferior in your own country, confined to the smallest of madequate small-holdings while one European is granted thousands of acres.

#### Ruthless War

I am not concerned here with the arguments advanced to justify this state of affairs. I am only concerned at the moment with the way you or I would look as non-an African.

(Continued on page 491)



Since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed.

-Constitution Of United Nations,

I am asking my countrymen. ...to follow no other gospel than the gospel of self-sacrifice which procedes every battle. Whether you belong to the school of viotence or non-violence, you will have to go through the fire of sacrifice and of discipline,

-Mahatma Gandhi.



# INDÍAN OPINION

FRIDAY, 7TH AUGUST, 1953

#### Who Are The Real Mau Maus?

N the past we knew weeks hence what legislative measures were to be introduced in Parliament and people had an opportonity to study them and to comment on them. Today nobody knows what is going to come and when it is going to come. In so far as are non-Whites are concerned the Bill to change the constitution is order to remove the remnants of the safeguards existing in it for us is not the only serious The more serious ones a em to be coming slowly but surely. In purs. mg its programme and policy of Apartheid the Government is determined to remove every possible obstacle to its way. It is now trying to remove the last vestige of protection we have from the Law Courts. The Apartheid laws are being so tightened up that tae Consis will be able to efford us no retief whatsouver, unless they decide that such loss are ultravires the nawers of any civino d Parliament. A Magistrace or a sudge who feels that way was had his nosiuna unbearable on b uch and if he has any selfrespect he will resign his post forthwith, provided of course, that he is there to meet but justice and not only for his awn materias intereste. His postion will be just as precurrous no the oppressed people of this country and his real duty will be to leave the bence and join their ranks in a common straggle for justice and

freedom for all. It is not power that the oppressed people of South Africa are today fighting. They are fighting for justice and freedom which is the birthright of every human being.

The Minister of Justice, Mr. C. R. Swart, introduced in the Union House of Assembly a Bill known as the "Reservation of Separate Amenities Bill," which provides for the reservation of public premises and vehicles, or portions thereof, for the exclusive use of persons of a particular race or class. The Bill provides further that the setting aside of amenities for a particular race or class of person may not be declared invalid (which have recently done) merely on the grounds that no such amenities have similarly been reserved for the exclusive use of persons belonging to any other class, or that the amenities so reserved for persons belonging to any other race or class, are not substantially similar to, or of the same character, standard, extent or quality as the amendies reserved for another race or class of people. This means that the Government, in implementing its pokey of Apartheid, will not be obliged to provide facilities for the non-Whites equal to those enjoyed by the Whites. Anything will be good enough for the non-Whites But not so in inregard to taxation. That of course the non-White will be subjected to not only equally with the Whites but, unlike the Whites, they will have to pay taxes without deriving any benefits therefrom. It will be surprising if this Bill dues not pass. If it does it will augment the list of the unjust laws against which the defiance campaign has been launched. The pity of it is that the campaign is not keeping pace with the Goverament measures. Government however has no reason to glee over it. Let it not forget that it is sitting on a volcano without knowing when and in what form it will ecupt.

While reading the report of this latest Apartheid measure in the 'Natal Mercury' our eyes fell on the adjoining column reporting

the project of the British and Foreign Bible Society to send Bibles in their thousands for the Mau Mau prisoners and to other places where there has been tension. When we read that we could not help exclaiming: "Physician heel thyself I" What a mockery of Christmanity? The Bible is most needed today by the world political leaders who have been the cause of all the tension and, in South Africa, by Dr. Malan and company, who are leading this fair land and the whole world to destruction. If God would only give them the wisdom to do a juttle introspection they would surely realise that they are the real Mau Maus.

# NOTES AND NEWS

East London's Mayor Warns White S.A.

While the White man in South Africa squabbled blindly over racial ideals and shunned bard work, the strong and verife Black man was gradually forcing his way upwards, said the Mayor of East London, Mr. F. Fox, at a . United Party conference fast. week. The White man enjoyed a standard of living knowe to few other White populations. The Government, provincial and municipal councils, were continually being harassed by prople who wanted more and more for less and less. Luxuries had become comforts and comforts had became processities for the South African White population. In other words comfort and luxury were becoming a right instead of a reward. The Native was already becoming the industrial worker in the cities—the scarcity of farm labour was proof of the. This was the danger signal, and the answer to those whose prejudice prevented their looking ahead. The European must realise he cannot for ever have his comfort and eate to South Africa. At the same time the Native must realise that as the years pass he will have to look after himself, added Mr. Fox.—Sapa

#### Wall Sald

There is much truth in what the Mayor of Bast London has said. The white man will have so abandon his leaurious habits and theblack man will have to become more and more selftelling. Self-reliance is the key to his solvenion to South Africa. The sooner this is brought, home to the black man the better it will be for him. Let him not imitate the had habits of the white man but durture his own frigal ways of living.

#### New Apartheld 8HI

The Reservation of Separete Amenities Bill, which the Minnrer of Justice, Mr. C. R. Swart, has introduced in the Assembly and which has been read a first time, provides for the reservation of public premises and vehicles, or partians thereof, for the exclusive use of persons of a particutar race or class. The Bill makes it an offence for any person who is not of the specified race or clars, wilfully to enter at use any public premises, or pubtie vehicles, or persons thereof, which have been set apart or reserved for the exclusive use of persons belonging to a particular race or class. The amenatica which may be so reserved Include counters, benchee, seate or any other amenity or contrivance on public premises or pa a public vehicle. For contraventions of this provision a fine not exceeding £50 or three mouths' imprisonment or both fine and imprisonment la Imposed. Public premises includes any fand, roclosure, building, steucture, hall, room, office or convenience to which the public has access, whether on payment of an edmission fee or nor, A public vehicie includen

any train, (ram, bus, vessel or aireraft used for the conveyance for reward or otherwise of members of the public. The Hill provides that the serong uside of amenities for a particular race or class of persons may not be declared insalid merely on the grounds that gosuch amenities have similarly been reserved for the exclusive use of persons belonging to any other class, or that the amendies so reserved for persons beloaten to any other race or class are not substantially mandae to or of the same character, standard, extent or quality as the amenities reserved for another race or class of реоріє,—Ѕара.

### Dr. Dadoo's Telegram To Mr. Golding

Dr. Y. M. Dadoo, former Preaideat of the South Indian Congress, has went the following message to Mr. G. I. Golding, the President of the Coloured People's National Union, regarding the inter view which the Prime Migister. Dr. D. F. Malan, has granted the C.P.N U. on August 14, to diseast the question of the Coloured Franchise: "The non-European people consider Government's proposal to remove the Coloured voters from the common roll is an unjust and unwarranted deprivation of the meagre franchise rights enjoyed by thems, They stand unequivocally for full and edual franchise rights for all South Africans, irrespective of ract, colour or sex. Any approach to the Government involving the ermoval of the Coloured voters from the common toll will cause bitter and wide-spread resentment and cannot but be regarded as a mank betrayal of the fundainsoral interests and cause of Freedom of the ten million onpressed non-European people of our land. In this faceful hour for our country, I appeal to you to do nothing which will in any way hamper or hinder the common struggle of all our pentie against aparthold slavery and for Freedom and Universal Human Rights.

### Aparthold Sought At Amusement Parks

The City Council of Maritbutg had before it at its meeting last week on application from the nweet of an amusement park to be allowed to operate from August 28 to September 12, It was decided, by eight votes to four, that this application, be granted subject to an increased reptal of 10 guinean a day, and to completely separate facilities being provided for Butopeans and non-Europeans, - Councillors at the meeting expressed in no usi-

certain terms their dusansfaction with the present arrangements during the amustment park's season. Mr. C. M. Forsyth said his experience of previous shows was that the Europeans were being drives out entirely by non-Europeans, "The Park is simply everron," he said, "and Euro peans stay away as a result. Europrans are pushed aside by an element which creeps in and which has an entire lack of courtesy. At present it su between 80 and 90 per cent. a non-European smusement park." he added. Mr. G. C. Joiliffe said the people who

strostly supported the amusement park were Indians who lost money on the adeabows. Mr. F. Flanders said it was the Indians who were particularly troublesomes "If we could keep them in their own area it would be a better amingement," he added, A suggestion was made that the show for non-Europeans might be operated near the beer balt at the lower end of the city. Mr. W. M. Anderson said: "We have enough trouble down there as it is with the Natives. If there is a large influe of Indians we will have more trouble."

#### CERTAINTY OF VICTORY THE

By Mr. PATRICK DUNCAN

WE who will the liberation of our country from its sirocious injustices have a unique privalege. We belong to a movement which is certain (so fer go human affairs can be certain) of plumate victory. When the present phase is past the idea of a colour-caste society in South Afries will have become as extinct as the dinomur, and will seem in ridiculous as the doon.

We are golog to wio; but the! manner and time of our victory is still obscure to our eyes,

We are going to wio, because all the great living forces at work among men are on our side. Not one great force supports the idea of a colour-caste medicity.

We are going to win because we have right on our side. It is montrous that a majority of pur fellow-citizens abould be seefs an the land of their birth, purely because of the colour of their

We are going to win because in the confusion of present day political thoughts we are possessed of an untelenting will-power. Stowly, working nyer the years, this power of ours will polarise the atoms of our society. We know where we are golog, and we know how to get there, and we work for our aim all the waking bours of every day. Some of our opposents are poissesed with the will to fight, but in the innermose remuser of their bearts I detect the personnent of those who are fighting metely to stave off defeat. like the German army after Alameig and Stalingrad, Distinguished visitors from abroad have told me that all over Africa, during their sutcessess with white-supremacinit, towards the end of the . discussions, there is a pause-s a psycho-analytical regutancethen, always under a thousand disguises the same questions ? "How long do you think we can hold it?"

We are going to win because we enabrine the future. One day the inhabitants of our country are going to form a unified economic system, and that day is not far off. We give political form to this economic fact. One day the people of South Africa are going to be equal citizens of a great nation. Our all-embracing South African pationalism eagerly accepts this idea, and each new rectall brings meater the day of ata cealisation.

The time has come-when all who agree with us must dissociate themselves from the evils of the present system. The day will come when all who are not with us wil, he taken to be against us and the wise and the good will see to it that when that day comes they are where their true interests and their consciences tell them to stand.

# N.I.C. COMMITTEE

THE Working Committee of the Natal Indian Congress which met in Duchan on Sunday, August 2, and which was attended by delegates of the Natal Indian Congress branches from different parts of the Province, passed resolutions protesting against the budget which imused bardships on the lawer income groups in South Africa and deals a cruel blow at the Non-Enfopced people by increasing the price of bread, the staple load of the people; refterating its sequest to the Government, to , make | family | Obtainable From: allowances available to the lodian people;" endorsing the action of the efficials in ledging the Congress protest at the

public sittings of the Laud Tenura Board, and advising every Congress Branch to bring forcefully to the notice of the people in their area the dangers foreing them under the emister plans which sim to uproof thousands of people from their homes,

"No true representative of his people" the resolution stated, "can put forward any afternative plans before the Land Tenure Board for we are extished that the Group Areas Act is an unjust law and bence no fustice can flow out of it for the non-European people,"

#### Peace In Korea

Another resolution passed by the Working Committee welcomed the signing of the armistice to Kores. The resolution said; "Pledged as we are to the cause of peace, and peaceful methods of resolving differences in the national and polezustional field, we pre heartened at the successful conclusion of a tenon in Korea, We express the hope that the truce will be the beginning of greater efforts leading to a Peace Paut among and Big Powers of the world,"

### Bus Decentralisation Criticised

The Working Committee condemned the Durban City Courcale decentralisation of the Non-European hus contra "Descrite tremendous opposition," Con-gress added: "the Council has enforced decentralisation leading to mercased dangers to the safety of school children and passengere. Congress condemos the action of the Council and calls upon the Council, in the interest of public salety, to erect a proper non-European ons termines at the present site of the Municipal Testing Grounds."

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LIBERAL PERSPECTIVE

# THE UNITED PARTY AND THE ELECTION

# THE UPSURGE OF AFRIKANER NATIONALISM

By C. W. M. GELL

THE emergence of two new Opposition parties and the widtsprend public debate they have occasioned are a challenge te all who oppose Nationalism to think out clearly what they era fighting for.

Unity is not exactly supreme within the racks of finumphent Nationalism. Republican rumblings and the moral cornectness of those who advocate total apartherd as the Nationalist which even athuritation elected rule cunnot silence for ever-

But others cannot afford to walt for citte in the Nationshit late. The morrow of their most shattering electoral defeat is recely the time to consider what lescous can be learnt from that destressing experiences This means discussing differences epealy and honestly. For there is a very real danger that, if they now grade & tigorous reexamination of their principles and policies, they will slowly succomb to a creep-ing paralytis of their will to most If that ever happened, or even if in this bour of thric Comparative positical impoleace they were to relapse auto their all too frequent upathy (more to nog 'm day and a set and reg hom sic.), it would be a very ill day for South Africa.

Welcoming, therefore, the present debate at least on a tigs of the continued vitality of our opposition to Nationalsem, let us look first to the paul for the causes of our present discomforture; and theutry to deduce from its lessons and from an analyzis of the leture a political philosophy and strategy for the hard days than lie abend in a Nationalickdom nated South Africa. For the first lesson to that what happened in 1948 was not (as On thought at the time) merely an accident Because of the terminal party that then obtained power, A new ern opened to une history

Of the neveral explanations. offered for the ercent detent most prominence has been a ven to the effects of delimitation effecting the UF's averall majority of the actual pull. but this is clearly a wasting seet. Whilever may be as 1 don't the mecuity of landing mert madern cand tops and be way at hee worked to the mat, the Nationalists are not

going to oblige by abolishing it now or, by introducing proportional representation. fact, it is almost pertain that they will amend the electoral laws in regard to delimitations. colis etc. in order to reader thu volkswil still more ineffective. and they will increase our disadvantage by entrauchlesag the kinderwil of the nighteen-Year-plds.

Electoral manipulation apast. the Nationalist shere of the goal point to areas of conflict, total vote is rising and, other things being equal, will continun ta rise. In the 1948 election the Nat.-A.P. condition ubtained 35 per coat of the registered electorate and 41.2 per cent of the actual poll, This April by a combination of good organisation and mlendid enthusiasm the Opposition turned out much more pently' its total possible vote than in 1948, when it was suffer tos confident, it can safety be arrumed that of the higher percentage poll (87.8 per cent against 78.9 in 1948-allowancer in all cases being made for unopposed returns) most of the additional q per cent voters were Opposition voters. Even so the Nationalut vote rose to 39 a of the segistered electorate and 450 of the actual poli. There is thus plain statistical evidence of a significant swins to the Nats , even if the effects of delimitation are ignored

> There is every likelihood that this awing will increase with the years. Aparl from the possibility that some tradiblocally U.P. Afrikaners may feel attracted to so obviously successful an exwague, the proportion of Afrikaners in the European population is riving. At the 1936 cessus 56 per tent of the Europeans recorded Afritanno nu their home languages in 1941 to climinate figures) this had increased to Li per cent Since rome 70 per cent of the Afrikanse community are Nationalist, the mere parage of tema mill, in the absence a large-scale immigration, work to the Oppositions further disadrantage and this inexpendly process will be stemulated by the deliberate inductionation of the abmerically preponderent Alcekanus youth Out of the Breederbond's total membership of 3,450 recently 2,039 were school tenchers and 336 predistants.

Many U.P. political pundsts, therefore, believe that the party's only hope is to move further to the Right in order to bid for "floating" Afrikaans voters is the urban and periurban areas. This was in fact the main U.P. strategy; only, it is now argued, it was not carried for enough and in particular it lacked Afrikanne delly namepapers to put the U.F. THE ocross. I believe that the practical and figuresial diffecultirs of Issuching a daily U.P. Afridanne press are nimost inexpecuble. But even, this is not so, the strategy scene to use to wafer from two major defects that bave characterised all Opposition thought since 2948: a tendepcy to consider White politics in a vacuum unrelated to the much wider and more prepart rucial lesues of our time and a failure to appreciate the true pature of Afrikaner Natropaliem.

I will deal with the first

point in later articles. As to the second, we all have been guilty of some degree of naivete. We have, of rourse, secoge sed the great emotional strength behind the residual feroes of the Great Trek and the Boar War-the attitude recently expressed by a letter in the Afriboans press which regarded the Fronty of Verteniging "an only as armutice." But being temperamentally moderateminded, short-memoried and forgiving people, U.F socporters, English and Afribanus, have imagined that the potency of there part of amotious was more or less confined to the bachvold arose of the platteland, In their importants they thought that the prosessed, educated Nationalist would be amerable to appeals to his reason and intelligence, that he would realise that the bettle for the Airsknaue language and culture was won long ago, that he would therefore he prepared to put the interests of the White community as a whole before those el a section of this minority of our population. Opposition supporters thus took with a good grace last year's references to the Jameson Baid and a "Third South African War for freedom," since the Nationalist abviously had an great worse case on the conatitulional more then had Rhodes and ! Milner for these aggrecoive imperialism. But Senntor Vermeulon struck a baraker note with his refusal to allow "any court verdich to put our purcy off its strotewe believe the Afribaner people are severeign and that, our 'nation is bear'. Thu unacked of Afribaner Hagaism. And we should be perhaps have taken

more notice of the reasons advenced against White immigration; that it would only strengthen liberal and "connational" opinion without "securing what is precious to se-our leadership, our way of life, our language, culture and faith."

Thus with Nationalist Afrikaners 'like old war horses emeling blood when they heard the first shots of the election camparge" and their bitter deauscration of 'eenegade' Africa Baners within U.P. ranks, wo should not have been so unprepared for blood calling to blood with an insistence that stilled many genuios doubte about the High Court of Parliement episode; For the Nate are less a political party than a sation is arms-"rather poverty under a National Government than prosperity under any other." The national exhibertion, fortified by religious dogms and scriptural seastion which justify "the chosen" in degrees of electoral manapulation no ordinary political party would be allowed, makes them immune from represents of their supporters at the polls for failure to solve the bread and butter issues of daily life.

Convinced that all Englishspeakers and renegades, inspired by "the perfidiously misleading U.P. and its prem," ruth to the polls "out of haired of the Afrikaners and averything Afrikunn," Nationalists "ouchain on incredicable hatred in their souls " and even where such tremsedous prejudice is not at work, "blood reaches out towards its own blood," Like Macaulay's Hotaling whom they have quoted, they stand against the world, "facing fearful adds for the ashes of their fathers and the temples of their gods." It is this fervent melal pride of a small and isolated people that distinguishes the Nationalists from ordinary political parties.

For the present Nationalista are impervious to rescon and to the significance of events beyoud their limited horizons. Their eyes are so firmly fixed on the glorious future that awalte the volk along the road of their aucestors which they have now regained, that they cannot see the very ground is opening bewenth their feet. For it is our tragedy and South Africa's -and will yot be theirs-that such ecctional pairiotism facritable arouses the hostility of the cemaining ninc-tenths of the population. But for the mament we must recognize that Attikaner Nationalism is unsuzziable witten a virtually all-European electorate, Almest certainly the proportion of son-Nationalists in the Afribanes community (if not their actual numbers) will diminish and, as for an Afrikanon voters can be and to "first" the drift in away from the Opposition

And this unfortunate aspect of our racial affairs will be aggravated by two direct consequences of their attitude; the revival of English nationalism in Natal and the emergence of Black nationalism in opposition to all forms of White nationalism.

# INCREASED PRICE OF BREAD

TIERE has been a charas of opposition against the onereased price of bread, Mr. Grorge Stent, former Secretary of the South African National Tubercu latis Association and now its policy adviser, told the Press that Mr. Havenga bad thrown a spagner lo the work for which the late Minister of Braith had given him life, In a radio talk abortly before be ded, D. Karl Bremm, the late Monter of Health and Bacial Welfare, bud and that the state of entrition of the lawer income groups way a matter of grave numbers to all who were engaged in bealth and welfare work, Mr. Stent pointed out. Now, by raising the price of bread, Mr. Havenga had endanger. ed the already malocurished and this could have a direct bearing on any increase in Th. Had the Coverament raised the price of white weed by 4d, abolished the a shirdy, and left Bremee bread at ice former price or, better stal , reduced the price, this would have been a better action at a time when the general rise to vegetables, foodenally, meet and other frems of continuption was forcing people to En without.

"The Government spend more than £3,000,000 in subudies on white bread," continued Mr. Stenk- if this money had been spent on the nested TB, it would have brought results.

It was certain, he said, that TR care work would be knodecapped by the rise in bread

In remarcine with the recent damping of grapefruit, hir. Steat and that this was unforgivable.

"Why was it not given to Cove much bospites or institutions indeed of being thrown ewey?" he esked.

Mrs. Ed th Buscos, former M P. for Umbile, seat a telegram to the Prime Munister emphasizing the importance the late Dr. Karl Bremer establed to natriciou, and attended that the increase in the bread price, coupled with the high cust of other caentral foods, would probably increase the incidence of TR and heal to marration

# S. A. Institute Of Race Relations

Commenting on the additional tea on brend, the South African Indicate of Raor Erictions may the Company 2,711 133 tribus African papers on -- the bandest bit to it, it, in reas -- would have no

additional expenditure of 7s. 6d per month due to the rise in the price of bread,

In a currey completed in December, 1950, the loatitude found that the average urban African family—taken as five units—faced an enscuta) minimum monthly expenditum of 14 170, 10d, greater than its total man income at the time.

"Forther sorveys had indicated that the average family consumes one and a half loaves of white bread each day, continues the bulletin, "For these then, the forcesse of expenditure on this item will be 7s. fid per month."

### Liberal Party

The Liberal Party is reported to bave and in a statement, that the sperman in the price of bread could only be interpreted as a calforn disregard for the health and welfare of the people. The lower lacome groups, particularly the non-t-neopress, elecady contribute large emonate to Government revenue through inderest lates and oustoms and excess daties. Since they are the poorcet group in the community, they are disproportionately burdeated by a floancial policy which has the effect of increasing the price on the accomplise of bio."

#### Church Protest

At a meeting of the action com. mittee of the Obrietien Council of Bouth Africa (which represents a)! churches except the Roman Unthelia and the Datch Reformed) the members agreed manimously to secord their protest against the laerented price of bread. They regarded "this additional burden sa an already over burdened people as nothing about of disastrons; and hoped that even at this late hour it would be possible to rains the necessary money without contempr the accounties of life" The Archhithop of Ospetown, the Most Ree. G. B. Claylon, presided at the merilag.

#### Havenga's Reply

The Cape Honsewires Lengus, in a statement lengud after a deputation had interviewed the Minister of Pinance, mays, the Minister refued to accept a position, algued by 20,000 people, asking for a reduction is break prices and forcetions, Dr. D. H. Stays. "The Minister advised that people should eas the chapper brown break," the statement of it, "and said that the price of brend in South Africa was lower than in other countries. He suggested that the workers should cal meals meal?

# Dr. Malan Asked To Reconsider Bread Price

Mrs. Edith Benson, former M.P. for Umbilo, last ween sent a telegram to the Prime Minister strongly urging him to reconsider the increased prices for brend, especially the brown loaf, She said that the higher prices would cause hardship to many European families, and many Coloureds and Natives would foce "remi-starvation," With mealie meat at 4lb. for a reezenlig rico at 31b. Sou, a gu. and samp 31b, 1202, a 51,, there were no cheap staple foods that could be substituted for bread. The Mionter of Health, Dr. Bremer, had always' emphasized] that lack of nutritious food was the primary cause of tuberculosis among Natives and Coloureds, Righ prices for essectial foods would result in an increase in TB and the victims of the disease would have to be cared for by the Goversment.

During the discussion on the budget in the Union House of Assembly Dr. P. J. Van Nierop (Nat. Mossel Hay) is reported to to have said, the abuse of liquor should be stopped. It had been said that the State received an income of £8,909,000 from the sale of liquor but the Minister of Social [Welfare had revealed that its abuse cost the Government between £30,000,000 and £50,000,000 a year. There were

45,000 drawtards in the Union today.

A higher tax on drick might make it unnecessary to increase the price of bread, Consumption of bready in South Africa had forcessed from 730,000 gallous in 1945. In the same period consumption of beer and stout had increased from 6,728,000 gallous to 15,223,000 gallous and consumption of wine between 1941 and 1950 had increased from 7,681,500 gallous to 71,401 gallous.

Every adult person in South Africa excluding Natives, but consumed an average of so gallons of intericating Laur in the year 1946.

The money spent on , the South African population on intoxicating liquor in 1946 alone was £31,925,000.

Mr. J. F. Cope (U.P. Parktown) is reported to have height was concerned about the growing cost of national administration. In Canada, when the standard of hving was four times as high as in the Union and the wages of the public servant twice as high, the appenditure on administration was only 14 per cent. of the national income. In South Africa it was 17 per cent.

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# STARTLING STORY OF MAU MAU

( Continued from front page )

New to turn to the European entiter. He firmly believes in his superiority. His great interests, too, are at stake. Both are challenged. In this war-rathless, like all were today, aparing acces.

He feels as some prople felt in Britain—and in Germany—when they included at the murder-done by bombs. He is not likely to remain a reasonable personal year doubt that, reed the letters which many Europeans write to Konya supers or licious to securi someoneasiums. Haired, feer, sufficiented and the dealer for revenue are the west member of reasons.

#### Counter-Terror

Some menths up aid Colonel Grogen said in the Legiciative Connell that the Government should "take a kandred of the resols," hong some of those in front of the others and send the wayvivers because their villages. It was an upon destaration of a emular-terror policy.

"Make no mirtaks," seid one Empopusa to me, "Gregue seys what others think but don't coy to "Longes." Don't think Gregon to just a joke."

And the ordence is piling me that Gregar's policy is being unefficielly implemented, especially by the Kenya Police Reserve. European settlers and settlers some, with semi-settlers are the object of more term, they are the object of more term. The terms is exited "The White Man Man has" by many Africana.

Under the shadow of this flowble terror it is hard to get the trath about noything in the Kleayer sountry. I was frequently warned of the dauger I could bring to E.kuyan by mostling them openly. When through the help of friends, I countrally did most them I heard innunrable stories of poling tentality.

The local poline superintendout, a "regular," in generally (but not always) executed. But he councils array where at once Patrola of KPR most get and come. They regard so an anomy any Kikuya known to be a supporter of the Renya African Union—now bouned after the failure to kill it by arresting its locators.

For on African over to be absented to to be suspect. "Why," solved one Kitaya pointedly, "in it nearly always the absented Africans who fall to bolt when abolivaged by a petrol and are abol dead?" Shut dead, setting the markitamouthly of the EPR in neuplolessly necessis.

There are lawyers who have details of many unplement doesn —alleged marders and bestings, on the Black and Tan model. The manders files are impressive; but galody imagines they represent more than a small fraction of the total.

A man who has been illegally dogged by the representatives of the and order will think twice before he risks a reputition (or something worse) by complaining. A deed man will tall no tales and his relatives may fine to share his fate. If only suctants of the allegations should turn out to be true the enseagabet the Gevernment would be a heavy one—and from my reading of the effidavite I should say there is more fire than that in the smoke.

Then why fer't comething done shout it?

That, too, bee the explanation. And it is not a removing one.

At least three of the eases of which I may the evidence indiested that Golonel Gregan's policy of counter-terror was being interpreted in a liberal manner by members of the KPR. In three three cores the polet in common was that Africans were said to have been filled in the presence of others: thus there was an illegal execution with the certainty that it would be reported and strike terror emong their fallows.

(Coril Rhodes, whose memory is now being existrated in a big way in the Rhodesias, openly advocated very similar motion.)

It may seem hard to believe such a thing. Surely, you will my, it would be too risky. - Perhaps it was: I hope it will prove to have been.

But augry mon do not always weigh risks. And what, after all, would the risks amount by?

Firstly, there would be the strong probability that these who know and even new would be too terrified to enumpiain to the authorities.

Next there would be the improbability of their being believed

Thirdly, the improbability of an efficial enquiry.

Fourthly, the change that an equity academical by the Gayoramoni, if things went that far, would be a white-washing hupiness—Gayerment precise being heavily favolved.

And finally there is the virtual certainty—especially at each a time as this—that as European ceitler will be convioted of murdering a likupu by a ceitlers' iver-

But there is now unother safeguard which even a settler might

not have unlistrated—and it explains why the evidence is utiling up and so little is being described in Kanya Mr. Peter Evans, an English barrieter them prestising in Nairobi, muserhod savaral of these cases of alleged murder. While he was still working on the other cases in presented the evidence of one case to the Governor of Konya, asking for a full enquiry.

I have seen a copy of that swideness and it is shout as complets and dismains as any swideness sould be.

The Governor's suply was to order Peter Evens and of Konya and no more has been heard of the mass.

Bir Evelyn Baring did not speedde-sily sily that Zvane white to go because he had his hande on three or four evers of alloged murder by the police. Instead the Government elted a conversation supposed to have taken place between Evers and Odedo—and of the few African members of the Legislative Council.

Odede is a Lue from Gentral Nyance, and Evans appearedly suggested to him that it was a pity the Lue were going to work for Europeans who had driven the Kikeyn from their farms. In short, he advised against "black-lenging."

### Dangerous Traffic

It was interpreted as "sedition" and Evans was expelled an this pretext, Odeds being futerned - apparently for its tuning to such an extrageous idea.

But to the few lawyers who had dored to deal in such dangerequ traffic the tracking ecomed all too clear. One lawyer was even ecofficially warned by the police that he was "high on the list,"

I begged them to let me use the material they had seenmulated, or at freet some of it; but they were quite determined to take us chases. They would not fees rule with ne hope of achieving snything at all.

Paler Evans had gone to Moshi, in Tanganytha Suddenly there exist the name that he had now been sedered to larve Tanganytha territory

Was it because Mocki was tee conveniently near to Nairoli-a few heats' drive across the because?

# Meeting With Peter Evans

I out short my stay in Malrabi and second the border, afraid that Evana might be deported before I would ratch him. We mut the came day. As seen is such eases, the mon had been dashed a "Communist" if found him surprisingly medients.

We discussed many things and I readt his defence of proprieton of "solar hat" hotels. It

was not their fault, he with—they steed to lose their main trade by corving the second-only true. European. The thing could only be tookled by legislation. He even put a case for the restrictions which (in offeet) prevent Africana in Kenya from growing coffee. And he said it was so nor blanking the settlers in the KPR for practicing lynch-law, they were as much victims of their convironment as anybody.

I mention these things to show what kind of a man Poter Evens in.

He showed me a lot of his evidence and told me of many other cores he had intended to investigate:

Trust Escap apostly and realted that I would not now seture to Kenya. I should be a merked man and regarded as his "enginery" in Nairobi.

How interested certain people were in Peter Evane was dramatically illustrated cheetly after my arrival-

Not having an office of his own in Meshi, Event was noing that at Dudley Thempson, a Wast Indian lawyer who had himself played a part in Kikuyu stoot Two days after my arrival Event met me with the news that Thempson's office had been broken toto during the night. The "burglare" had used a duplicate key, had apparently stelem onthing of value but had husted thumselves with the paperanthapion in the paperanthapion in the paperanthapion with the paperanthapion

I had hunch that day with Peter at the Ellimonfare Hetal While we ware having soffs on the versucial the Especialisation of Police some up to speak to my companion—superhing to do with the deportation order, which was to take effect on soon as a both could be abtained for him. Exper complained of interference with his mail, which was being opened and delayed. The Especialisated did not confirm this feet, but neither did he dony at.

#### The Way To Confidence

The only point about this sessount of Peter Zvans in to show what a man is up against it in trim to expect the tritle in Kenya.

Nothing less than a judicial enquiry, sundensted by a Commission appointed in Landon (not by the Kenya Carermanyi) will sealed up to know the faith

That alone will imples confilence and encourage lawyers who know the feets in load evidence, or the terrified Rikuyus to offer it.

That alone will check the lawters settifule of the White-Mon Mon. Look again at those figures and sak yourself: how do we know that all, or even most, of those admittedly killed by police and military were really terrorists? How do we know that all the deaths ascribed to the Man Man were really their work? How do we know—with such glaring discrepancies in the figures—that they are even a complete record?

I should have liked to discuss this whole matter with Scott Dixon, of the Kenya Christian Council but he was ill when I was in Narobi and there exemed to be nobody cles that I knew of capable of taking it up from the Christian angle. The job needs status, courage and integrity—three things not always found in combination.

In this poticie? I have used little about the Black Man Man simply because overybody has beend so much about them already. I would like to have met some at the Mission Converts who held out bravely against Man Man Intimidation, also released to detend themselves, But I could not get in touch with the very few whose names I know.

What I did discover was the pleasest indicat on that the KPR implied much greater terror than the only had also him start.

And i, is not difficult to see why. The Man Man attack Europeans and the minority of Africaes who side with the Coverement, also—so several occasions—they have threatened or utlooked Caristana of the bilission Charaber.

Hot the great majority of Elkayss are not, sorely, either Government supporters or Missian Conversa Without supporttog Man Man they are probably

anti-Government, which is variously interpreted so Man Mou "sympathy" or "sitting on the fence."

It is this majority, mostly supparters of the Kenya African Union, which is the object of pulles terrorisms.

It is enspect. And to be suspected is, in a sattler's eyes, too often regarded as equivalent to being found guilty. Hence the Law Society in Nairobi recently had to publish an apologia even for lawyers necespting brists to defend Kikuyus charged with him Man activities.

### Moral Standards In Decline

In every community there is, no 'origonals', a settle percentage of sadists. Give them arms and an almosphere such as exists in Kenya today, and you are expreting a miruole if you don't anticipate brutality and marder.

Even the 'Entern African Etondard,' as far back as April 24, spoke of the widespread allegations of police brutality and aside "Wo have no reasonable doubt that in the gathering of evidence methods have been need which campot be condoned or tolerated."

That was putting the matter very mildly, And the tendency has been, throughout the emorgancy—by all accounts that I have heard—for moral elandards to deteriorate steedily. What she would you expect?

The veneer of civilization has been stripped from too many o the notors—white and black—in this human trigedy of the Ethana country.—'WRI News Section'

# Things in General

#### Child Welfare Society

twenty-lifth appust general meeting of the Durban Indian Chy.d Welfpra Society was held at St. Authony's Hall, Durban, ton Saturday, July 25 Mr. G. Cheistopber, the Bulifang honorary secretary, la ber an mual report said that during 1952 the society dealt with aj8 lacolice where there was "disorgamention and discord." Altogether 719 children were involved. "There ogures only reveal the striousness of this problem when it is recognized that it is only not in every pipe cates that come for aserstance to so agency such as purt," Cases investigated by the society revealed the sayages of alcoholism, poor and inadequate bouting, poverty and fast declining moral values. The supervision of Government maintenance grants untails the main built of our work tentrogme from the entained to responsibility," and Mes, Christopber. She said the comper of capcellations and reductions of existing grants and the relection of many new applications often sermed to indicate that the very purpose of grants was baing deleated, "In addition to a bonus of 151, the maximum grapt paid to fedias families remains £5 15t. n month, 54. less than that provided for in the regulations, whether there are theer, four or eight children in the family." Litst year, 251 new minintenance granted cases were registered, in all, 1,875 families with Gigis childeen were supervised.

# 'India News' Index

The Public Relations Department of the High Commissioner for India, London, will be issuing a half-yearly subject index for 'India News'. These will cover the periods Junuary to June and July to December, each year, Readers who file copies of 'India News' for seference purposes and desire to have the rades rent to them regularly are requested to register their namer with the office of the High Commissioner for India, P.O. Box 1254, Capetown, as soon as possible. Renders' attention is drawn to the fent that 'India News' pages are now numbered conserviere-

# Death Of Mrs. M. S. Randeree

The death took place last Friday of Mrs. Aytha Randeree, with of Mr. M. S. Randeree, a well-know merchant of Durban. Mrs. Randeree, who was 72 years of age, was well-known and will liked by all those who came in touch with her for her charitable and social work. The fingeral which took place the same day was attended by a large number of people.

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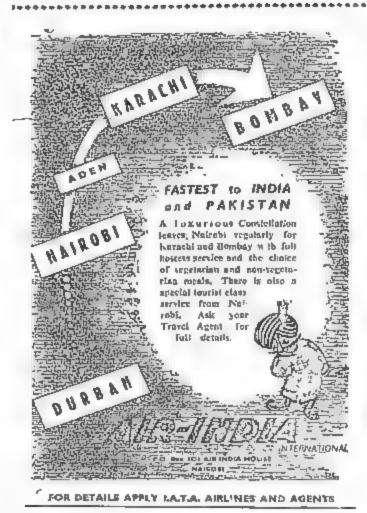
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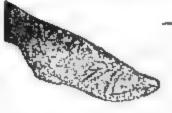
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# THE RISE OF CONGRESS IN SOUTH AFRICA

By JULIUS LEWIN

Reprinted from 'The Political Quarterly', London')

THE campage of panive resistouce against unjust laws ourprized everyone in 1952 by its success. Before it began no our, not even its organisers, would have predicted with confidence that it would attract such tremendous interest and support. This fact strell shows unce again how white people tend to underrate the volume and depth of feeling that moves non-whites, and how they also underrate the steady purpose and persistence that he behind rather weak political organisation.

The illusion that white supplymacy in South Africa is destined to prevail for ever and a day is fenered in many ways. One of the worst is the attitude to nonwhite organizations of the daily sewspapers which provide the great majority of white people with their sole source of political information. The press asver reports the speaches or activities of non-white leaders in any adequate fashion, and lesst, of all when these have a countractive and statesmanlike tone. Any wild remarks at any noisy disturbance are sure of emphatic headliner. But no paper in South Africa, whether among the English dailies supporting the United Party or the Afrikason dadies supporting the Nationalists, aver given its readers intelligible accounts of the growth of the movement that reached its first channe in 1952. or any raisonal assessment of its strength and werkness.

Yet the movement that cularimated last year in the defiance escopings was neither new nor noiden. Both the African National Congress and the South African Indian Congress have carried on their work for many years. Since the teorids of their growth and emergence into maturity are scanty, it may be useful to net down an norther of their pare.

The African National Congress was marted an far back as January 1912 by four African lawyers who hed returned to the Union after atudying abread. The founders were Dr. P. ke I. Sems (who was connected with the royal house to Sweziland, and who died in 1951), Alfred Mangena, G. D. Mentross, and R. W. Marmang. De. Seme was apparently the prime appear in the matter and he is regarded as "the father of Congress," although its first preeident was Rev. J. L. Diele, Iste principal and founder of the Oblange Training Institution in Natal. The aim was to wolte. the various Bantu-spraking tribes

into "an African nation" to achieve political progress. The Educated Africans had been hurt and disappointed by the colour har inserted in 1909 in the constitution of the new Union of South Africa, a har that to this day excludes them an patial grounds from ever becoming members of Parliament.

In the year after the Congress had been born, the Union Parliament, or if to stimulate the infant movement, laid upon all Africans the first of many heavy legal disabouter. The Land Act of 1913 prohibited Africans from ecquiting land outside certain very healted acess. Parliament thus presented Congress with a grievence as deep and wide in its incidence as any that could have been imagazed. To this day the ardent desire for more land caukles in the African mind, remaining our of the basic causes of popular ecsentment against white rule,

To protest squast the Land Act a deputation of African leaders went to London in 1914. As Dominion status was a senception that enterged only at the end of the first world war, there was at that time perhaps some ground for hoping that Britain could and would influence the native policy of the Union. The deputation included Dr. Dube, Dr. W. B. Rubumna (who had been elected a member of the first Cape Provincial Council, the only African ever to attack this distinction), and Sol. T. Plantie, the wester War broke our while the deputation was in Britain and interrupted its musion. After the war, hawaver, a second deputation was sent with the same object. It may be noted in passing that at that time, in 1919, another deputation also wought relief fram Britgen. It connected of leading Afrikance nationalists in quest of a republic independent of the Crawn.) Already the sleape of things to come was visible: Africans were ready to appeal to notation slarged against the Government of their own country. Many years later. after a second world war, Africana rame to look on world openion as a source of strength in their struggle for those burnan rights declared by the United Nations so be desirable for all people.

In 1924 Herrzog become Prime Minaster with the first Nationalist Government. Thereafter Africans were supplied with plenty of fuel to keep alive the amountering firm of disconnent. For the next dozen years Herrzog pursued his avowed aim of putting an end to the Cape thereil tradition which had allowed

pertain rights, including the conmon franchine, to Africans. After 1933 Smute and his party joined Hertzeg with this functor of parties, it because clear that the Nationalgoal was in sight. The year before it was reached, with the passage of the legislation of 1936, the African National Congress itself attained a new level of organiaution and influence. Its confer-ence, held as usual in Bloemfontein, in 1935, was nignificantly attended by some Coloured and Indian political figures. Their presence was not unwelcome to the new generation of African leaders, men with a better education and a strenger sense of polltical purpose than the early leadert. But opinion was now seriously divided between two schools of thought. The older out, bekeying that half a loaf is always better than no bread, was ready to bargaut with the Government in the hope that a "moderate" attitude of comptonues would save some kind of rights for the future from the wreckings of past hopes. These who held this view were faced with sharp criticism from the opposite school of thought which, rejecting sompromise as [cowardice, advocated non-collaboration with any official plan of "reform" and proposed to boycott any new political institutions jestablished under it for the alleged benefit of Africane, Ledian and Cape Coloured spokesmen especially were heard taking thus line, new to Africans, with much force of argument and with Serce invective against - those "good boys" or ticald spirits who could still contemplate negotiation with Hertzog and ultimately acceptance of the major proposals. The uncompromising view did out enery the day, but it made a lasting impression and began to split the ranks of Congress

Under the new law, the Narive Representative Council operated for ten years from 1937. During that period, the obvious African leaders were nearly all elected to it by popular vote. Sclope Thems, Dube, Godle, Mesaka, Champien, and later Moroks, Matthews and others all played a prominent part in its proceedings; and by their aids were leading tribal chiefs nominated to scats on the Council by the Government. Patiently, year after year, the Council, under the charmanthy of the permanent Secretary for Native Affairs heard speeches and parsed resolutions calling fur necessary reforms in every sphere of native policy and administration. Its discussions reachte a level of debate in many respects more creditable than that normal on the house of Assembly, as observers could testify. But all the eloquent words and reason able proposate were wasted on the deaf unes of the nutherities. It de difficult to recall a magic important reform introduced as a result of the good advice annually tendered by this "advisory" body. No wonder that a grim sense of frustration grapped its members by 1946 when the war-time promises mill remained vafulfiled. Their moderate programme of particular reforms then yielded place to a general demand that the Government abandon sacral discrimination in principle and begin to grant those bance human rights of which the Charter of the United Nations had spoken on firmly. The immediate occasion for this highly significant change wax the great strike of black mintre on the Rand in August 1946 when the Council happened to be in session. Councillors were angered by the hostile attitude displayed by everyone in authority from Smutz, the Prime Minater, downwards, to the demands of the miners, and by the flat refusel even to open negativious with them.

Smuts did, however, sense the thrage in the mands of the Aferone leaders now united in these strude to white authority. Late at 1947 he met some of the countailors. He offered to extend the scope of, and even grant ecrease timited powers to the Native Representative Council and other subordinate councils (Rand Daily Mail,' 14th October 1947). But this continue and complicated plan of reform, lack ing in amagination and obscure in detail, promised too little and it came too late.

In a statesmentike analyse of the impasse, the main body of councilors rejected his sather actualous proposals.

" "In our view," said the Gouned so its reply, "what is required in a policy which will give the African people a sense of accurry in the land of their birth, a policy which is flexible and can be eradily adapted to changing readitions and varying circumstances as short a policy which encognizes that Africans are concern of this country and not things apart.

"General Smuin', proposals do not go to the root of the metter or dispute between the Council and the Government. The inner submission of the Cauncil has been, and continues to be, that the "conditions of modern African lite demand a reoriestation of the whole of our motive policy and not a more tankering with the framework of our existing native policy.

"It seems necessary to repeat the principal defects of one present native policy:

(1) It does not relegated the legatimate rights of the African prople in any aspect of their life.

(b) It helds out no hope to

them of a possible change for the better in the foresceable future.

(c) It is not calculated to integrate the African people luto the general life of the country. On the contrary, it is based on the principles of permanent saparatum, which engenders a spirit of hostility and racial bitterness between black and white, and as against that of grutual co-operation to the interest of both sections of the country as a whole,

(d) It is undermining the confidence of the African people in the Government of the country and is making increasingly impossible that collaboration between the Government, on the one hand, and the African people, on the other, without which no

schemes intended for them can succeed." ['Rand Darly Mail', 4th November 1947).

Even at this stage, bowaver, the Council did not demand anything like equal citizenship or full equality with Europeans. It was still content to reiterate its main earlier proposal, the extension to the northern provinces of the Emited communal system of political tepresentation prevailing in the Cape province. But on this vital aspect of change Smuts was silent. The Council's arguments were addressed to men with deal cars, men already pre-occupied with the extrencies of the coming general election

(Ta be Gentinued)

withmany European organisations and has lectured with great sucruss to white audiences on our problems. It is nothing that for many years-as Dr. Verwoesd himself admits-Congress and other leaders have sent numerous deputations to the authorities, and made many requests by resolutions, pleading for co-opera-

Far from these requests being met, more dujentuleatory laws were passed. Of recent years there were many upheavals in the form of strikes, riots, etc. Housing and other conditions deteciorated. Not even the notorious Pass laws would be relaxed. The NR.C. ceased to function. While this was happening world attitude to questions of race and colour had

altered. In the East and in paris of Africa, the ind genous people were being given their rights and opinion was against racial and colour discrimination.

In our own country erogomic Integration was almost complete. New forces were operating. Instead of accepting these universal trends and these bard facts, the authorities went against them. As we write more laws are being prepared on the old par-

Lutbuli is guided by those trende, facts and inexutable laws. Time and history are no his side, To ban him does affect the posttion and the truth. And as we say, time and bratory will not only justify, but will remonise

# VERWOERD AND LUTHULI

case Natal', an African journals DR. H. F. VERWOERD, the Minister of Native Affairs, bas given his judgment on Mr. A: 'J. Luthull, the President-General of the African National Congress. The judgment reveals impatience, arrogance and a total discegard of what is happening in South Africa, in other paris of the world, and of the history of human societies.

Dr. Verwaerd admits that for many years Mr. Luthull was separded as a moderate leader of his people. But he fails to tell the world what concessions the authorities made—what one simple thing the Government did this "moderate" leadership or to Improve the lot of the masses, Nor does Dr. Verwoord explain the "mitacle" why moderate leaders have auddenly become what he regards as extremists,

Dr. Verwoord lightly dismisses the head of the leading African political organization speaking for 8 million South Africans, an organization whose leaders are some of the greatest names among Non-Europeans, and which has been regarded even by chiefs as their mouthpiece. It shows contempt for all the African people for whom Dr. Verwoord's Department is supposed to eater. The very fact that the voluntary delines campaign abowed the power and influence of Congress among the masses all over the country, should have made the authorities pause and think. Eight million people exampt be wrong nor can they be suppressed always by artificial laws no matter bon deastie. Let De. Verwored saya Luthala chose the winng path, spoke in such a way that the Department had to take notice of it, and that if he mends his ways and shows regret

"Busy Bee" writes in Hanga for the wrong he has done, his reinstatement might be conaidered. In other words Luthuli must betray the trust of the whole African Race and go hat an hand begging for forgiveness for having been same and hold enough to seek human and demoeratic rights for his people in the country of their birth.

> It is nothing that Luthuli has been a leading member of the American Buard of Missions and of the Christian Council of South Africa and that when he went to India and to the United States he proved an outstanding ambassador of his country. It is nothing that he was connected

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| Dr. V. K. R. V. Rao                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            | 5 0   | WHY CRIPPS FAILED (Donnsented account from the                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |     |
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# OPINION

Founded by Mahalma Gandhi in 1903

# What's in A Name?

The Parson draws a "Stipend,"

The Lawyer peckets "fees,"

The Banker adds up "interest,"

The Merchant" profit" sees

Shareholders each their "dividentle,"

The Landlord calls for "rent"

The Statesman takes a "salary,"

The Royalty " grants"
are sent

The Pirate seizes "booty,"
The Sungglers "plunder"

Brigands demand a

The Burglar collars

What's in a name? 'Tis', all the same—

Obtained by law or stealth:

But from the Workers' toil alone,

Comes every form of wealth,

-A. E. Anderson,

# The Contest Between Good And Evil

T Vishrampur, a vi lage in India a friend asked Shri Vinoba Bhave, "How is it that in the contest between the forces of evil and the forces of good we often find the former dominating the latter?" It is a question which troubles most of us and especially those who are weak of faith and temperamentally pessimistre: Shri Vinoba gave the following illuminating reply to the question.

He said that the evi, opposing good serves one very valuable purpose. It puts goodness to test. But if one keeps patient and goes on returning goodness in the face of evil, he will see that ultimately it is good which wins. Goodness to be effective should be allowed a real chance. The good must take care not to resort to evil out of impatience. The weapon of the good is goodness. And they can prove themselves strong only by using their own weapon. Of course one must have the patience to wait. Christ was crucified and killed. Outwardly it would appear as though he lost: But the world has forgotten the killers of Christ white Christ lives in countiess human hearts. But you cannot hope to succeed in 15 minutes. The seed of goodness takes time to sprout up. Bhoodan (Land gift) is an outstanding example of the success of goodness. So far as the individual is concerned goodness has always won. We are now engaged on an experiment whether it can also win in the social sphere.

But for success in the social sphere on a social scale, we must organise goodness. What happens is that while the wicked organise and unite for serving evil, the good do not care to unite on the side of good. Bhoodan is now doing this. Charity has always been practised but only individually. We are now organising it on a social scale and in the form of a country-wide movement with a view to resolving some of our problems. This was not attempted before. The good should throw in all their might for the success of this movement and for the triumph of good over evil.

# INDIAN OPINION

FRIDAY, IATH AUCUST, 1953

# Mr. Beard

quite a good bit. of space this week in reproducing from the 'Natal Mercury' letters of Mr. Frederick G. Beard on the treatment of Indians in South Africa and some of the replies given to those letters. We have done so because Mr. Beard at one time held a responsible position and therefore whatever he says is naturally taken by the public to be responsible and weighty and thus the pub ic is misled.

Might we suggest to Mr. Beard that for one moment he tries to forget altogether what exists or what is happening in the outside world, and what other people are, or what they say or what they do. Let him treat the matter of the treatment of Indians in South Africa in particular and that of the non-Europeans in general, as one of our own demostic concern. We think everything else is quite irrolevant. Br. Beard will surely admit that to be self-satisfied waltbeing better than the other person is not just enough, One may be better and yet not be what he should be. Our very existence is based on not what others are but on the Supreme Law of God which alone guides our destroy and the dest my of all enjoined to respect that Law for that a one and no

DE have devoted sustain us. We take it for granted that Mr. Beard believes in and has respect for these moral values. II he does not then it is not worthwhile entering into an argument with him for he can never be convinced with FOLISON.

We would then ask Mr.

Beard to think of the problom of our existence in South Africa on its own mecits. Here are three million people who have assumed unto themselves the power to rule. Not for what is good and right and just but just for their own solf preservation they are determined, by fair means or foul, to exploit a mass of people who are four times their number and to do everything possible to keep them suppressed. This small minority claims to be much more civilised and intelligent than the vast majoraty over which it rules, We concede to them that and we say with the little intelligence that God has blessed us with, that this vast majority should rise to the level of the ruling minority and should be given the fullest opportunity to do so. The ruing minority would testainly deem it its duty to afford that opportonity, indeed, would be inspired to do so, if it were ruling out of benevolence. But the unbappy fact is that the whole universe. We so, this minority is obsessed with the idea of its own self-preservation; it is soverother power on earth will come with the fear of being

swamped by the vast majority if the latter were given the slightest opportunity to rise and so it is trying to do everything possible to crush it out of exist-The vast majority, on the other hand, is coming its consciousness by the law of nature and is strongly protesting against and is resisting this evil-

Now if the very basis of this ruling minority is selfpreservation and not the common good of humanity of which it forms a humble part-and it does not take long to be convinced of this, for the legislative measures that have already been taken and are in the process of being taken speak for themselves-then there is no case left for that minority

What is needed in South Africa is to cultivate the spirit of live and let live, love thy neighbour as thyself, do unto others as ye would that they should do unto you. That is the essence of Christ's teachings which the present rulers profess to follow but all their actions are quite to the contrary. This is the very sad situation in which we are placed and it requires to be treated calmly and coolly without losing ones We humbly equisbrium suggest that there is no case for White South Africa. The latest Apartheid mexsure before Parliament expases the Government's whole policy. There is not going to be any semblance of fairness even in Apart-In everything the lion share is barefacedly for the White claimed minority and the vast majority is to go to the wall. How can Mr. Beard or those who think like him call this justice? Apartheid is a hydra-headed monster which if not destroyed in time will destroy this fairland and all that is good in it,

# August 15

UGUST 15 is a memorable day in the history of India, for on that day India achieved her freedom from the yoke of foreign rult. rule. India enters into the sixth year of her independence on that day. Indians throughout the world will on that day think of their Motherland, think of all those who sacrificed their lives at the altar of Freedom, and will pray for them and for the glory of their Wathin the Motherland, brief period of five years India has made progress in every direction which is the envy of the world. We can dare tosay with pride, that no country in the world, placed in the situation in which India was placed, could have survived and made such tremendous progress. Her most outstanding achievement is the settlement of her land problem by nonviolent means and the credit for it goes only to one person and that is Shri Vinoba Bhave. In the real aparit of Mahatma Gandhi he has been able to achieve what no power on earth is known to have achieved. Te pursuade landowners to part with thousands of acres of their land for free distribution to the landless is not a amail matter and yet, according to the latest figures available, Shr: Vinoba Bhave has so far received 1,462,000 acres of land throughout the country which has been distributed among the land-Refore this great achievement all others pale into insignificance. Though of course immense progress is made in the fields of agriculture) education, food transport etc. On the other hand we learn from people returning from India that industrialisation in going on on a large scale and people are fast becoming Americanised—copying the worst Som America. That is not

a good sign nor do the good Americans wish India to do such a thing, for they themselves condemn much that is in vogue in their country. It is always good to copy other peoples virtues but not their vices. We can only pray that India and all Indians may have the wisdom to keep before them the great heritage left for them by Mahat ma Gandhi and try to inculcate the high ideals of Truth, Love and Non-violence for which he lived and died

We in South Africa—Indians in particular and non-Europeans in general have a great lesson to learn from India in our struggle for freedom in this country, India had to have tremendous amount of patience and thousands of her sons and daughters had to undergo untold hardships and had to sacrifice not only their wealth but their near and dear ones and their very lives in their thousands before the dawn of Independence was ever seen. Unless we prepare ourselves to undergo all that we shall certainly not reach our destred goal. And what is that goal? Not to snatch away power from the White man, He need have no fear on that score. What we want is that there should be no discrimination based on colour or race but that ad human beings should be treated as human beings. The greatest homage we can pay to India is to resolve not to do anything that would disgrace her. May we all have wisdom. strength and the courage to

# NOTES AND NEWS

Segreçation in Durban

Logalised

Thus always been recognised in Durban, states the 'Natal Mercury,' that certain beaches were set aside for non-Europeans, and that non-Europeans could only travel in certain reserved seats on house.

A Court finding last year, however, declared that this could only be done where equal facilities existed. To overcome this, a private draft Ordinance was introduced in the Natal Provincial Counci), seeking among other things to make it lawful to segregate the races on the beaches and the buses, even though equal fachities were not provided. This went to a select committee, but was not passed at the third reading, which was taken at the time of the Union's constitutional ensis. The City Council then endeavoured to get the Minister of the Interior to take action, but be declined on the grounds that it was a Provincial matter. The Government stacif experienced the same difficulty as the City Council in respect of railway facilities, such as waiting rooms. To overcome the position Mr. Swart has now introduced the Reservation of Separate Amenitien High, which makes it legal to separate the sacra without prowiding equal facilities. The Mininter explained that there was no computation on anyone to introduce segregation, but where it was wanted it would be legal whether separate faculaties were provided or not. The Minister of the Interior, Dr. T. E. Donges, and with the passage of the Bill Durban could lawfully continue its present practice,

# Passports For Pan-Africa Conference

The Prime Minister, Dr. Malan, was asked by Mr. B. Cottage (U.P., North Rand) to the Union House of Assembly last week If the Government proposed to issue passports to South African delegates to a Pan-Africa conference in Caire in the pear future. The Prime Minister said that was a hypothetical [question that could not be answered at this stage, He said that plans were being made in India for the holding of the conference, which was being autiated by the India-Africa Council. The objects of the Chiell were said to be the development of the general freedom of the people of Africa to sule themselves. The Prime Minister said that according to Press toports, the proposed conference would be attended by represenratives of the Kikuyu and the whole of Coloured colonized.

Africa, The Union Governmen

had made no representations to the Governments of Ind's or Egypt in connection with the proposed conference.

In so far as our information goes this conference was not been sponsored by either the Government of India or the Government of Egypt.

#### London 'Times' Offers Sano Advice To S.A. Government

'The Times' (London) in an editorial on South Africa in its fisue of August 8 states "To persist, as the South African Government is doing, in the brlief that the African shall develop only on the White man a terms, and that only thus can the White man secure his position, is almost bound ultimately to recoil on the White man's head 'But no concrose or practical suggestions to this and are likely to emerge from the work of a Commenton such as that which ends its public hearings in Geneva today. It may be able to do no more than to show that South Africa's present policy is inconsistent with her obligations, under the United Nations Charter, to respect human sights. It can influence public opinion at large, but European opinion in South Africa looks askance at its work, and only by harnessing this Buropean opinion may events in South Africa be partly abaped from abroad." 'The Times' geferred to the new Bill introductd in the South African House of Assembly to "consolidate separation of the races" in the use of public amenities, and the United Nations Commusion sitting in Geneva, which had heard the views of private individuals on what is "The present rulers of South Africa take their stand on being the men on the spot and dismise as dangerous and impractical liberalism all criticism, however semperately expressed, of their determination rigidly to discriminate between Black and White, It is, indeed, easy for those who live in countries far away from experience of the colour problem tà flad fault with such a governing minority as that now in control of South Africa. But to diamiss all gafavourable comment because some of it gues too far is to invite trouble in the long sup," the paper said.-Sapa.

### Glut Of Sugar

Sapa-Renter's report from Landon states that the world production of sugar now exceeds the annual consumption by nearly 3,000,000 tons. The latest available figures show that annual production of sugar in the world is now 35,600,000 tons, and con-

sumption is 32,800,000 tous. Strange to say that the price of sugar still does not arem to go down in South Africa which is a long established sugar producing country. Very likely we shall soon be bearing that tone of sugar was damped into the sea as we not long ago heard of the dumping of tone of grapefedis. The capitalists never think of the pone. They only think of their own coffers. What wonder is there if, to the circumstances, people become communities?

### Pakistan Government On S A, Racial Policy

A Sapa Reuter's message from Katachi states that Pakistan suber tted a memorandum to the U.N. Commission on South Africa which concluded its sittings io Geneva last Saturday, calling the South African racial duere. mination policy "pregnant with danger" and stating that it was a flatrant violation of the basic peraciples of human rights and fundamental freedoms embrined in the Charter of the United Nations. The Pakistan memorandom said that the solution of South Africa's racial problem lay in parintrable of the races on a basis of equality and freedom, and not in the domination of one race. The speral, economic and political development of the country would be impossible if the non-European section of the population was kept in backwardness and servitude, The Commistion now sitting in Geneva was set up by the General Assembly last year at the instance of the 13 members of the Arab-Avian group. It asked to heat member pations, son-Government organisations and private individuals.

The Minister of Figure, replying to Mr. A. Hopewell (U.P., Pinetown) in the House of Assembly last week earl the increase in war veterans' pensions and the additional persions pay able to Coloureds and Indians would be received by the pensioners towards the and of September.

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# TREATMENT OF INDIANS IN S. AFRICA

By FREDERICK G- BEARD, F.Com , F.R.Econ,S.

Formerly Sonior Administrative Officer On UN Secretarist

[We reproduce the following correspondence from the 'Natal Mercury' because of its importance at the present mounted when the UN, Commission on the treatment of Indians Is acting in General: The Inties by "Face Pacia" was sent to the 'Natal Mercury' but was not published and bence it was sent to us for publication,—Ed, I.O. I

EVER since the United Na-India, backed by the Arab-Asian block as a whole, and by Russia and her extellistes for the purpose of spring dissension among the countries outside the Iron Cuztain-has singled out South Africa for unremitting attack at every straion of the General Assembly, socusing us of delibecalely oppressing the Indiana living here and demanding on their behalf, full equality with the Europeans in accordance with the position in "more ealighteded countries."

The Arab-Asian bloc, of which India is the leader, has now succeeded in having a resolution passed by the General Accembly creating a special U.N. Commission to investigate our rectal laws. All the Great Powers (excluding, of course, the U.S.S.R.) and practically all the White count ice either shplained from voting altogether or voted against the resolution as they regarded the femut-and rightly to-as being completely outside the competence of the United Nations. This special U.N. Commission has just held Its first meeting in Geneva and the fouth African Indian Congreen han lost no time in adviceing the Commission by cable that it desires to submit written evidence. The time is not inapportune, therefore, to consider afresh the alleged "oppression" of the Indiana living in South Africa.

#### Repatriation Resisted

If in common knowledge, of course, that successive Governments in South Africa have variety endeavoured to repairinte the Indians at Government everous but not only do they fercely resist the attempts to return them to tenning, underly and moder-privileged land of their forelathers but Mathey India berself does not appear to be at all narrows to take her children back—despits her trader solicitude for their welfurs at the international forces.

Much of India's unwarranted intrusion in this purely domestic

nuair is due to the freezied appeals made to her by the ladace in South Africa and ladace in South Africa and ladace to execution in the Georgal Accembly reported so fully in the World Press—have described while heres to South Africa. The Government, with every justification, has made it clear that it will not even listen to say representations until much time as the ladace in South Africa cease invoking the aid of India at the Deited Nations.

The Indiana here should realise that loyalty to the Inod of their birth or adoption is adviously a necessary pre-tequisite to any perious consideration of their clauses by the Government;

### The Rights

Let us briefly examine these "rights" for which they are clampuring so loudly.

First and foremost—they claim that they are notified to be placed on the voters' rolls, so that they can play their part in the Government of the country. And, secondly, they resent any discrimination against them on the grounds of colour

Dealing with the question of Imachise-South Africa is not the only caustry in which the Indiana cannot vote. Caylon distranchised nearly 900,000 Indians under their Citizenship Act of 1948 and-when one of the Indian settlers appealed to the Privy Council against a decition of the Caylon Supreme Court-Lord Oaktey, giving judgment on behalf of the fucicial Committee, said that of was a perfectly natural and legitimate function of the legislature of a country to determiss the composition of its nationals, The appeal was therefore dismissed and the judgment of the Supreme Court upheld.

It is indeed significant that India has over complained to the United Hations of Coylon's treatment of the Indiana settled on the island—withough the number involved is considerably in excess of the total Indian population of South Africa (at the 1955 cannot, there were 1955,524 Asiatics in the Union). This clearly indicates that India is much concerned in disseminating anti-White propagands than in endayouring to protect the Indians settled outside her borders.

# Racial Discrimination

Secondly-discrimination on the grounds of colour is cer-

tainly not unknown in other countries. Australie-that pregressive and certainly most enlightened country-bas steadfastly maintained her "White Australia" policy. In the United States of America-the Southern States are adamant in their refusal to abolish segregation. The Gavernor of Georgia bas threatened to close down all the public schools in Georgia rather than allow Negroes free access to White schools. The Editor of a Georgia newspaper of reported to have said: "Negroes in my daughter's school? Over my dead body!'s Even in that citadel of Yankeeism, Naw York (where Negroes are supposed to have equal rights) racial discrimination is eife. The Negro district of Rurlam anticipated by many years the purpose of our Group Areas Act. The writer had difficulty in procuring an apartment as a South Alrican-as he was thought to be black (

Im India fteelf, derpite Mr. Nebru's prove affirmation of the U.N. Buman Rights Charter, racial discrimination is common-caste Hindus, depressed classes, Parsees, utc., being segregated in separate localities. Gandhi described the early Indians who came to South Africa. es "Asiatic labourers, from densely populated areas in India, belonging to the lowest classer. "They were," Loudder, "living in a state of sem -starvation," There early arrivals, therefore, were the victims al ledia's vicious caste system of segregation and appreciation and yet their children and grandchildren bave the lemerity to complain to Mother India of the relatively saild and certhinly harmless discrimination encountered in Ibrit new home. I Smell

### - Illusory Allegation

The words "harmless deer minetion" are used advisedry, so the discrimination against the fodens in social on the altegations of economic discrimination are largely illusory. Take, for example, the granting of trading licences in Durhau, Here are the official figures for the municipal year ended 31st July, 1952—with the population figures in juxtaposition but adjusted so as to reflect adults only ...

1953 Euro. In-Census peans diams Population 131/430 141744 Less persons under 21 (\$) 43,510 (.) 97,163 Adulta \$7,570 48 58;

Tra. ong féve.

con granted - 5,913 - 5,940

It will be seen at once that
the ladjons enjoy an advantage

of roughly two to oct—so that, if any discrimination raists, it is against the Europeans.

When the late President Roosevelt enuociated his famous Four Fresdoms, he declared that they were "the very fundementals of Democracy" knowing full well, as he did, that only a handful (relatively speakes.) of the millions of people in the world enjoyed these four freedoms. It is certainly illuminating to consider these five doms to relation to the Indians living in South Africa, Herm they are:—

Freedom From Fest. The Indians enjoy the same protection from the State at the Europeans do. A European was recently hanged for the brutal morder of an Indian. If the police had not protected the lad are from the soraged Natives during the riots in Durban, the death roll would have been stargering. They live, trade and enjoy the fruits of their labour without "let or hindrance."

Freedom From Want. Is collating evidence in connection with the Group Areas Act, the Durbes Corportion found that the Indians in Durbes own land and properly worth nearly £25,000,000. A brochure published by the Durbes 1 orporation in 1946, entitled The Indian in Natal," reflected the following facts:

- (1) Of the beened trade vehicles in Durben 2) 7 per cent were the property of America
- (s) Of the countbuses in the City (including the Municipal (flest 58 per cent, of them were Indian-sword.
- (3) Of the licensed (axis in Dueban 44.7 per cent, were owned by Indiana.

Since 1946 these percentages have probably increased appreciably. It would be most interesting to compare the perceptia sociate and worth of the lodges with the European in the lower-income group. This is a freedom for which the hungry manner in India would gladly trade their right to cote in elections which they do not understand and for conditions to when they are not interested,

Fracdom Of Religion. Both the Hands and the Mahomedan enjoy absolute freedom to follow their raligions. In Derban there is a positive plothora of mosques and lemples—alt of which, as a point of interest, are exampled from rates,

Freedom Of Speech. The very fact that the South African Indian Congress have openly declared their intention to enhant evidence to the U.N. Commission in Gentra is surely

(Continued on page 507)

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# THE UNITED PARTY AND THE ELECTION

THE COLOURED YOTE AND THE CONSTITUTION

By C W. M. GELL

-11

IN my last article I argued that Afrikaner Nationalism is for the present irresistible within the limits of the White electorate. But I cannot endiciently emphasise that it is not synchronous with Boath African patriotem as deatherests no frequently and intemperately ever. Even when in the fallness of time it represents a majority of the White population, it will still only command the loyalty of noe-trath of the Union's lababitants.

It is, therefore, extremely unfortunate that we have helf played the Nationalists' game by opposing their rampant sectional racusson with a conception of "s broad national naity of all Boath Afrieans," when we are clearly only thinking of European and quite explicitly excluding non-European from pur defection of "all," By allowing correctors to be drawn into the sid and now largely breievant battlebelds between Boer and Brison, we have let our atten. tion be distracted from a quite different and rapidly developing metal situation. We have been excrying the right benness in the wrong fight. In trying to win Afrikaner Nationalists to ner standard, we have been silensting nea-European apinion almost an the Nationalists, themselves. This has salted the Nats, very well

Take, for instance, the question of the Coloured vote, for which the Opportion fought so resounding a sampaign agreed the Separata Representation Act and the High Court of Parliament. There is no need to describe again the blatant had faith of Nats, on three cou. mignthesal bases of which we have not yet heard the last. Nor, an It. new appears, was there any real gracul for the Mai, apprehension, that the Coloureds held the belance of power against them in the Cape. In his "erom roads" speech at Bethal as late as August 20 Dr. Malan resterated has most tendentions eccurat of how the British and forced the Cape feenchite on Union against the wishes of the other three provinces "and even of the European population of the Cape," how the "qualifications to safeguerd the Europeans" were ne longer effectives how this must result "in the Coloureds governing the Capa in the foreteenble "Interes" her the Coloureds, No. tives, libertie, community nom bined with British public opinion, UNO, Indea and other external influencer to compel South Africa. to abouted her colour burn sed discrimination; and then 'how long

will fant's Africa remain a White

country and how long wil, the White man continue to role?"

But the whole of this appeal to racial projudion rested upon the faliacious ameriton that the 45,000 Caps Coloured voters (representing a Coloured, Malay and Indian populations of just over a million on a basis of mule suffrage only, auder restrations and registrations etc., which limit their numbers ever more effectively than Rhodes' qual-Reation) will shortly awaing the Cape's 500,000 voters enraised under universal adult soffrage for both mores.

Yet what did the Opposition take of this splendid case?

Certainly it fought a good battle for the Constitution and the rule of law. But there was hardly even a suggestion that it stood also for the maiglenance (and perhaps extension) of non-European rights as such. When at the time of Union there was tack in the Care Assembly of "beeping fauth" with non-European voters, the reference was not to disfranchising them by not less than a two-thirds majerity but to the inconceivability that any Cape M. P. would gree support such a retrogressive step. Yet the U.P. did fost that in 1936 in regard to the Cape Natives. And em Acplencher 18 fant Mr. Blaur Coelsee, now U.P. member for North Rand, declared: "The only d fference beimeen the U.P. und Nat. policies boile down to whether the Coloured voters should be taken ad the common roll constitutionally or queconstitutionally. If the Natu. and the U.P are to cut each other's threats for the rake of there Coloured voters, their's is the most funish and the reset ureless light I have ever seen, I feel that if the Nata would agree to uphold the Constitution, there is no reason. why both parties should not hammer out a reluites which could then, with the support of the U P., be translated juto action by the two thirds majority," From such remarks and Mr. Straum's offer to treat the Coloureds "so a loyal appendix to the Europeaus" it was abvious that the U.P. was more echeeroed with its own electoral interests in pertain Cape ceals than with the principle of non-European representation, And, indeed, In view of the great betraval of 1934 it in difficult to ven baw the UP, could have thought otherwise withnot a real charge of beart,

But in April we reaped the barrest of the apprincipled and appartment of the apprincipled and appartment policy. For the results to ceale like Wotcoster and Paerl, where the Coloureds probably hold the balance of power, august that

h strong hody of Colemna spinion

perfers Dr. Donges' synical offer of "fone pertain winners instead of 55 "altorage." Some of us may small so that the four Goloured, M I' is wife be as powerless as the three Native Representatives, that the Coloured Affairs Dept. will display concern sed seal over Colonred interesta only in no far an these suit Nutrouslist spartheid plane. But the Colourede thermelves, confrontril by the U.F's apathy about their real grayaness (except for brief interludes at election tirurs, but not notably as this and its rather too transparent seceptance of them merely se passes in the White electoral struggle, erem to porter the Nationalist quarter-lant in Do lest at all. And since the UP. has never allowed them to you the real value of their present franchise, it is hard to blame them.

If my reading of the Cotoured atritude is correct, it sector that the U.P's continued opposition to their asparate represental on rivy be in deffence of both their own wishes and there of the Nationalists. On the other hand (and this also remerce the real reason for the fight the U.P. has to far made) one mara Nat. motive has disappeared, since the Coloureds here been proved no real electoral stambling block to a Nationalist veltary. Bowever, both fer ideca logical reasons and in case Coloured opinion obes d later herden as well so to faifil some militant electioneering they could hardly cow repudiate-the Nate. Month peers on with their proposal, If the Coloureds no lorger cont perionely, what is the U.P. fighting for? The cancilly of the Conelitation? But the on y remaining entreachment would be the langu. age enality. And while there is abenintely no reason at all to trees Nationalist pledges about English being "entrenched in the will of the people," is this really an icens worth a first ditch stand and the rok of olvit war? After all Afrikanna is much a pinapia language to

The preservation of the rule of face is certainly important. But

U.P. has already compromised on it. Some Opposition M.P.'s estrained from voting against the Group Areas Act, which puts the Minister's tremendous powers ever poperty beyond the casels of the courts; a few Opposition M.P.'s actually apported the Act. And the entire U.P. helped to poss the Public Safety Act which embles the Government to respond the run of law almost entirely.

Thus if U.P. motives remain unchanged to regard to the Cotoured vote, I believe it is fighting an improcessary ballie, And I wall be supported by all those Right-wing U.P. votes and candidates who think (certainly quite erroseously) that its appealtion to the Nats, on this make lost it the election. But if. as I am later going to suggest, the presciples it has sought to aphold have been wrong or inadequate, if it should have been fighting to increase mon-European representation, if its concentration purely upon our supposed elegtoral interests was sorded and unworthy of a much more honourable element as its own political tradition, then the whole picture alters. It will then be in the unchallengeable moral posttion of fighting a good cause in the interests, incidentally of itself but primarily of the Coloureds, with their support and the sympathy of all non-Europeans, Inthese circumstances us continued stand would be a great deal more worthwhile than all the turnult of the last two yeary.

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# TREATMENT OF INDIANS IN S. AFRICA

( Continued from Page 503 )

conclusive proof that they ergoy complete freedom of sprech.

The ledians in South Africa, therefore, would be well advised to ponder there facts carefully and digest them thoroughly before submitting evidence claiming to be oppressed to the U.N. Commission on Racial Dis-CTUBURALION.

# Mrs. J. F. Hill

Sig. ... Mr. F. G. Beard, in his article on the treatment of fadiane in South Africa takes great pains to show that some of those who throw stones at us live in glass houses themselves, But Iwo wrongs do not make a right, and so man of honesty and justice would content himself with the question. "Am i better or worse than my neighbour?" The real friue is whether our treatment of Indians is fust and fair. And the crucial test is whether, if we scraping ourselves for a moment in these shoes, we should feel entired with our situation. And let us remember that in that case our standard of comparison would not be an India we have never seep, or as America equally remote, but the conditions sulpyed by the Europeans we saw every day,

Mr. Beard uses the words "harmless discrimination." Apparently he means that provided I do not touch a man's pocket, I may subject him to any insults and indignetica I choose, A queer sort of doc. trine to find in a land which calle itself Christian, Economicdiscrimination has directrom effects; but who can tell what harm is done by our pride and prejudice and our callous sneering remarks-what heres to human minds and spirits?

But wrong attitudes of mind inversably usue in material wronger and whether it be in educational opertunities, avepurs of employment, opportunities to owe and occupy property, or to influence municipal and Government policy, ladians, Ly rectue of their colour are at # disadvantage compared with Europeans, And the worst of il is that many Europeans think it is as it should be.

# Dr. Mabel Palmer

The article published in 'The Nainl Maroary' on July 5 on the treatment of Indiang in Bouth Africa by Mr. F. G. Board in elugaistly misinformed.

In the first place, Mr. Based completely ignores the conditions ander which the Indian Immigrants were brought to Natal They did not come here, as is frequently secured, on their own initiative, but on the direct solicitation of the Natal Governmunt to the Government of Indle. The India Government was by no means willing at first to give permission for the establishment of Indeptored immigration into Natal and twice ever, in 1859 and again in 1871, the Natal Government dispelabed a high reaking official to negotiate on the metter with the Government of Indle.

Finally, though parmission was given, it was only on cortain definite conditions. One of there conditions was that once the Indian implements had worked out their indentures they were to be admitted to all the privilegen of ordinary citizens, and that no discrimination was to be practised against them. They were to be free to return to India if they wished, but were at liberty to remain in this country if they preferred that course,

Daring the sarly period of Indian immigration, from about 1860 to 1880, the Natal Government and the White population of Natal were so anxious to retain them that plots of Orown land were offered to them in lieu of their passages bank to India. The considerable Indian population at Umzinto, for Instance, le due to the fact that In that pros. the Indians took advantage of the offer and retiled there on plots of Grown land granted to them by the Government. The situation in Caylon and Burms was quite different. There, the Immigration was personal and not sponsored by the Government. though some messures of Gavsumment control was later intro-

#### Repatriation

As for repatriation, when after 1880 the tide of public opinion torard agreed the fadings, a abange which was largely due to trade jealousy of the executed Indian merchants, there were many demands that the Indontures should and la fadis, which would meen that all induses would be sutematically relarged to India at the and of their period of service. Natal sout several depotations to India to deal with this question, but the india Government always refused. The polley was described by officials in India se a "sucked erange policy," since it would make that Natal fook the best working period of the lives of the young Indians and then retwent them to ledin when they were no longer so republic of back work.

The atmost to which the India wee that after 1825 Natal should be at liberty to impose a tax en the Indiana who immiaraled after that date and did not return to India-the notoriout £3 licence or tax. This was . only granted on condition thatno Indian who falled to vatura. should be unbject to any legal proceedings resulting in imprisoument, a soudition that was inpractice disregarded by the Goverament of Natal, se Indians who falled to pay were condemned for sontempt of Court and were sent to prison.

This £3 licence was our of the many arisyspees which implied Gandhi to take up the sauce of the Indiane and was coundly condemned in the Solomon Report at 1914.

Why, after all, should the Indians ecceed to repatriation? As Mr. Beard bimself admils, they are better off in Netal than they would be if they returned to Indla. When raggestlene were made that another place should be found for them, the only places proposed were unbesitby tropical areas like British Golana and agother tropical colony in the For East. Colonists are escally better off in the sountry to which they emigrate then their home-seastry which is, of ocurer, the reseon why they obcore to remove themselves from their homeland.

To relievate, the angestors of the greater number of the Indiano in Natal came here at the direct invitation of the Natal Government on the promise that they should be given the same rights as all other lababiliants of the souniry-a promise which Notal has potorionaly folled to keep. It should be edded that 35 per cent, of the Indiana new living in Natal were born here and are, therefore, seconding to samong the Indians to South international law, nationals of South Africa.

### Right To Vote

Under this heading, Mr. Beard quotes the case of Anetrolis, but Australia desided some years before the question of Indian Immigration into Nets) was raised that she would not secept Indian immigrants because they would localiable grow lute a separate community, suimeted by differout principles and ideals from these of the most of the inhabit-

In Apstralle, the White labour policy is a reality, whereas in South Africa it is a strem. Thu Acetralians are whileg to pay the price for being a White sommunity and are prepared to do their awa mental work, whereas in Bouth Africa, the White labour policy mesely means that all the better paid and agreeable

posts are received for the Euror Government was willing to go- peens and the low paid and disogreeable jobs are left to the non-Europeans, including Indiam.

> In the United States of Amerion, although it is true, so Mr-Beard says, that some of the more backward Boutbern States still shog to a polley of disoriminstion against the Negroes, the Federal Government is firmly opposed to any each policy. Legally voting qualifications are the same for Negroes as for While Americans. It incists that educations; institutions in the far Bouth shall be presed to Negroes. It has just abolished all disorimination to restaurants against Negroes in Washington-It has abolished its separate Negro regiments and now admits Negroes to the American carmy on the came terms so other Americans.

The statement that the "Negro district of Harlem anticipated by many years the purposes of the Group Arean Act" is especially misleading. It is true that Harlem is novr a Negro district, but this origin from the fact that the Negroes, on the whole, prefer to live among their ewn people, There is no law compelling them to live in Herlem, and here in Bouth Africa, if there were no legal disorimination with regard to recidence, the same thing would happen.

# Voluntary Segregation

Ware communistes left free to obcose their own place of restvoluntary pegrogation dence. would come into play and would to a large extent solve the probless. It is the compulsion to live in one area soly, and that renorally an area not pleasently setuated and usually devoid of the ordinary amounties of lightlog, draissate, water supply, etc. that excess such resoptment

As for India itself, Mr. Beard is, of course, right in saying that It was curved by the seats system. but he omits to mention that the present Government of India is doing its best to put a riop to the esete system, though it is, in view of the backwardness and illiteracy and strong religious prejudices of many sections of Indiana, a very difficult task. Mrs. Pandit, at one of the mostlogs of the United Nations, was able to solut to the fact that a member of the delegation was Dr. Ambedker, who same from the parish section of the Indian nation. In short, in India the easte system is, though slowly and hestation f, so the way ont and is discouraged by the Goverament, whereas in South Airl es, the crote system is steadely increasing and is directly emposered by the authorities.

#### Racial Discrimination

Mr Beard talks of the "relatively mild and occasinly harmies discrimination ensemblered in their new homeland" by the Indians. Allow me to draw his uttention to the following facts:

Indiana pay in South Africa the man rates and taxes as Enropours, but they are not provided with schools on the same lines es Europeaus. For Europeaus elementery education le free and compulsory. For Indiano, it is nat compulsory and the pravielem of Indian schools is quite Inadequate. Most of the schools that are erected in Natal for Indiana are built by the Indiana themselves from their own funds and only when the school is some ploted and taken over by the Education Department, is a grant of 50 per cent. for its sort regaid.

The situation with regard to Indian primary education is so perious that the Natal Indian Tembers' Booisty (Indian tembers' Booisty (Indian tembers poid lower sularies then their European colleagues) in actually taking sinps to raise a special (and is provide Indian schools, Harely this is a planing instance of roce disoringly nation?

It would take too long a lime to give 'all details with regard to the various examples of discriminstion pastised against Indiane, but may I draw ettention to the fast that they are debarred from free entrance to the Universities, except Universities of Capatown and the Witwaterwand. soldie in Natal they are admitted only to a segregated control, They are debarred from all the Encopera Technical Colleges in the Union. They are debarred from all the libraries in the Union.

#### Public Transport

In Notal and the Transmist they are not allowed, or amound only to a comparatively small extent, and onbject to the conemat fusalis of the European conductors, to use public leansport vableirs. On the redware and the cultway stations that are , similarly trested. No Indian oun exaltly in the Union so a phar manufest chemist, char,ead normalisat or purveyer, nor one he get may employment se am anglaner or on architect. Indiana are, however, admitted in the legal and medical professions.

Are not all three lectanous of realsh discrimination providedly taxabiling to the many Indians of sulture and education who reside pursons se?

As for parorty, has Mr Broad pend l'infrance burrow's pamphiet published by the Rass Relations Institute which shows that the level of poverty among the Indians in very high? Hee he studied the figures recently published, showing that 85 per coul. of Indian school children are undersatished?

#### Freedom From Fear

Mr. Beard States that the "Indiana cujoy the same protection from the State so the Europeans This is not the ease. It is true that when the recont Durban riots against the Indians became serious, some Indiana resolved police pretection, and in the and, to not down disorders, the Gaveramont was farmed to make use of military detachments. But it to natorious that when the rists became the wellow took week bittle aution, and the Benta were ear conveyed by come of the Entermean exectators.

Indians raundabout Darbon see often subjected to unpravoked attacks. I know personally several Indians who have been obliged to give up living in untiping areas because it was impossible for them to push home at night in sately. One Indian student of the M. J. Saltan Technical College was attacked by a gang at Nativa hooligans so the emissiste of the College, attipped of all his alother except his shiet, and had to be souveyed home in the Principal's ear-

I agree that the fadines do enjoy irredom of speech, though the operation of the auti-Goumunism Act is depriving many of their lenders of the right to address public meetings. They also to joy freedom of religious, but their religious lenders are not granted the status of martings officers, and therefore besides the religious acretice, all todays must also go through a resul creemony of merrings—a condition that is not required from Europeans.

In conclusion, I submit that Mr. Beard's article is misinformed on many curvical points and employs besides a tone of antering superlocity to the Indians which it sujustified and hermtal to the susceptibilities of the people with whom he is dealing.

# "Face Facts"

The article estitled "Treatment of Indiana in South Africa"
by Mr. Fraderick G. Board in
the Matal Moreury' of July 8
attracted my attention. It did
no not only because of Mr.
Board's high educational qualificultions but also because of the
mention made that he was
formerly Senior Administrative
Officer in the UN Secretaries.
I was expecting a very objective
treatment of this issue However on reading it fielt andly
disillustourd.

Mr. Beard refers to Caylen disfranchising nearly 900,000

Indians under the Citizensbip Act of 1948, It is not quite that. The Citizenship Act provides certain residential unalibeatsens for arquisition of Cayloness citizenship and thesa qualifications are admittedly barsh. Because of that a large number of Indians domiciled to Caylon do not qualify for citizenship, but those who do quality have full citizenship rights including franchise, There is ,no discrimination against Caylonesa citizens of Indian origin of any hied whatenever According to the Prime Minister of Caylon 400,000 actually qualify for the citizenship. The question of further relaxing the qualifications for cititenship is under discussion between India and Caylon and it is arpected that an summable settlement will be reached very shortly. The position in South Africa is not at all comparable as over 90 per cent, of the ladians of South Africa were born in this country and are legally citizens of this country. But in spite of being crissens they are depied the frenchise and other normal rights of Citizeus on the basis of colone alone.

Mr. Beard also refers to Australia and its "White Australia" policy, Australia dore not admit con-white settlers. But no ose has soked South Airies to admit son-white eattlers. What is noted in that the non-white citizens of South Africa should be given their normal rights, Kr. Beard also refers to recial decrementation against Negroes in USA. But does the Government of that country defend tacial discrimiention? In it not that discremenation is holog decord as no avil thing by the US Gavern-ment which is taking active steps to minimise and abolish et. On the other hand, in what direction is South Africa moving? Is it not that day by day South Africa goes on unforcing more and more mentures damying human tights and opportunities for progress and development le mon-white peoples of South Africa?

Mr. Beard also talks of the depressed classes of India. No one cegrets more than 120 people of Judia the dissbilities nuffered in the past by these classes. They are nuxious to upli t them and special leaselative and other measures have been taken for that purpose. Special sents are reserved for them le the legislatures Frovinon is made for erservation for them of government jobs in the highest recylect and over certain equirements such as ago limits are relaxed in their favour so

that they may come up to the level of the population quickly. The problem is too big to be solved in a day, particularly because India faces grave problems in the development of the resources quickly but already the status of these persons has changed, and all avecues of advancement ere open to them, Some of them are even Ministers in the Coatral and Proviscial Cabinets. What is happening in South Africa is that whatever little rights the conwhites powers are being taken away from them and legitimete agitation on their part is beemed.

Mr. Beard has given some Secret of trading licences for Indiana in Durban, According to him. Indiana pomen practically as many licences as Europoons. Trading activities alwere show the prosperity of a community and if one is to go hy the figures given by him ose should assume that Indians of Durban are as presperous as the Europeans. But is that a fact? The fallacy lies in this that these licences do not show the number of business establinkments. A large number of the licenceholders among ledians are merely hawbern Also au Indea shopkeeper relling a few odd things like vegatables. exceets, cool drimbs has to obtain licences for each line. An ordenary small shop may have to many as five or six licences. De the other head, European husiness hourer and substantial establishments. And then Mr. Beard also forgets that there is hardly any other lucrative avenue open to the Indian com-

Mr. Beard talks of Indian properties in Durban, but me there not place now under the Group Areas Act to dispenses them of those properties and practically drive them out of Durban, Mr Beard Majme that Indians have freedom of aprech. but is it not common knowledge that no public meeting par be held anywhere in Durban without the permission of the City Council and that permission it consistently being refused? Are not the important Indian leaders banned from attending public meetings?

It is being constantly pointed out why do not Indians po bash to India and Mr. Beard site sales the same question. This raises the same question—why 'do the Englishmen and po back to Englishmen and po back to English Africans, who have come to South Africans, They soe scalamatised to this essenty. They have developed young interested in this country and therefore

they would be rejuctant to Irave this country, in spite of the fact that conditions in England are not too bad. In fact the entire repressive policy of the Government in this country is justified on the basis of fear that if the non-Europeans are given normal rights they might throw out the Europeans from this country The Europeans want to stick to this country at any cost. Similarly Indians who have settled in this country have become South Africans. They know no other country and are reluctant to leave this country. The European, who is himself a settler and not an abongen, has no right to demand that Indians should leave this country.

Mr. Beard offers no apology for discrimination against Indians and other non-Whites, but tries to justify it merely because some eacial discrimination exists elsewhere. Racial discrimination is Frowned upon everywhere except in South Africa and certain other parts of Africa and steps are being taken to eradicate it. The most vital issue before South Africa is whether it will continue to persist in its present direction and create forces within and without which it will have sons to contend with or whether it will accept the principles of human rights and carnestly set about puttleg its house in order on that basis. If one examines conditilous in any country there will always be something to pick out which is not so good. Simi arly there is something wrong with White South Africa too and it is out that which makes it unpopular with the world, but its declared determination to routingle on the wrong path with even greater Vigour and try to perpetuate white domination to the denial of human rights to non-whites.

# Frederick G. Beard

May I be permitted to reply to Dr. Mabel Falmer's rather severs ctrictures agent my ericle on the treatment of Indians in South Africa?

At the outset, although Dr. Palmer starts off by declaring that the article is "singularly misinformed" and finishes up saying that it is "misinformed on many executiant points"—I count three instance of "It is true button," one instance of "Mr. Beard is right in saying "Mr. Beard is right in saying "" and two instances of "I agree that..."

My article, therefore, does not appear to be the mass of minuformation that Dr. Palmer would have us believe. I cannot, of course, reply to all the

submissions and contentions put forward by Dr. Palmer (her criticisms are more lengthy than my articles) but there are several statements that I cannot leave unchallenged.

### Hofmeyr Pamphlet

Firstly, I am fully aware of the history of Indipa immigration to this country (the late J. H. Holmeyr, interestis, wrote a most informative pamphlet hereos) but my article speaks of "successive Governments in India indicates that these negotiations were conducted by two completely autonomous States—whereas Natal was a Grown Colony in those days and India was ruled by the British Raj.

The negotiations were thus, in effect, inter-departments between the Colonial Office of the British Government. Imagine the reaction of Sir Roy Welcosty if the new autonomous Northern Rhodeshau Government (within the new Central African Federation) was held responsible for the actions of the Colonial Office in Northern Rhodesia since the Victorian eral

#### Harlem Position

Secondly, I am surprised at Dr. Palmer's blunt assertion that my statement regarding the Negro diviriet of Herlem Is "especially misleading," and that, in fact, the Negroes perfer to live among their own people, Let me heaten to assure ber -as one who has lived in New York and taken a Reen interest in the problem—that the Negroes are berded together in Rerlem, not because they perfer living together, but because of a system of rendential dis-crimination which outstrips anything in this country.

Even in the poor districts of Brooklyn and the Bronx where methous of Whites live in tenements-I understand that any landlord letting to a Negro will lose his other tenants immediately and that his rooms or flats will be hoycotted until the Negro has been ejected. In any case, laudlords knew that their properties would suffer on immediate slump in value if they let to Nagross. While there is no law compelling Negroes to live in Harlem, in fact, the Negro-according to law-enjoys full equality with the Whiles-I canke bold to ray that our Group Aress Act is a much more honest approach to this problem.

#### Education

Thirdly, Dr. Paimer states that, as the Indians pay the same taxes as the Suropeage.

they are splitted to the same educational facilities for their children. They certainly pay the same rates of tax but, for reasons which I do not propose to dilate upon, their contributions to the State coffers are considerably less (in proportion) then those of the Europears. Bearing in mind that the Indian children here in Durban outnumber the Eurapean children by more than two to one, in it seriously contended that they are entitled to the same aducational facilities in this city?

Finally, my article was written as factual rebuttal of India's charge at the United Nations that the Indians in South Africa are oppressed and as an appeal to the Indiana to think twice before further autagonising the Government and the bulk of the Europeans by submitting evidence claiming to be oppressed to U.N. Commission on Recial Discrimination. My dictionary defines oppression as "governing lyrangically" or "subject to continual cruelty," and I resterate that the harmless social discrimination which the Indiacs encounter in South Africa (and which, let me add,[they would encounter not only in

other White countries but in India steell) cannot by any stretch of imagination be termed tyrenoscal gouernment or continual cruelty.

### New Building Of Madressa Anjuman Islam

The opening of the new building in 35,37 Leopold Street, Durban, of the Madressa Adjuman Islam Trust was performed by Mr. C. Murray Booysen, Director of Education, in the presence of a large and distinguinhed garbering on Saturday, August B. The magnificent building contains a half named after the late Mr. A. I. Kajee, a library named after the late Mr. E. M. Paruk, eleven class rooms and an open space on the ground floor and the roof for the school children to play. Impricing speeches were made by Mr. Bonyson, Mr. Matress, Principal of the Sultan Technical College, Mr. Municula, Principal of the Ohlange Institute and others. Tea and refreshments were served to all those present after the function.

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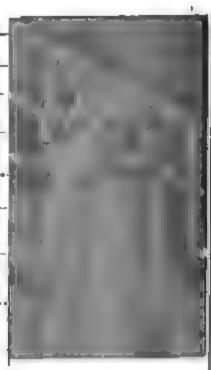
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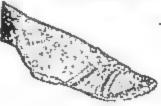
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# THE RISE OF CONGRESS IN SOUTH AFRICA

By JULIUS LEWIN

(Reprinted from 'The Political Quarterly', London)

Continued from last week

A FEW months later Smuts lost the election to the Nationalists After another quarted with the Council, the new Government did not allow it to meet again and heally abolished at, Dr. Moroka and Professor Matthews having electedy responded to Congress pressure by resigning from it.

The Nationalists lost no time in proceeding" with a different policy not only towards Africant, but towards all sen-Europeans. It did not take long for Dr. Malan to begin to pass into law the policy. he had preached in opposition. This policy of aparthrid has been expounded and analysed to such an extent that it is not necessary to describle it bere. It may, howtver, be recorded that it is Indians and Coloured people who have borne the main brust of the attack. First came the Act prohibiting marglage between white and any non-white. It was followed by the Act making it a ectious crime for whole and any non-white to have nexual intercourse. Then the group areas Act made probable the uprouping of won-white traders and residents in urban and peri-urban areas where many of them and their fathers had worked and lived for generations. In a word, Indians and Coloured people were to be degraded to the status that Africans had long suffered.

No more effective method could have been designed in being together in political unity the three communities that the Government mninted were reparate ratial entores, each with a distant social life and cultural tradition of its own. True, the large Cape Coloured population remained largely unaffected by the spirit that began to animate Africant and Indiana As a community, the Coleured prople had long been Leaderlest. Its middle elam men Bit searly all teachers dependent on posts in Government service And lacking the independence of the business and professional uses who lead the other racial groups.

The South African Indians, however, were more than ready le make common cause with the Africant, This they had demonstrated early in 1949 when Durhan was disgraced by one of the very worst race riets in the medern history of the world. The Zulus of the city and he environs had suddenly run amok and killed and wounded hundreds of inno tent Indiana and looted their shups and houses, while the white authoraties, alow to group the situation, failed for nome time to

curb the poerom. With barely concealed satisfaction, the Nationalists haved this terrible tragedy as proof positive of their favourite theory of mevitable racial antagonism between differant groups. What they, in common with nearly all white people, failed to appreciate, was the instant and remarkable magnanimity and political windom displayed by Indians after that dreadful outburst against three. Pluckang resentment and hatred from their bearts, the Indian leaders without delay he'd out the hand of inter-racial fellowsh b and the African leaders grasped it without besitation. So far from moving further spart to sulk in somey or to yield to despair, both groups concred and redoubted their efforts to make common cause against their common enemy, as oppressive Government whose policies led to race cious,

The Indians had every reason to realize the necessity for supporting the Africans. Their political status and economic opportunities had also gone from bad to worse. First Hertzog in 1939, then Smuth In 1943 and again in 1946 had got Parliament to tighten the acrews that supported the barriers to their natural progress. Trading tights and residential sites that had been held for over half a century were attacked in a series of steady blows, both in Natal and in the Trans-

A better organised and efficiently managed body, the South Afer can Indian Congress, had, more its inception in 1926, wenthered the internal atorms similar to, and sometimes worse than, those that had impeded the growth of the African National Congress, The respectable Indian murchants represented a type of most that was always analous to moderate its claims in the face of a hostile Government. Isolated and without slice in the Union, Indiana were unable to avoke even the limited degree of sympathy sometime shows Africans in subjection. Nor art Indians numerous esough, or economically strong enough, to influence the Government by their own unsided pressuré. In partnerskip with the African National' Congress, however, they can meterially help to produce a very different situation. For Indians bring to a juint movement a riper experience of affairs, a superior capacity for organizatren, and a more applicationed outlook generally-the very elements required to make a mave-

ment of resistance into a force no Government can safely ignore.

The Indiana also brought something else of incomparable effect. They brought a knowledge of the technique and immense value of passive resistance. It was in South Africa before the Union that Mahatma Gandhi was first inspired to employ this new political weapon. Gandbi spent twenty years in Natal and the Transvasi where he first encountered the residues of racial oppression. It was here that he devised and practised the technique of sonviolent non-co-operation. Brat generation of South African Indiana had been invited and welcomed to the country. Their children remained to suffer disabilities-legal, political, economir, and social-that were severe fifty years ago, even if they seem mild by comparison with those put upon all Indians since them. For instance, the entry of Indian mmigrants was hampered even when they came to join their relatives, and a special test war surposed on those who entered, Indiana were prevented from leving where they liked or buying property where they pleased; and they were subjected to a degrading system of regularition. Against these and other hardships, Gandhi had organised protests. He strove by every means in his power to persuade the authorities to rectify obvious gricvances. Patiently be had negotiated with Smuta and honourably he had sought to compromise on his people's claums. But having no franchise, the Indians lacked the normal instrument for political bargaining Having no expresentation in the legislature, they lacked the normal means to express their opinions or to protect their interests, let alone to make the white electorate aware of their burning sense of the injustices they suffered.

In these circumstances, the novel idea of passive resistance against napust laws came as an inspiration. Its full significance has proce been the subject of much study by many scholars. Here it is enough to recall that in the Union's early years, sutyagraha achieved results when nothing else did. The Indian Relief Act of 1914 lifted from Indiang their worst 'disabilities, and Gandhi sailed away from South Africa to conquer fresh and larger fields and to win the admiration of the world by the methods of his conquest.

Those who understand the leasess of history might have foreseen that the time (would come when Indians in South Africa would revive the opins and technique of setyograhes. Indeed, in 1939 Jun H. Holmeys, remodistrated with Smits' party against the notification law it

framed in that year, warned it that Indians sught be provoked to possive resultance. Before long, Dr. Y. M. Dadon, the leader of the uncompromising radical wing on the South African Indian Cougreet, was actually advocating the use of passive resistance. However, he and his adherents remained a minority for years; while the so-called "moderates" sought, by appeals to reason or to law courts, to secure some wadefication of fresh legislation. Their efforts were of little avail. As with the Africans, successive Governments seemed determined to teach Indians the folly and fulllity of relying on reason. By the time the second world war had ended, the Indian Congress and elected Dr. Dadon its lender. In 1946 the newest acti-Indian laws were resisted in Natal by non-violent non-co-operation. Nearly two thousand Indians and a few white people, led by the Rev. Michael Scott, were put sa prison.

Meanwhile, events in the great world beyond South Africa were moving in a new direction Thanks to the leadership of the greater Indian National Congress and inspiration of Mahatma Gandhi, Indra became a free state. Taking the Charter of the United Nations at its full value, India soon embarrassed one of its authors, Smute, by raising is its forum and in the bearing of the whole world, the question of the treatment of Indiana in the Union. At one session after another the subject was debated to the disadvantage of South Africa. By 1952 the larger question of apartheid as a policy was itself under discussion and set for further inquiry.

Indutes and Africant in the Union were encouraged by the sympathy that their cause evoked abread and by the dismay that the effects of world publicity produced in the dominant race of home. The arcond world war had been fought to everthrow the greatest racial tyranny in human history. One of its major effects was to produce a new awareness all the world over, and not least in South Africa, of the evils of carealures. Thus beed un those most effected by the blight a new determination to resist it in every shape and form. Moreover, racial discrimination was condemand expeatedly and in various ways by the United Nations. It became whally unacceptable, however it might be disgulated, to men conscious of a new freedom ewaiting those who demanded it with their old dignity supported by new contemporary forces.

Partly under the pressure of these forces, dependent status had been ended 'in half-a-dozen or snore Asian and Arab countries. Even in the colonial dependencies that remained, nearly all in Africa, political rights had been noticeably extended during the war and post-war period. Alone among the states of the world, South Africa had in this tame period chosen to curtail old rights and to impose new wrongs on the majority of her people.

It was in this changing chimate of world opinion that the Conaress movement of the non-whites in the Union at last came of age. The pursuit by the Malan Govecoment of its victous policies soon applied any sharper spur that may have been necessary. To make matters worse, European opinion had failed to support Jan. Holmeyr in his efforts to make a mild liberalism an effective pollucal force. Indeed, the United party never showed real opposihon to the Nationalists. Accordingly, an alternative policy to opertheid was never seriously put before the electorate. The tension of race relations grew steadily worse. In this situation out of the early casualties was the group of white liberals who had ever since the Union tended, In one way or another, to act as the apokese on of African opinion. Under the Native Representation Act of 1936, seven scales were provided in Parliament for this type of white liberal. In its early years this form of representation had worked well enough, thanks largely to the fact that Europeans of unusual abillt und character -potably Rheinalt Joues, Edgar Brookes, Donald Moltenu' and Margaret Bailinger-came forward to fill those scats. Of these only Mrs. Ballinger remained in Parhament by 1953. The deep thange that took place in the minds of Africans had become whible in their attitude to this representation of black interests by white spokesmen. By 1950, if not before, Africans had lost all confidence in white liberal leaderthin and in the restrained and moderate policies which it presented to the face of the formidable challenge of the Nationalists.

Alone among the white mentbers of Parliament elected by Almeans, Sam Kabo, an avowed communist, tetained the warm support of an overwhelming majority of his constituents until got they, but the Government, deprived him, in May 1952, of the seat he had won. This suppurt was, however, not due to his communist outlook, but to his unflinching advocacy of equalrights, ergardless of eace, for o'll la South Africa, and his courage. ous denunciation of racialism in every form. It should be emphysical that Africans looked on hies as their champion, not on comunism as their cause.

much was common knowledge in the Cape, and it was confirmed by the evidence put before the parhamentary Select Committee whose revealing Report (S.C. 6 of 1951) by the majority Nationalist vote, escommended Mr. Kahn's expulsion from the House of Assembly. Even the English daily papers, by no means tolerant of anything suvering of communism, could acaree forhear to theer Mr. Kahn's performance during his three years (1949-1952) to parliament.

There was, indeed, no good reason why Africans should any longer be content with white spokesmen. These had always held a difficult and peculiar position, in which they found themselves facing an unsympathetic European audience as often as a entical African audience. Unless, like Mr. Khao, they abandoned attempts to convert white opinion by a process of persuation, a subtle change inevitably occurred in their function. They began to expound and explain, if aut delend, most espects of white policy to Africans rather than to express African opinion to hurnpeans.

The Indians had in 1946 resected a similar form of communal parliamentary representation by Europeans exacted for them by Smuts, but withdraws by Dr. Mains as soon as he took office. There were soon growing Indications that Africans and Indians alike had come to regard with nothing but contempt the futile efforts made on their behalf by white liberals.

The term liberal has, of course, a variety of compotations. To the Nationatists it is a word of abuse only a little weaker than "communist." Even in the ranks of the United party, mild liberals are unwelcome and their exertions nullified by vigilant party managers. From the white elemorate, therefore, there has not come the alightest encouragement to Africans and Indians to moderate their demands, to persist in patient courses, or to restrain themselves and ask for only half a loaf when pressed by their hungry followers. It has, on the contrary, been made clear that there is no real hope of political progress, however gradual, for поп-Енгореаль.

(To be Continued)

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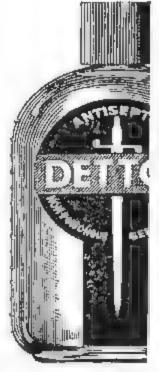
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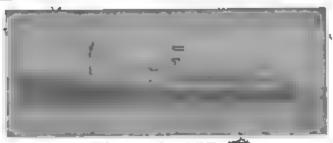
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Non-motence is the greatest force at the disposal of mankind. It is nightier than the mightiest weapon of destruction devised by the ingenuity of man. Destruction is not the law of the humans. Man lives freely by his readiness to die, if need be, at the hands of his brother, never by killing him. Every murder or other injury, no matter for what cause, committed or inflicted on another is a crime against humanity.

-0-

It has become the fashion these days to say that society cannot be organised or run on non-violent lines. I join issue on that point. In a family, when a father slaps his delinguent child, the latter does not think of rotalisting. He obeys his father not because of the deterrent effect of the stap but because of the offended love which he senses behind it. That, in my opinion, is an epitone of the way in which society is or should be governed. What is true of the family must be true of society which is but a larger family.

-Mahatma Gandhi.

# SSAS DE LETA DE USERRE CES AUG-1953

# OPINION

Founded by Mahatma Gandhi in 1903

# What Mr. Nehru Said

(From Our Delhi Correspondent)

HE Prime Minister Mr Nehru declared once again in the clearest possible terms the Government's policy towards Africa and the Indians residing there, during a Press conference. A correspondent referred to the reactions in the United Kingdom to his remarks on the African situation at the Agra session of the All India Congress Committee, wherein he had described as "scandalous" the treatment meted out to Africans.

Mr. Nehru said that his remarks at Agra were generally about the whole of Africa. "What I said there represents roughly five per cent. of what I had in mind."

"At Agra I had deliberately not referred to any particular instance nor any particular part of Africa. What I said was that the entire question of Africa was of supreme importance and people did not seem to realise it. It was important from many points of view and if this fact was not realised, the world may well have to face a major explosion and eruption in Africa and of the worst type—the racial war type.

"I pointed out two matters specially. One was the denial of political freedom and the other was racial discrimination and inequality. Both are exemptified in Africa, more than anywhere else today.

"One can understand a certain delay in political changes or political progress provided the objective is there, but I do not see why I should accept any non-recognition of racial equality. That is a matter which may be most evident in Africa, but which concerns everyone of us here.

"At no time are we prepared to put up with that doctrine of ratial inequality, whatever the consequences to India or to anyone else. I want to make that perfectly clear."

#### "Pernicious Policy"

"Since becoming Prime Minister it has been my desire naturally to refrain from saying things about other countries, but where policies are declared and followed like those for instance in South Africa which, I think, are permissions in the extreme and which are insulting in the extreme, to expect me to remain silent about them is to expect the impossible."

Continuing Mr. Nehru asked with some vehemence: "Apart from political considerations, I would like to know how far discrimination is exercised in regard to Indians in East Africa? I am not talking about other matters. The dominion of South Africa is an independent country, but others are subject countries and discrimination is still exercised not 'only against the poor Africans, but against others,"

A correspondent drew his attention to an article in 'The New York .Times' that Europeans in Africa felt that through his policies, India wanted Africa to absorb her surplus population and that Mr. Nebru wanted to start "a new kind of imperialism,"

(Continued on page 521)

# INDIAN OPINION

FRIDAY 21ST AUGUST, 1953

# A Novel Way

so the Government themselves the joint sitting of both Houses of Parliament on the South Africa Act Amendment B.1 bas been postponed from August 19 to September 16. In the meantime the Prime Minister, Dr. Malan, tugether with his other Maninters, has been busying himself getting the Coloured people to support the princople of Separate Representation by, meeting some of their leaders. He has met several deputations of the Coloured community whereas bitherto he steadfastly refused to meet any responsible leaders of the non-Europeans to discuss the problems vitally affecting them. And what a novel way he has found to get their acquiescence to his Government's policy of Apartheid! After having met these people the Trime Minister comes out with an official statement that "the general impression which the Government has gained from the series of discussions is, that the extent of the opposition of the Coloured community against the apparate representation of voters is not at all so great as is pretended in certain circles" The Coloured Peoples National Union in its memorandum to the Prime Minister, however, declared its total and unenurvocal opposition to any tampering with the Coloured vote as it stands at present and warned that "of the Government obtained

SOR reasons known a two thirds majority at a joint sitting of Parliament and thereby legally changed the franchise rights of the Coloureds the latter would never accept the change in good spirit and would pledge themselves to region their citi/enship rights." In its memorandum the C.P.N.U rejected any proposed compromise as for as the coloured man's vote was concerned and considered the proposals made in the South Africa Act Amendment Bilto be a breach of the contract of the Act of Union. It appealed to the Government not to create a siguation which would disturb the peace of the land. The memorandum stated that the C.P N U. is firmly convenced that the placing of the Coloured people on a separate voters roll will to all intents and purposes reduce the Coloured vote in the Cape to a state of valueless instrudence. There is no doubt about

the fact that the various denotations that met the Government had no mandate to do so from the people they claimed to represent. And on vital macters of proteiple affecting the non-fouropean community it is indeed foolish for individuals to meet the Govgrament. They can at best represent themselves and notody else. If this lesson has not already gone home to the Coloured people in 'portholis and the ann Europe us and general lit. should do so now after the experience of the giane the are up to.

There are "Bhengus" in all communities and we dare say the Government can well succeed in getting them together and bolster up a case in their own favour. But the same can be done in the opposite direction too. We dare say it is possible to get together a larger number of Afrikaners than Dr. Malan and his Government can imagine, who are individually deadly opposed to the Government's present non-Eurapean policy. And that would perhaps be a truer mandate of the people than the Government claim to have at present for their actions.

What we need to beware of is this "divide and rule" policy. It is not loaves and fishes that we are after. It is a question of vital principle on which society is supposed to be based. Are the non-Europeans to be differentiated against on the basis of colour or is every individual to be judged by his or her merit irrespective of class, creed or colour? That is the vital question before us. It is argued that the poor ignorant man does not understand that. What he understands and is concerned about is his bread. That is true. It is a so true that a person born and grown up under slavery does not know the evila of slavery. It does not therefore mean that it is good for him to remain a slave and that those who know better should not teach him what is right or wrong and lead him on the right path. If those who do so are termed "agitators" there is nothing to be ashamed of in that. Such agitation is not only legitimate but it is the nacred duty of every man and woman to carry on such agitation. It is disgusting to think that a person like

Chief Luthuli, whom the Government have deemed fit to depose because he spoke and did what was right in the true sense of the term, and a person like Mr. Donald Mtimkulu, the principal of the Ohlange Institute, who has just bad the honour of being awarded the Coronation medal, should be treated like a "pariah" should he be travelling on a South African seroplane and be allotted a serregated seat and that an ordinary hostess would refuse to serve him. This is just to quote a single glaring example of the existing state of affairs. If a White man can tolerate such humilianon imposed on anyone be he of whatever colour or race. there can be no respect for the civilisation he so boastfully claims to represent. If a person subjected to such humiliation can out up with it without feeling hurt he is far from civilised. At / the rate things are moving life for any self-respecting person in this country is becoming intolerable. It must result ultimately in a flare up to one way or the other. We do not mind repeating od nosium that the best way to encounter this is non-violent passive resistance, which means refusing to submit evil and quietly welcoming the consequences whatever they may be without any form of retaliation. Only in that and no other method hes the salvation of the oppressed people in South Africa and all over the world. That is the only true way to achieve the much longed for world peace. It may not come in our life time. We shall however have the satisfaction of having worked for it-of having made our humble contribution towards it. When we plant a tree we are not always fortunate enough to enjoy the frints thereof. But others enjoy-them and bless those . who planted it.

# PROPOSED IMPLEMENTATION OF GROUP AREAS ACT IN DURBAN

# CITY COUNCIL'S ZONING PROPOSALS BEFORE LAND TENURE BOARD

AT the Land Tenure Board which sat last week in Durban in hear proposals in regard to Durbao's race moning, the Natal Indian Congress was represented by its general secretary, Me. J. N. Singh, the Chairman of its Housing Committee Me. Cassim Assys and Mr. A. Choudree assisted by Mestra. H. E. Mail and G. S. Naida.

The Board had before it the main proposal of the Durban City Council and an alternative proposal from the Government Planning and Reference Committee.

The Natal Indian Congress secretary, Mr. J. N Singh, advised the Board that this Conerem had no alternative proposals for Group Areas as it was opposed to the Group Areas Act, and would not assist in setting aside areas. "But," he said, "the Congress would continue to examine critically all proposals for Group Areas made before the Board and would expose their injustice. The Congress would ask the Board not to desplace or uprout settled communities and would ask the Board to recommend to the Minester that no Group Areas be deenercated in Durban.

# Mr Comrie Cross-Examined

Mr. J. N. Singh cress-examined at leagth Mr. R. V. A. Contrie, the Sensot Town Engineer, who gave evidence on the Council's proposals for Group Areas in Duchan, Mr. Course spent over four hours answering. Mr. Singh, who indicated that the purpose of his cross examination was to show that the Couhell's essemptions for the creation of group area had no basis in fact and that the proposals were not hased on equity as they did not deal justly with the non-Europeans of the City.

in answer to Mr. Singh Mr. Comrit agreed that rendential grouping was not due only to a desire of persons of the same ranal group to live together but had an economic and historical busis—People of the same economic level tended to live in secular areas and that homogenous actilements of people from a country of tocamon origin were broken down by economic factor of industrialization and development of commerce.

On the questing of racial friction Mr. Singh saized Mr. Contrict to quote stramples of where mixed thong areas had given rise to racial

conflict Mr. Commendentited that there were no instances of actual conflict between Europeans and Judinos.

In answer to further questions Mr. Singh established that trade could not be controlled by Group Areas and that reparation of rices will hit at teaders of all races. Mr. Coratis admitted that there was nothing wrong to the races living together in the central and working areas. Mr. Singh then asked "why cannot the races live together in the residential areas?" Mr. Comtree: "These are other considerations."

Mr. Comrie admitted that settled becongeneous communities about not be disturbed but added that Cato Manur, Mayville, Sydenbass and Overport blocked European expansion from the Berea into the hinterland of Westwille, Malvern and Pinetown and was recommended for white occupation. Mr. Comme admitted that the central working areas had to be controlled and would eventually by white.

# Indians To Lose 3,0.0 Acres in City

in answer to Mr. Singh, Mr. Comeja stated that eventually Indian fand ownership in the City would be decreased from 10,700 acres to 7,350 acres—a reduction of Indian holdings by over 3,000 acres whereas European holdings would be increased by over 10,000 acres from 15,300 to 25,500 acres.

Mr. Course admitted that the Council's proposals would allow \$4,000 Indians, 21,000 Europeaus, 44,000 Africans and 6,000 Coloureds to live together in the working areas without segregation and racial group. Mr. Singh deduced: "If one-third of the City's population can live together why disturb the position at all with race zones?"

Mr. Comeie stated that the ceases for making the Berea and Central Durben white was that the white group was the predominant group in the working areas. Mr. Singh chested that this was not so. Between the Umbilo and the Umgeni 47,000 non-Europeans worked compared with 18,000 Europeans and that in the centra of the city 26,000 non-Europeans worked as against 10,000 whites.

# Burea And Beact

My. Single stated that the white City Council was responsible with its policy favouring the

whites in making the Beach and the Beres white.

Mr. Singh asked Mr. Comrit why Durban had to remain a white holiday resort. "Why should'nt non European visitors be welcome?"

Mr. Singh stated that radial zoning was not natural but imposed and that the present distribution was natural. The idea of a separate Indian town was not scientime. Mr. Corner could not give an example of such a separate Indian, sown anywhere in the Union. Mr. Comme said that he had not visited the Indian locations at Germiston, Boksburg, Benom and Pretaria

Mr. Course admitted that the place emanated from a Council elected by the White voters—The non-Europeans had no say in the proposals and that the main line suburbs of Sea View, Bellair and Hillary had been changed from Indian to white due to European protests. Mr. Course and that he was aware of non-European protests but these did not materially change the Council's proposals.

Mr. Comele admitted that over 6,000 Indians would be displaced in the Sca View-Bellair area and 10,500 Indians in the Sydenham Coloured area as a result of the Council's changed proposits.

### Rural Areas For Indians

Mr. Comite, in season to Mr., Singh, admitted that the built up areas in Woodlands and Montelaje, and See View Belliar were being recoved for Europeans where Indians were being given the rural areas in Umbatucana, Stainbach Estate and Duffs Road.

Mr Singh argued that the Board was not there to perpetuate enough to great the second of torquities in regard to the floor Europeans resulting from a policy of discremination against them in the past. For interact, Mr Singh hard, the whole of the sea from floor Margare to Umblanga Rocks was obte and asked why this should erman so and why the non-Europeans should be ractuded from 150 miles of the rea point with minor exceptions?

### Cato Manor

Mr. Courie and mitted that making Mayorie and Caro Manor white suvolved the displacement of 25,800 Indians and 25,300 Europeans, and that 2414 acres of Indian land would be taken away, valued over 6 million pounds. In Sydenham 346 acres of, Indian land was affected. On the Berea and control area 127 acres valued at over 2 million 600 thomas of grands were to be just by Indian.

According to the Council's

proposals over 61,000 Indians would be displaced eventually and over 6,000 acres of land was to be affected to Indian owner-ship, answered Mr. Comrie.

# Mr. Barker Questioned

When Mr. Barker, Chairman of the Reference and Planning Committee, appointed by the Manuter of the Interior, gave evidence early in the week, Mr. Singh questioned him on the broad effects of his proporate which except for the Sydenham Coloured area, agreed with the City Council's plans.

Mr. Barber admitted that his Committee's proposals were based mainly on the principle of racial atgregation and on a regional radial pattern. He agreed that the proposals would eventually have very drastic effects on the Indian population. He admitted, in answer to Mr. Singh, that eventually over two thirds of the Indian and African populations would have to be displaced—numbering—over 200,000 compared to about 5,000 Europeans affected.

Mr. Barber accepted that the Coloured area in Sydenham would be a pocket in a thickly settled Indian area and by agreed that it could be Indian without causing hardship to any community at 11 contained over 12,000 Indians, compared to 2,000 Coloureds and just over 1,200 Europeans.

#### Other Representatives

Dr. Baboolal and Mr. T. M. Nateure appeared for the Combined Indian Resepayers Association and Mr. Goldberg with Messra P R Pather and A M Moola for the Natal Indian Organisation. The N I O put up alternative proposals for Indian Group areas in Riverside, Prospect Hall, Cato Manor and Mayvel e, Sydeobam and portions of Jacobs area, and the valley of Rossburgh, Sea View, Bellar and



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# THE UNITED PARTY AND THE ELECTION

### WHITE DOMINATION AND APARTHEID

By C W. M. GELL

111

IN my last two articles I discursed two factors in the intricate racial pattern that dominated the election—Afrikaner particulum and the Coloured vote. Now we must face the central issue: the non-European question in general and the Native policy in particular.

Whatever ports the "noverergney of Parlament" and Afrikaner jingoism played in the election and, at the level of the party worker in the constituencies, the latter especially played a considerable part-the colone question was almost certainly decisive. The leading politicians and the press gave it first emphasis. Nationalist conversers in my own and other constituenties told parents that their little girls would have to marry kallies if the U.P. was returned. The Defiance Campaign and the Man Man were gifts from the gods to the Nationalists, and the riots, for which their own share of the serponsi billey has yet to be determined precisely, gave them a further fillip. In all his chief speechesat Bethal sa August, at Somerset West in September, at Odendazierus in November, at Stellenbesch in March and in his final pre-election broadcast on April 13-Dr. Malan stressed how Afrikanerdem stood slene before a world bent of equality which was tantamount to "extronal sucide" for White South Africa. "The colour question," he said more than once, " is by far the greatest and most serious of the country's problem. Therefore it rightly dominates the election." The Government would stand or fall by its apartheld policy on which it asked the country for "a clear and unequivocal mandate." In Apri the people would be asked whether, in view not muly of the internal disturbances but and of interference in domestic matters from abroad, the country should have a weak as a 2 rong government, "In other words you will be asked, whether you are prepared to commit Balional suicide."

In the following analysis of Nationalist colour policy I rely upon apreches made since last August with a view to the election. One thing the Natt, do not at present rotend is total aparthed, despite its communed appropriately SABRA the Studentehold, Stellenbusch professions, a accept of the roleisty of the Dutch Reformed Charebes, Mr. P.row and the Government's own Streetery for Native Affairs. Dr.

Verwoord, one of the more extreme spatched theorets, slipped up once more when he was reported to have and at Dordrecht on October 21 that "in fifty years time the Natives wil all be back to the Reserves," But he was quickly called to order and in later speeches "all" became "a majority or "a large part"

The cardinal point in the Nationalist conception of apartheid is "the retention of all power in our bands;" the perpetual maintenance of exclusive White polineal domination. Dr. Malas said that the choice for the White races was to die here in honour or dinkonour. "We choose the latter," Mr. Strydom is prepared to "fight to the death" to hand on "the bertrage of White South Africa, which we received from our fathers, to our children." and he has called on us to stand shoulder to shoulder as White men to protect ourselves and our children. The Professor of Paychology at Stellenbosch University has written of "our intente detire to beep South Africa a White man's country;" and in curious contrast to Dr. Malag's attrigances (also given at Stellenbouch) that apartheid so far from being Oppressive was "the heat guarantee of inter-racial friendship and helpfulness," Professor van Rensburg added that "even though we may be fightens a laxing battle, some people do not understand the satrifices we are prepared to make to achieve our sim-the White people are m real danger of extermination in South Africa and must appose this danger and fight." Lastly, the challenge of race warfage was invoked in the infamous election pamphler which contained photos of the Nigerian cabinet and neged us to "Voit for White Dominauon-Stern Nasionasl"

Since, however, this blatant herrenvolkism might raise some conscientious doubts, it is tempered by the two-stream (White-Black) theory of "development in their own sphere," The grawth of Bantu nationalism is recognised to be inevitable and proper; but it will be confined to the Africans' "national home and fatherland in the Reserves whence, as benevolent theorists like Dr. Eiselen und Mr. de Wet Nel explans, raigrant Native workers will emerge to work in the White aceas with White consent. As "'w a rors" they will have no claim to political or social, rights and, order they have their own fatherland, no frechold rights will be nibwad mitt de the Re reven.

Now it is a face that during five years of Nationalist rule much has been done to subordinate and control that large majority of Africans (and other non-Europeans) who live permanently in the "White areas" and will never be able to find komes in the Reserves. And nothing at all has been done towards developing the Reserves so that they will in future "prevent the centre of Bantu interests, and therefore of Bantu numbers, extending jato the White areas." It is even admitted by some Nats, and denied by athers (depending on whether they are addressing em proyers of Native labour or employees frightened of Native competition), that the majority of Africans will continue to live to the White oreas "for generations." As Dr. Otto du Piesnin so charmingly put it: "We must keep some Natives in the European stres for a very long time to do the work.

The efectoral appeal of apartbeid in, therefore, abvious. As a European you have your cake and eat it. You have all the unskilled Native labour you want, subject to the crudest form of residential and social segregation imposed to aunt White convenience and comfert, without having to make any concessions for "vultors" in the direction of what Mr. Swart has called "the detertable doctrine of escial equality." For after all 70 per cent of the papulation (the destination of Coloureds and Indians being uncertain) will have thely awa homes in their 12 per sent of the country where, subject to overriding White control, they will have "he considerable measure of serf-government" under ebiefs who will be Government stooges: and even the "visitors" will have delegated to them "some of the details of administration" in the urban locations.

As Mr. Erasenss succintly put it at Glencoe on December 6; the White man cast either leave South Africa which is impossible; or he can make concresions to non-European demands which are unthinkable "except perhaps to a few liberals;" or he can aboose

the conservative way of the Government's apartheid policy which "believed in good treatment of anti-Europeans under Euro. pean guardianship but not to an exaggerated degree." In a little aprech at Zeerust, in posing the alternatives of Worte domination or equality, Mr. Erasmus warned Africant who sought the latter that "the Union is not the Gold Coast or British Control Africa. but the country of Dr. Malan, where the Native would be well treated but would also be put "op sy pick" if he deserved it."

Finally, just to the up any lease ends on the Nationalist racial ideology which Mr. Schoeman says must be accepted unconditionally by any supporter of the Government's excial policy, the Nats. "acknowledge the authority of the Aintighty in the destinies of natious and peoples." South Africa, being "not subject to may other power on earth but under the authority of God alone," is free to solve her own way "according to the pattern of inequality which He Himself has ordained." Thus a Blomfontein professor rightly deprecated the wild talk about mandates and volkswils; for if man has been created a free being and exercises his freedom and his butbright in its national context through the vore, on what grounds do we not give equal voting rights to Natives and other non-Whites, since they too, being human, are beings with the franchise as their birthright?" But the truth is that the authority of the Government does not derive from the electorate. "The Coverament stands in a divisor capacity and receives its authority from God alone." And the 'Trausvaler' wroter "Dr. Malan asks us to trust the Goverement. This we do with all our heartr. The Government w the patriot's ark of faith under God's disprasation,

In the next article I will discuss how the U.P. tried to meet the challenge of this racial policy. Those who are interested may care to keep this article for comparison.



# STRAUSS BECOMING MALANISED

SPEAEING in Parliament less week the Leader of the Opposition, Mr. J. G. M. Strangs, referring to the Government's policy concerning the United Nations, is reported to have said, he wished to deal particularly with the setting up of a United Nations commission and the taking of evidence in public on the internal eliquium to South Africa no rectal filterimination.

"Here we have the exitaordinary state of all-irs that an
international authority appoints
a commission to inquire into the
internal position of pay country
and we have no say in what is
internal position.

"I am raising this question to got the Prime Minister to derity the praision so that South Africa's good name will not be injured by what is happening before the commission at the present time—as movemented non-mission and an unwirranted lawset-gartion into our domestic effects."

The United Party felt that it was quite extreat for the Government and in conformity with the will of the people of South Africa to say that the only at reads to take up was the rejoict of the existence and application of this commission.

"flat there is an important question, That is that public elitions are now taking place and evidence is being held by the commission. It is a matter for regret that the Prime Minister has not made a statement a sufficient period.

'in these matters timing in of great importance and I think it would have been a wise ever, when the commission began its timing, for the Covernment to have intend a pintensent, so that there need by up misonder—upding at all.

"It seems to me that this came mestion is not sailing the support that some of our anomics 
abroad would like it to get. 
The winceses before it have not 
been very impressive but the 
dancer is that the one-sided 
evidence that is being given may 
came harm to Bouth Afeles."

Air Branes said that while it was true that there was only one has for the Government to take, he would like the Prime Minter to may what his view was about acting private organizations like the Booth African barray of Recal African (3 A.D.11 A.) and the lathiute of Reca Relations photon the Lathiute of Reca Relations photon the halotte without projettes to the Governments.

The and thing that he admired about this Covernment's fereign suffer was the talent to which it had followed in the elem-

of the previous Government-General Smate did his atmost to provent any interference in the domestic affairs of South Africa by the United Nations or by other bray-bodies who need the United Nations to interfere in the domestic affairs of Bouth Africa-

Prime Minister's Reply

The Prime Minister, Dr Maland is reported to have said in reply that he was glad that the Leader of the Opposition (Mrs J. G. N. Straute) had made it clear that he and his Party also regarded the United Nations Commission on Bonth Africa's po-called gantal polloy which was now sitting in Deneva was ne seceptatical followings in Boulb Africa's Comeelle affaire. The Government's attitude was that it was unwarranted interference in the Union's Comertie affajra which would not be tolarsted in any ofreumstances. this reseas the Covernment had ignored the eltting of the Commission. The Coverament would not make the term and and make to Communica becomes to do so would be indirectly to approve of interference in South Africa's domestie affelre.

The United Nations' solion in appointing the Commission was prompted not merely by ignorance. If it was only ignorance the something could be done about it. But to a large extent it was malice.

It had been saked to what extent the Government would engourge others to give avidence before the Commission. This would not help in any way, if the Government were in encourage this, it would simply man that the Government was encouraging others to do something which it was limit not prepared to do. The government was not would certainly pol give any encouragement to that no tion. It would rether discourage anything of that kind,

The objet aim of the United Nations were to maintain world peace, but in the war in Koren it had already proved its weekers. Only 16 countries had replied to its appeal for troops to be sont to Koren and 32 had ignored it—eams of them strong enturies on the harder of Koren, South Africa had answered the call, but today flouth Africa was being abused and alandered by those nations in the United Nations organization.

He would like to elsess that the United Nations was connect to undermining the foundations of the Commonwealth and was the principal danger to he continued existency.

ladia bail lett a Common-

wealth Prime Ministers' conference where she could make no accurations against the Union, on I seem to the United Mallous where she could get it to intersers in South Africa's Internal offices. In this way India was able to make use of the United Maions' practice of exceeding fits authority to make an attack on a fellow member of the Commonwealth.

That was why he believed the Dolled Nations was badergaining the foundations of the Commonwealth and that it was the greatest danger to its continued survival.

There was only one solution to this problem, and that we that the members of the Commonwealth should stand together to drive the United National back within the borders of its own Charter.

Referring to the Union's relalions with its neighbour States in the north, the Prime Minister and that the good neighbour policy had been as strongly meintained by the present Cov erumout as by any previous Government.

As far as Africo as a whole was someorned, it was very clear that the interests of the Union were very clearly related to seents higher up in Africa. Cartain separate Native, States were now beginning to feel that they no longer wanted to rampin under the domination of a foreign country but about he completely free and independent.

"There is an influence helical
this feeling of detions lism which
comes from catalde. Part of this
tofinence is the result of Communict activity and it is the
object of Communical to rapply
(iself to the more backward
possive who are not yet ripe for
soil-government."

In the second place there was the very unfortunate experiment carried out by the former British Government as the Gold Count which had been given complete freedom based on naiveman franchise without qualification.—Sapo.

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#### WHAT MR. NEHRU SAID

(Continued from front page)

Mr. Nehra said that it was difficult for him to talk about India's policy or India's bong fider. For the last many years, before they came into power and after they entered the Government, "we have declared our policy in the clearest terms to our people ounide India."

"That policy, in relation to Africa, has been that the Indiana there will not get any support from the Indian Government lo may clause that may be advanced eguart the Africans. We have told them; 'You are there as guests. The interests of the Africans must be dominant. If you can serve them, well and good. Otherwise pack up and go. because we will not protect you there," "

#### "No Special Rights"

"This," Mr. Nehru continued, "#44 a rather unusual policy for a country to tell its ewa cauctas. We are prepared to fight for the rights of these citizens and against mpy encroachment of those rights, but when those citizens want epecial rights against Africans, we are not prepated to take up their cause or give them any protection.

"This policy naturally did not meet with the approval of many of our nationals in Africa because thus for they had been trained up to demand rights for themselves. Seeing the European actilers taking advantage of the pituation and gaping special pri-

vileges and land and all that kind of thing, Indians also wanted to share in the sports of Africa. We and, 'go, we will not permit this.' We have been pursuing that policy so far."

"We do not mind if every Indian leaves Africa and comes away, but we will not permit him, so far as we are concerned, to have a ningle privilege over Afelcans. To talk of Indian imperialum there is just noncense, People seem to imagine that the earth in all its fullness thereof is to be reserved for a few settlers from Europe. Other people in the rest of the world happen to have a different opinion about it and the rest of the world will count ultimately not these few persons from Europe."

There had been some reference to the Indua Commissioner in East Africa. "I should like to asy that among the many people in our foreign service, one whose work we have appreciated more than any other's in our Commissioner in East Africa, Mr. Appasahib Pant, From the very first day of his arrival in East Africa, about five years ago, he has worked for what is called the estabashment of a multi-racial society

"All that I can say, if anyone accuses him or his colleagues there at Nairobi of creating trouble, is that some people who take in this way have lost clarity of vision. They exenut distinguish between things."

#### APARTHEID A THREAT TO WORLD PEACE

THE Betweend Michael Scott addressing the United National Commission on behalf of the International Laugue for the Rights of man, said: "The ugly menace that has grown up under cover of lefty phrases earnot protect the abort-term or long lerm interests of White or black. It constitutes a threat to the peace and seepring of Africa and the world, and may lead to a debacia of so-onlied Western civilisation in that Con-Lintat.

"The United Nations should prepere itself to essume the role of mediator and abould meanwhile bee all resources at its disposel, including economic Inducaments, technical assistence and educatiscal conferences, to bring about a new approach to the problems which are a heritage of the past,"

Mr. Scott and that the present situation in South Africa could only lead to the decline and demoralisation of the volteg White caste, pulest other members of the United Nations became award in time of the path being followed by the White community in South Africa and cleawhere in Africa

Mr. Scott said that there were many ways to which the United Nations could help South Africa, unce her Government and people realised 'that they were in need of assestance in solving problems which were not peculiarly their

"I suggest that do-operation should be sought from the World Council of Churches," he mid, and that questions should be addramed to that body on the theological implications of racial duorimination, the extent to which this is practised in the churches, and the means by which is is cought to overcome it," he sant,

"The dangers of a caste system extending from South Africa to Central and Fast Africa, must be met by a positive programme for the americalian and are of the great humen and notoral resources of that ares, which are so hapertant for the fature peace of the world," Mr. Scott commided.

#### Offends Twa-Thirds Of World Population

Mr. E. S. Scele, former general teoretary of the South African Gathert Worker's Union, teld the U.S. Commission that, "the interests of the people of Africa. including the 3,000,000 Europeace who have permanently settled in Southern Africo, the interests of world peace, the interests of the whole of humanity organity demand that the people of Africa ", pldger lin't bebreeze od liada

"Pious revolutions and placonto sympathy have proved fotile, Positive action must be taken by those who are guiding the destiny of seaukind.

"The time has come for the United Nations and the whole of civilized humanity to treat rac.al oppression and discrimination in the same manuer so clare-trading and giracy, and outlaw them wherever and under whatever form they may appear," to I Mr. Section

The poury of epertheld was bared on the femptable principles

- (a) All peoples who were unt White or European were faleriet and that all White or European peoples were Eugerior.
- (b) The 10,000,000 non-White reorle of the Union were Incapable now and forever of tecoming truly circleso and muit always remain under the inteloge of Zuropeaner
- (c) Decause the non-knowers outnumbered the Europeans by four to ane, White circlestion was in deager and it was the duty of Europeans, ordained by Providence, to save civilization by knep ing the too. Europeans in subjection

Mr. Encha saids "A correct definition of the Union Covern ment's fatterretation of aparthold might be obtained from a sleger trequently and widely used by supporters of that policy; that is, 'The Kailir most Le kept in his piace and the ecole most get out of the gountry."

"inductelat development in South Africa bee almost nolimited opportunttier, but each develop. ment is being crippied by a re-actionary and backward political policy," said Mr. Fachs.

"The policy of apartheol and the 'master race' philosophy underly. ing it will insvitably fend to a decline in the economic developmeat of the constry and to the improvet biment of both Borogenne and non-Europeans," ho, as.d.

"It is a threat to the peace of the world in that it nifends and insults more than two-thirds of the world's population who are not While, and who have shown, justifiably, bitter resentment of that POLICY. "

Mr. John Hatch, a lecturer in International Relations at Glasgow University, giving evidence befere the United Nations Commission on racial discrimination in the Uplou is reported by Sapa-Renter to bave mid: "To my mind the danger and of racial discrimination in the long term is more professed to the maintenance of world perce then Community of sail Community.

"In the long term I wound my that the biggest problem of the second hat of the 20th Century the solution of the problem of racial directmination.

"As to the question about a colution to the problem acceptable to the South Africans and within the framework of the United Notions I notwer frank y 'No."

"There is no retation soceptable to South Africe. In the precent erronmetances there is no solution acceptable to the two sides.

"They are so interlocked in strong s, menti more than physical though it could in the future become phyrical, that there is no facts solution. All that can be done in to sure the seeds of a better fotore.

"The fact is that we are dealing with people who are ingramed with racia pre, adique."

Hr. Hatch added: "One cannot change this character by taking immediate steps-certainly the first problem is to find on alterns. tive to the policy of apartheld."

He auggested that a permanent United Nations commission be get up to study the problem.

Mr. Hatch and it was very difficolt to belp people who did not want to be belped. If there were happier race relations in parls of Africa it was possible that the contrant would persoads Bonth Africa to follow suit,

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#### THE RISE OF CONGRESS IN SOUTH AFRICA.

By JULIUS LEWIN

( Reprinted from 'The Political Quarterly', London )

Concluded from last meek

T is this background that resders so hidicrous the audden quest for ."moderate leaders" among won-Europeans that men like Mr. Strauss and others contemplated in 1952, after the defiance campaign had grown to a rice where it rould no longer be egwored. This quest failed at its outert. It failed because ibufe are no moderate African or lodian leaders-if a leader is to be defined as out who has followers and is ready to "be committed" or to negotiate with the Government or Opposition. en a baris defferent febru that adopted by the two Congresses pointly, Mr. Strawer never even got at far as actually beginning a quest, being astisfied simply to associate that if returned to office, he would consult (unnamed) mederate non-European traders. The univ effect of this line of thought was to deepen the suspicious of the Congress movement that the official Opposition would, like the Government riself, do all it could to undermine the authority of the elected Contress leaders and to weaken the position they had attained after long and difficult afforts to erganise their followers. How blind to such realities white politicians remained was shown in Port Elizabeth at the time of the tragic race riots late in 1952. The search for moderates was pursued in the very city where De. J. Z. Njopgwe had displayed greater powers of presentation and syoked wider personal loyalty than probably any other Congress lender had done so date. The resistance campaign in the eastern Cape pravince obtained as much support as it did in all the rest of the country taken together. This is to be tupisined by two maje factors. First, the Bantu people there are more homogeneous to tribal tradition and less divided than pleasure. They are also better educated and more Christianised after longer contact with western civilization. Resistance in this area was marked by notable religious fervaur-le was often preceded by prayer-and it was supported by African clergy and by African trade unions. Secondly, the people in these parts had lost more than others nince 1936 through this operation of the land and franchise laws that deprired them and there children of ald-entablished righte.

Nor to this day do white

politicians realize that the first effect of undermining Congress would be to strengthen those lets responsible and less reasonable groups in African life that have begun to preach enmity against all white people as such and to toy with the idea of terrorism as a technique for securing political change. In a rest sense Congress is to-day the only alternative to terrorism, the only hand restraining Africase from demanding black supremary on the alternative to to white supremary, the only refluential voice seriously asking for inter-recul co-operation.

In the light of this record, what in surprising is not that Congress has historie failed to formulate a detailed hiseprine for progress in South Africa, or to declared liself without any ambiguity on certain concrete traces. What is surprising is that Congress has continued to take nothing less than a measurabline attitude on all the large questions that present themselves for decision.

Non-white people do not want to rid South Africa of white people. Let ft be atressed that at present only a very small minority of members of the African National Congress dream of replacing white domination with black domination. \* The whole bulk and weight of Congress has bitherio always imspined the future of South Africa in terms of inter-racial co-operation on a basis of equality. The joint declaration adopted in July 1951, when the defrages campaign was planned, is suffi. cient proof of this fact

"All people, irrespective of the national groups which they may belong to and regardless of the colour of their skin, who have made South Alson their bome and who believe in the principles of democracy, are South Africaus. All flouth Africans are entitled to live a full and free life on the basis of the fullest equality

"The struggle which the national organizations of the non-European people are conducting is not directed against the private laws which teep is perputual subjection and misery was rectioned the population. It is for the transformation of consistions which will restore

human dignity, equality, and freedom to every South African."

The significance of this policy, with its prospect of interescial peace, bas been carefully ab seured from recognition by any but a small element among the Europeans, The daily press of bolk white sections continues to pretend that Congress is estentrally an anti-white movement. In fact, however, the force of the law has been reproported the wildow of Congress. It but since 1927 been a scripbl crimigal offence for anyone to promote bortility between the white and gon-while races, and any racial judictment of white penale by black speakers is liable to be punished by the couris. On the other hand, it has never been, and has not yet been, declared a crime to demand equal rights for all, races. This fact is hardly understood by ordinary people, Even a Johnnersburg magistrate could MY IS 1953:

"It is common knowledge that one of the same of communism is to break down race. barriers and strive for equal rights for all sections of the people, and to do so without may discrimination of race. colour, or creed. It is wellknown that all the decopcracies of the world counider that continuation is meaning peace and arder, turning the world upside down and conting stable and decent life impossible." (The Star," Johannesburg, righ July 1949.)

In the mind of this magistrate, who is papposed to anterpret the law of the land, the militent liberal demand for equal rights. regardless of race, is confused and equated with communism But even under the immensely wide and vague terms of the Suppression of Compairm Act of 1950, freedom to advocate racial equality is not punishable if unlawful action towards that and is not taken. Although twenty landers of the resistance nampaign were convicted by the Transvani Successe Court under the Act in November 1952, their guilt was held to be in their organisation of the resistance campaige, not in their advocacy of equality.

Ity may permally acceptable defeation of "communism," the leaders of the campaign, with a few avawed exceptions, ore not and have never been communists. It is accessive to emphasize this fact because continual attempts are made to amens the non-European resistance movement as nothing but "communism." Since the personalities, records, and outlook of the Con-

gress leaders are known to only a small sumber of Europeass, these attempts are liable to succeed to some degree. Yet proper inquiry shows that the charge is false.

The Communist party of South Africa was dissolved by its own act in June 1950, anticipating by a month the final passage through parliament of the Act declaring it an unlawful body. Since the Aut was passed, the promotion of any type of "communist" thought or activity bas been a serious crime punishable by imprisonment. There are therefore no longer any avowed, but only former, communic. Merely to call a man a commount is defenutory, unless he bes in fact been officially listed as such by "the liquidator" appointed for the purpose under the Act. It is, however, reasonable to ask whether the resertance leaders are communists in any ordinary meaning of the term. To answer the question. it is relevant to secult pertain facts unfamiliar aven to the most informed people. While it was active, the Commonth Party of South Africa. at least since about 1912, had always thursted on inter-racial equality and co-operation. With the possible exception of a few branches of certain Christian churches, the Party was indeed the only organisation in South Africa which practised as well as preached racial equality to the fullest extent. Moreover, the Party always tried to restrain African nationalism, recognising that its political value was limited in a plural society where Africans formed only two-thirds of the total population. As late as the end of 1949, the leadership and tendencies of the African National Congress gave the Communist Party much cause for sharp eriticiam. In a considered aualysis of the political situation published in the Party's own journal, "Freedom," (December 1949), the Party attacked the Congress and its leaders for their 'hourgeois' derice to thinb in terms of liberal capitalism instead of communism. The analysis attributed the weakness and failure of Congress to this fundamental fault.

None the less, it must not be suggested that the Communist Party had no software on page-Europeans. The Communist Party did, contribute to African political education on one our portant respect. It set the pace for the African National Congress in the decade from 1937 to 1946. Its aggressive or manue, its forchright propagands, and its ably conpagands, and its ably con-

ducted weekly nawspaper The Gnardino' (bunned by the Malan Controlled in 1952), accelbraied the rate at which Africant learnt that gradual and piecemeal reforms are unlikely to come or to make substantial Changes in African status if and when they did come, The Communist Party induspord Africans-monthly indusertly to distruct leberal effort on their behalf and to demand, in their ews right and in a militant temper, nothing less than full racial equality in every aphere of South African life.

There is to-day not the alightest reason to believe that African leaders have changed their 'bourgeois' outlook. The laws they have singled out for attach and resistance are those which hinder freedom of move ment and organisation, freedom to live, to trade, and to own property in any area, and freedom to participate in the common political life of the country on equal terms with Europeans, Those aims are indeed shared in theory, and sometimes supported in practice, by a aumber ní improcable liberals who themselves have absolutely no sympathy with real commun. MOCH.

From white communists Aincans also fearat amportant lessons în polițical organization and in the value of personal and disinterested devotion to a cause, lessons which other Europeans have seldons been close coough to teach them. Above all, however, African oyes were opened to turnst political realities, and this led to the demand for equal rights and apportunities, regardiess of race or colour, in every sphere of activity, and to total appeartion to speribed, This was the attitude adopted by the Natives Representative Council after 1946. But neither at that time, nor at any other, did a single Communist sit on the Council Indeed, communists who sought election to it were always heavily deleated.

If communists had ever dominated the Congress, the fact would have been obvious anaugh to sophisticated eyes. But it is not a monopoly of communists to aim at securing in South Africa a society free from colour bers and from all forms of racial prejudice and discrimination. Not are militant and uncompromising methods of protest and resistance against the present system their monopoly. What precise form such methods should take-whether passive resistance, stoppage of work or boycott-crams to remais là some extent a matter of internal controversy in the rapks of the African National Congress. No doubt the South African Indian Congress, with Ha longer experience and more mature leaders, set the pace in 1951 in the Joint engineign that was undertaken. However that may be, nothing is geiord, to home or abroad, by accepting the view, attracting enough to whate South Africans, that Coogress sime and activities can be dismissed as the work of "communists" Whather these activities are maintained or not, whether are achieved in the life time al this generation or not, one thing is certain. No laws, bowever barsh and no Government. however tyrannical, will succeed to putting an end to protest and resistance against Bagrant injustice by men and women of all races. Ever since the sarly ainsteenth century, prevailing policies in South Africo bave always been challenged by some people in South Africa. That tradition will not die out It may take a long time but the dominant race is destined to discover that there are some things to life that he too deep for law. The recognition and acceptance of a common humanity regardless of race is among the certainties of the

# NEW BILL GOVERNING AFRICAN EDUCATION

THE Bantu Education Stil, which the Minister of Ration Affairs, Dr. H. F. Verwoord, has introduced in the Assembly, transfers the administration and coursel of Native Education from the provincial administrations to the Union Government. The Bill, after enactment, will become operative on a date to be fixed by proclamation in the Government Gazener.

As from that state the Executive

Committee of the Provinces will ceste to have any powers, authority or functions, and the Provincial Councils will cease to be competent to make Ordinances in relation to Native education.

The Bull provides for the transfar to the Department of Mative Affairs of persons who are at present employed by the Provinces to connection with Native education.

The Minister it given powers

to establish and maintain Government Banta schools and hostela, teachers' quarters, school cliness or any other accessory to a Government school.

The Bill introduces the term "Banto," which it mys is synooymous with Native. Education is defined as education other than "higher education" within the meaning of the Financial Relations Act of 1945.

Is terms of this Act higher education includes the universities, the South African Native College, and technical, music, and arts and other institutions declared by the Monvier of Education to be places of higher education.

The Minister of Native Affairs is empowered to subsidise any Bantu achool established or maintained by a Bantu authority or any Native council, tribe of community and to assert in the establishment or maintenance of any such school.

Subject to apacial conditions stipulated by the Minister, grantsin aid may be made to approved Native achools.

The Bill provides for the registration of all Bantu schools, other than Government Bantu schools, From a date to be fixed by notice to the Government Gazette, no Bantu school may be established or maintained unless it is regis-

If on the advice and recommendation of the Native Affaire Commission the Mounter is of the opinion that the ortablishment or continued existence of a Babtu school is not in the interests of the Bantu people or is likely to be detrimental to the physical, mental, or moral welfare of the pupils attending or likely to artend it, he may refuse or cancel registre-

The Minister is empowered to exprepriate land required for a Bantu Government school. Prevision is made for the transfer of the administration of the Nami non-European Teachers' Prevident Fund to the Commissions of Pensions. The transfer may be effected after consultation with the Administrator,—Sapa,

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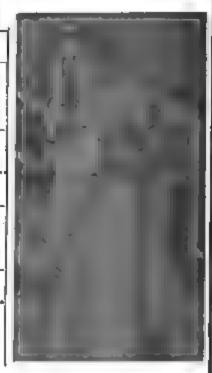
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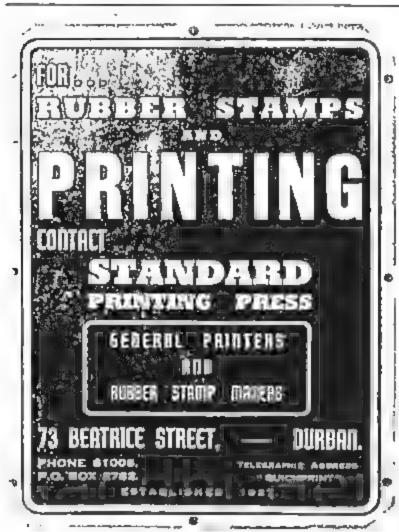
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# INDIA LETTER

( From Our Own Correspondent )

Bombay, August 4.

MR. NEHRU has returned to Delhi after momentous talks with the Prises Manster of Pakistan in Karachi-No one expected that may of the major problems like Kashmir, avacute property and canal waters, which has defied solution since the last five years. will be solved within so short a period of three days, . Mr. Nehra had made it clear, when he left for Karachi, that the talks were of an exploratory nature and so constituted automic may be expected.

At the request of the Paliston Premier, Mr. Neuru decided to extend his stay in Karachi to three days. The most amexion revelation to Mr. Nehru as well as the people of ladia, was the rousing reception that the people of Fakistan gave to the Indian Prime Minister, paggesting a change of heart towards India. According to Indian Press reporters, they found genuine desire for friendship with Judia among the master. It seems that though fed on anti-Indian propagands by the newspapers the common man in Palistan wants to forget the bad memories of the past and to make a new start. These are good signs,

Though no dramatic nerve. meats on any major problems have resulted from the talks. It is generally agreed that they have helped the two Prime Ministers to have a clearer understanding of each other's Vil Wpough.

The Prime Ministers have reached an agreement on principle in regard to three comparalively minor matters-ascharge of enclaves in much ather's, territories, , freedom of travel and trade and admission. to and protection of religious: trusts and thruses. It memperted that precedural details will be worked out on a matually saturactory basis.

On the operation of canal waters it was decided to await the autcome of the discussions proceeding under the auspices of the World Bank.

Mr. Nebru considered the freue of evacues property more important than Kushmir as it affects millions of people on both sides of the border contiming the miseries of refugues,

But Mr. Mabamed All conadecs the Kashezir question no the key-question upon which "the whole of Indo-Pekistan relationship hinged," Mr. Mabomed Ali declared that this dispute has raised so' sauch of passion, prejudice and centiment all round that even it all the rest of the Indo-Pahutani dosputs was settled and no solution for Kashmir was found, cordial relationship with India would not be possible to the extent it was denrable."

The evacues properly questron in undergoing a thorough examination at the bands of the Advisers to the Government of India and Pakistan, who have pecked up the thread where the two Prome Ministers folt, No. spectacular progress has been reported on this question, although an agreement has been reported to have been reached over certain items r.g. the morable properties, the method of apposch is nearficant. The entire problem has been beoben down in its constituent mult. This means that instead of reviving the contraversy on principles-whether to tackle this problem on Government level or as between the private partiesboth sides will try to reach agreement wherever possible,

Although both the Pome Ministers devoted considerable tiens to the Kashenie problem. it is not mearer solution Kashenir will prove to be the toughest problem, and unless both aides discarde adament attitude and try come new track, the deadlock will continue, . Reclutically speaking, if referendum may be taken to decide the future of Kashmir as a whole, the result will create fresh problems for the State to which Kushmir will ust accede, If the people of Kashmir decide through referendem to join India, then Pabistan will have to hand over all the Kushmir territory under its control and exadus of pro-Pakistan people from that area may start and create new relugee problem for Pakistan, when even the Punlabi refugees have not yet been rehabilitated. Similarly Kashmir accedes to Pahirtan. Hindus and Buddhists, who are in the majority in James and Ludakh, might migrate to India out of fear, whether real or emaginary. Although the official circles on both the sides of the border frewn upon the idea of partition, the only realistic solution of the problem is to divide Kushmir intel four parts and take referendum in these parts separately, giving each part freedom to accept either country, Karkmir may be

divided into the following four parts: "Hindu majority area of Jamme, (2) Buddhirt majority area of Ludabh, (3) Kashmit Valley and (4) pro-Pabliston area now under Pabliston's con-

Pakistan's Fremier, Mr. Mahomed Ali, will come to New Delhi in the first week of Saptember to continue talks with Mr. Nohru.

Indian political circles feel that the reactionary elements in Palistan, which are lying low at present due to economic difficulties, may marshed their force once again and come in the way of settlement of Indo-Pahistan problems, if these problems are not solved within a short time taking advantage of goodwill and cordinlity prevailing at present among the peoples of both the countries.

After his return to Delhi, Mr. Nehra declared at a press conferruce that "his vent to Karacha was comuchable, considering the friendly atmosphere that prevauled there." He thought that it was a much bigger thing than many people had 'imagined. The problem he dealt with became simpler if it was approached in a friendly and informal way rather than in a rigid and format way. We have discussed many of our problems in a much better way then we had done before. Some minor problems were solved, some major problems are being tac-Bled, while some other , major problems have not been solved. It was very moving for me to receive the 'popular welcome' that I received there. I felt completely at home in Karachi,"

Mr. Nebru said that, in regard to every problem they discussed, big or small, they made very good progress. It was true that so far as Kashmar was concerned they did not find any full-blooded solution nor could one be expected in the first talk, however earnest they may be. Even in regard to Kashmir their talks balped them greatly in understanding such other's position and thus beloed towarde; solution, 'Though, they did not bring about a solution of Kashmir problem, a 'good deal had been accomplished and the way opesed out for further progress in many directions,

A fourteus-point formula to give compression to warkers for involuntary unemployment in industry was accepted by the representatives of workers and employers at the meeting of the Standing Labour Committee, which concluded its deliberatross at New Dealer.

It will now be considered by the Central Government, and when approved, legislation will be introduced to give effect to its

The scheme is the first of its had for the benefit of the Indian worker and the second social security measure, the first being the Employees' Provident Fund

Under the agreement, the formula of compensation for isvoluntary waemployment should apply both to the public and private sectors of industry. Fifty per cent of the basic wages and degrees allowance will be payable to the worker as compenation. The duration of benacht will be restricted to a period of 45 days a year.

The new elementary 'education scheme of the Madeas Government has enited a horset's pest in that province Under this scheme the pupils have to attend the school for only three hours a day and devote the rest of the time to learning any profession or bandicraft. After the duturbseces and Satyagraha by Dravid Kavgam, which took a violent turn eventually," were qualled down, the apposition took up sudgels in the Legislative Assembly. Nearly all the Opposition parties immed hands to defeat this scheme, Commun-nta, Socialists and Dravida Kangam' supporters, who opposed the scheme, initially failed to make the House agree to call an the Government to drop the schoole altorether. Voting on this proposal ended in a 138-138 tie. Mr. Je Sienshoomugan Pillai, the Speaker. exercised his casting vote against the proposal defeating the same.

Then the Socialist amendment to have implementation of the scheme stayed until it was examined by an expert 'committee was, however, pasted, 139 voting for and 137 legarant,

The Opposition parties demanded resignation of the proseat Government as at .was defeated on an important issue. but Mr. Rajagopalachari rajused to oblige 'them, majetaining that the, amendment 'was of a recommendatory nature and the Government was not bound to accept the same. He further declared that he 'was not prepared to futeriers with the working of the scheme in the middle of the year, as that would be harmful to the students. He however assured the House that an expert committee will be appointed in due course.

"The events in Calcutts tent a bnd turn daring the last feetnight. The situation seached a

climaz when the police attached presents and photographers who had gone to report a meeting which was being hald by the Anti-transfere Enhancement Committee in spite of the bun on meetings. Even during the worth days of British regime journalists were allowed to do their daty without much hisdrance, Against this maprectdented action on the part of Calcutta police, the Indian Press rote as one man and demanded immediate enquiry into this incident and ponishment to the police officers concerned. The Acting Home Musister and the Folice Communouer immedistely expressed regret and appointed a Commission to inquire into this incident. Even Mr. Nehru and Municon Anad, Central Education Minister, ex-

pressed sorrow over the wanton attach on lournalists and astured that the officers found guilty would be penished.

All the Calculta newscapers remained closed for one day is protest and amposed a blackout on Government powe for 'a week, 'The wrath of the newspapers brought good results for the common man of Calculta The Government decided to suspend the enhancement of the tramfares and taleage all those who were arrested in connection with the agitation against the enhancement of traminger, Section 144 of LP.C., imposing a ban on meetings, processions and demonstrations, was immediately withdrawn. Thus the newspapers in India provad that pun was mightier than sword.

# Things In General

United Party Supports Apartheid Measure

The Parliamentary correspendent of the 'Natal Mercury' reported last week that the United Party caucus decided to accept to principle the reservation of Separate Amendica Bill. with slight modifications. The caucus decaded to appoint a mell committee to dreft amendmests designed to limit the delegation of powers to provide separate atsenties to responsible bodier ruch as Government departments, Provincial Admonstrations and local authorsties. The United Party feels that, while it is not always possible to provide equal facultties for different races, as Assurance is required that the powers will not be abused by failure to provide say or adequate facilities for son-Euro-

#### European Theatre For Non-Europeans

Fulfilling & long-cherished ambition, Michael McNeile and his Intimate Theatre Company. will present one of their outstanding comedy-thriller successes of last season to non-Recopeum at the Bolton Theatre on the 29th August when they open a ten day senson with Dorothy and Campbell Christie. The play will be produced by Mr. McKrile himself and there is no suggestion of any interiority either in the cast, set or production which European audisoces flocked to, The rast includes Gerald fim (brother of

star and brother-in law to Richard Attenborough), Joyce Gregg (who has played lo repertory in India as well as in England), Norman Coombes (who is Durban's major contriaution to the company), Rigby Foster (who understudied Relph Lyne in England) and Lawrence Ayris from Brian Brooks Company. If pon-Buropean audiences are large enough to enable the company to "break even" financially on this venture, Mr. McHaile intende to provide regular live theatre for son-European audiences. Due consideration has been given to the fact that not all non-Europeans can afford the 6/per seat normally charged by Latimete Theatre when playing to European andiances and there will, accordingly, also be seatr available at 4/6 and 3/2, It will be surprising indeed, if this company does not play to record houses.

#### A New Attorney

Mr. Abdul Kader femail Value, of Durban, was admitted as an attorney before the Judge-President, Mr. Justice F. N. Broome, and Mr. Justice F. R. Shaw in the Supreme Court, Maritaburg, last weak,

#### Trugedy In Louistrichurdt

The many friends of Mr. Jadavica Eboja, wali-kanwa resident of Louistrichardt (Northern Transvasi), have frarat with profound grief that his store got burnt last week and his twenty-four-year-old son who jumped in the store to save the burnt to death, Deceased in survived by his sorrowing widow and two children to

the reging : figures and was whom and to the Khoja family we offer our deepest sympathy in the calemity that hee befellen fham.

ORIGINAL CORRESPONDENCE.

#### "SMEAR TACTICS AGAIN"-SOME QUERIES

THE EDITOR INDIAN OFINION

SIR,-In the article "Fractic Tactics Again" by Mr. Nugbane, in your issue of July arst. I was interested in looking for the culprate who were want the "sment tection." The only persons I found in the article doing the "emearing" was none other then Mr. Ngubeau himsell.

It appears that the mean burden of the article is to entities and wars that "section of the Neg-White leaders" who are alleged to be required a "campaign against so-called African moderate leaders, suggesting that some of them are planning a sell-out,"

We are not told as to how. when and where the campaign is being conducted and who precisely comprise that section of the Non-White leaders.

The only hint as to who these alleged smearers may be is made towards the ead of the article when Mr. Ngubana refers to some people in the African National Congress as "Dadooboys" and under the influence of the "Dadoo approach "

Can Mr. Ngubane, in the interests of fair-play and justice, explain what he means by "Dadoo-boys," who specifically ers the "Dadoc-boys" and what as the "Dadoo approach?"

Mr. Ngubane' goes area further to invent a new .ism which he calls "Dadooism" and explains it is "based, on a fundamental distrust of everybody who is not a 'Dadoo-boy." And then he states: "The Dadoc-boys in the African National Congress in tues appear to distrust every Congressman who does not ton the Dadgo Jing.

Will Mr. Ngubane please explace where he found this new fem maless be sucked it out of his own thumb? What is the "Dadoo-line" Can we have an explanation.

And then comes the real rub of the article, the emear in plain and simple words. Read what Mr. Ngubanu has to say: "It is not all the provinces which think Dadooism is such a wanderful thing. And, if the ! Transvatal African Congress to dominated by the Dadoo-boys . that is not the position in Natal and we are determined that it should nevr be ... I thinkthe Cape too wants to be free to run its affairs in the light of its own experiences." Otviously, Mr. Ngubana believes in the time-worn method of give a dog a bad name and Who are the hang him. "Dadde-boys" in the Trunsviol. Aincen Congress anyway?

I have so doubt that many . readers of this action will percore in it, as I do, an attempt to amone the leadership of the Transves | African Congress and pitch the other provincial congresses against it.

Why not call a spade a spade, Mr. Ngubane? Yours etr., T. M. Daboo.

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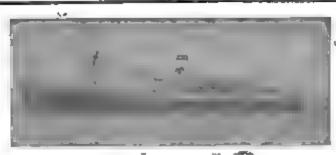
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**યુશ્ક નક્લ પેની** ૧

# જાતીમેદ પર શ્રી. નેહરૂ -સુ દિલ્હીમાં પ્રેસ કેત્-કુરન્સ

📆 દતા વડા પ્રધાન શ્રી. નેહરૂએ સમક કહ્યું હતું કે, "ફીંદને કે **બીજા કેાઇને પણ ગમે તે પરિ**∙ જ્ઞામા સહન કરવા પઢે છતાં નતીય અસમાનતાના સિદ્ધાંત હીંદ સાંખી કેવા તઇવાર નથી."

तेमचे हड़ है, "लतीवेदने કાયમ રાખવાનું હીંદ -કરી પણ ક્ષ્યુલ કરવાનું નથી અને જે ટ્રાઇ મથ સ્થળે અતીજેક વર્તતા હશે ત્યાં તેના નિરાધ કરવા સુધ્ધે ચંદ્રવા સિવાય અમાર્ક અનેત્ સઘતું અમે કરીશું,"

આગામાં મળેલી ઐાલ-ઇન્ડિ-ગા ઢાંગ્રેસ હમીટીની એક્કમાં અહિકાની પરિસ્થિતિ વિષે પાતે કરેલા ઉલ્લેખ વિષે શ્રી, નેહર્ એ કહ્યું કે આલામાં મેં કરેલી રીકા સત્માન્ય વીતે ખાખા ગા-ફિકાની હતી. મેં જે ત્યાં કહ્યું હતું એ મારા મનની અંદર છે તેનું માત્ર પાંચ ટકા જેટલુંજ 44.2

**ર્સી. નેહરૂએ કહ્યું કે, <sup>દ</sup>આ**યા માં મેં જાણી કરીને ક્રોઇ પથ ખાસ દાખલાના કે આદિકાના કાઈ પથ ખાસ લાગના ઉલ્લેખ નહતો કરી. મેં એમ કહ્યું હતું કે અહિકાના ગાળા સવાદા ખત્ય'ત અગત્યના છે અને લોકા તે સમજતા જણાવા નથી, ઘણી દ્રષ્ટિશેએ તે અગત્યના છે અને 🗣 વસ્તુ 🗟 સમજવામાં આવશે નહિ તે৷ દુનીયાને આદિકામાં · જેક માટેક ભઠકેર–mala શુદ્ધ જેવા સુરામાં સુરી અહના બહેરા મનોલા ત્રેવા પહેરા.

क्रीक शक्तिय **દેવતંત્રતા આપવામાં આવતી** અને અસમાનતાની, એ ઇન્ને ફિકામાં નેવામાં આવી રહી છે. દેશા બ્રીટીશના લાગા નીચેના

રાજકીય ફેરફારા અઘવા શજ કીલ પ્રગતી ચવામાં सम्भाग પ્રમાણમાં હીલ થાય એ સમજી શકાય છે. પરંતુ જાતીય સમાન તાના અસ્વિકાર સહન કરી લેવા ર્વું હું કર્યું કારણ જેતા નથી. અહ વસ્તુ સૌથી વિશેષ આફ્રિકા માં જેવામાં માવે છે. પરંત તે અહિં અમને બધાને લાગ પહે છે. • કર કરાઠ હીંદ વાસી ચ્ચામાંના દરેકે દરેકનું તેમાં અપ માન રહેલું છે, વ્યાહિકા કે એશીયાના ખીજા લાગાનું રહેતું છેએ જાઈ.

હીંદને કે કાઇ પથ બીજાને ગમે તે પરિશૃત્મા સહેવાં પહે પરંતુ જાતીય ચસાધનાતાના સિદ્ધાંત અમે કહી પણ સહન કરવાના નથી,

શ્રી, નેહરૂબે વધુમાં કહ્યું: "વઢા પ્રધાનનું પદ મેળાવ્યા પછી સ્વાભાવિક રીતે અન્ય દેશે.ને વિષે કર્યુ નહિ લાલવાની મારી દેવલા હતી. પરંતુ જ્યારે, દાખલા તરીકે, દક્ષિણ આસીકામા થઇ રહેર્લું છે તેમ, આવા પ્રકારની નીતી જાહેર કરવામાં અને અમલ માં સુકવામાં આવતી હેલ્થ, ખને જેને હું અધમ અને અત્યંત અપમાનભરેલી ગર્જી છું. ત્યારે પણ મારે મુંજા રહેતું એવી આશા રાખવીએ એ બાશક્ય વસ્ત છે."

વધુમાં વહા પ્રધાને કહ્યું કે? "રાજકીય દ્રષ્ટિને ખાજુએ મુકતાં, "મે' લે ખાસ ભાગતાનું ધ્યાન હું જાણવા ઇચ્છે' કે ધર**૮ અ**લ્ કાર્મા હીંદીએ સામે કેટલા લેદ ભાવ મતાવવામાં આવી રહ્યો છે! નથી તે અને ખીજ જાતીલેક બીજી બાબતાની હું થયાં તથી કરતા. દક્ષિણ અહિંકા તે છેક બીએ ક્યાલ કરતાં વિશેષ ગ્યા સ્વતંત્ર મુલક છે. 'પરંતુ બીજા

જ્યાં સુધી ધ્યેય છેઃઠવામાં પરત'ત્ર છે. અને ત્યાં અરીબ નહિ આવેલું હેલ્લ ત્યાં સુધી આફીકના પ્રત્યેજ નહિ પરંતુ **ખીતા**⊋ો પ્રત્યે પણ લેકસાવ રાખવામાં આવે છે. હું નાણવા માર્ગુ છું કે તેને માટે 'જવાળ દાર ઢાલ છે. તેઓ આફ્રિકાના જુદા જુદા ભાગામાં નવી હામી નીયન સરકારા ઉભી કરવા માંગે છે અને જાતીલેદ કાયમ કરવા માંગે છે તેના મને ઘણાજ ખેડ ચાય છે.

> એ અમે કદી પણ સહત નહિ કરીશું અને, હું આગ્રહમાં કહી ગયા તેમ, જ્યાં પણ જતી શેરના સવાલ ઉપરિથત થશે ત્યાં તેના વિરાધ કરવા શધ્ધે ચઠવા સિવાય અમાર્ક મનતું સઘળું અમે કરીશું, આખા આફ્રીકાનાે ઇલ્લેખ કરતાં મારા મનમાં નાર્ધ અ.ક્રિકા, મારાકકા, ૮યુનીસીયા અને જન્ય લાગેા પણ હતા જ્યાં ગેશક સ્થિતિ જુકી છે, **પરંતુ તેમ છતાં** ઘણી જ ગલીર અને ઘણીજ ખરાબ છે. હંદીક્તમાં અહિંકાના માત્ર એકજ સાગ એવે. છે કે જે ચાશા **મા**યનારા છે અને તે ગેલ્ક ટાેસ્ટ છે, અને બીજ ટેટ લાક ભાગા જેવા કે 'ટાંગાનીકા भने युगान्ध भीक इरतां प्रधारे સારા છે.

સાઉથ ખાત્રીક,માં वसता હીંદીએ પ્રત્યેની હીંદની નીતી ના કરી ઉલ્લેખ કરતાં વકા પ્રધાને કહ્યું કે, હીંદીએક આફિ કેના વિરુદ્ધની જે કઈ પણ મા-ગછીએ કરશે તેને હીંદ સરકાર शक्ता है। तो बर्ल साई, ले ज्याव नथी करवानी."

नि करी शकता है। ते। वभारे ગાંસડા પાટલા ખાંધી રવાના થઇ જતું પડશે કારલ અમે તમને રક્ષણ નહિ આપીએ."

શ્રી, તેહ કચ્ચે ક્લાં કે "એ ક દેશે પેતાનાજ નાગરીકાને આ प्रमाख्ये क्षेत्रं की करा असाधा-રણ નીતી ગણ.ય. એ નાગરીકા ના હેઠાને માટે અને તેઓના હકે.પર થતા ગહારે.ની સામે લડવા અમે વર્ધયાર છીએ. પરંત को नागरीके। को माक्षिक्रने। विवृद्ध ખાસ હઠા માંગરો તેર અગે તેઓને, કેસ લડવાના **અથવા તેએ.તે કરાું રક્ષણ આપ** વાના નથી.

આ નીતી સ્વાશવિક રીતે અ.-હિકામાં વસતા અમારા ઘણા વર્તીઓને પસંદ નહિ પહેકારણ અત્થાર સુધી તેએાને પાતાને માટે જ હેઠા અધ્યવાની ते के ने તાલીમ અ.પવામાં આવી હતી.

<u>ક્ષેરાપીયન સેટલરાને પરિ-</u> સ્થિતિન લાજાે ઉઠાવતાં અને ખાસ છુટા અને જમીના લેતાં નોઇને હીં**દીએ**ાને પણ આફ્રિકા ત્રી હું ટમાં ભાગ હેવાનું મન થયું. અમે કહ્યું: "નહિ, એમ અમે કરવા નહિ દ⊍એ." અત્યાર સુધી એજ નીતીને અમે અનુ-સરતા આવ્યા છીએ."

આદ્રિકામાં હીંદને "શાહીવાદી हेतुओ" रहेवा है।वानी वातने તદન ખાટી કરાવર્તા વડા પ્રધાને કહ્યું કે. "કેટલાક હે.ફા એમ માનતા જ્યાય છે કે આપી પૃથ્વી અને તેમાં રહેલું સઘળ શરે પથી માવેલા શેડાક સેટ-તરફર્યા કાેઇ પણ જાતના ટેકા લરાતે માટેજ અનામત રાખ મળશે નહિ. અમે તેએ,ને કહી વાર્ન છે. દુનીયાના અન્ય ભાગા દીધેલું છે કે, "તમે ત્યાં મહેમા માં વસતા લેકા એ બાબતમાં ના તરીકે છા. તમારે આફિકાનાં જુદા મત ધરાવે છે. અને એ હિતા તરફ પ્રથમ ધ્યાન દેવું ભાકોની દુનીયા કેવળ કુરાપથી પડશે, જો તમે તેએ.ની સેવા કરી આવેલા આ શાહા લાકોને જ

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# સ્વાદિષ્ટ મીઠાઈનું જાણીતું મથક

મહારમામના ગ્રાહકાએ એારડર સાથે ચેટ મેકકાલક મહેરવાની (કરવી. પ્રાપ્તર હીસ્ટ મંગાવા

> 154 GREY STREET. DURBAN.

#### યુનીયન પ્રોંટી ગ વકર્સ

(લુક સેલસ', સ્ટેશનસં અને જતસ્ત્ર કીલસ') દરેક બહળા ખર્ભી, કર્યું, ગુજરાતી, અંગેછ, હોંદી બાયામાં બધા વિશયના પ્રસ્તાન્મતામાન્યુરાને શરીફા હંમેશી ધારા નવ્યામાં આવે છે. धुनानी-वेदग्रीय-स्वदेशी द्याये,-अत्तरे। द्येशा प्रवरी

#### ધાર્મીક પુસ્તકા

શિવચાત્રીસા, દુર્ગાચારીસા, નવમદના પાડા, યુવાખ્યાન, શ્લ रानीकरनी क्या, रत्म वाशिक्षा, सनी वादत्सा, व्य प्रकार स्तिव-६२४नी शिभव । येनी

દનુમાન પામીસા, દુશશીદાસને •શ્રીરની સાખાંગા, અન્દ્રોન ગીતા, हदुश न लगातित, व्यावती सामह, धरमशाल ने सुपंडेबनी प्रार्थना, रान नेत्रपनित बदशह तथा, दाश्रप्रीमा, नाश्रपण राज्य, अ'आवार र युन्दानी रहेतर क्यां क्यों साथ, प्रक्रीतिय, जीवास संस्था करने दाय लेट पुल शुलराती शिक्ष आदे, भीवड़ कामपतने, पाड, राम रक्षाना रतेहरे., औ. विष्णु सदस्य न्यामावसी, सी शिष सदस ના માવાઈ, આવેદના પ્રદેશ, શાસમેં હળની વાળીએક, દાણલીલા સાથે, ભજન લેંડાર, શુદ્રનાથારી અને સ્વધ્નાવલી દરેકની

मिर्दशीनी क्या, श्वापनारायणनी क्या, कर्दा ल'सरी, नेताब पन्थासी-दरेकता शिवत क्रीक शासीम अने छ पैता थी भीत्री विश्वीस-गुलवानी विद्य वार्धीय (भूत क्नेपाइन पुरुष्क) प्रकृ " शबर (धर मेश अपेट शामनार्व " व/न " बीरत नेतिर नेजवानी है स्वीवक वीसनरी दर्भ पाना वर्षात्र ग्रीह

દો સીવાય બીજ અનેક ભતના વાચનના પુસ્તીદ—દીવાળી અપેદ, તીવાલી कार-भाभति पुरुत्ते। यभिने स्टाक्सा करे छ भाटे स्थापने नियंती करवासानी बीस्ट में।अवही: तेर काथना काद मध्य लगानीसे

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शुन्दर भने aste मधास कावन्दर, है। देसीस, वेख देसीस, स्पीड कावन्द्र તેમજ શેજ કાઇ-કર, દ્વેશ ફાવર, સંદર વાન્ડા ફોડીયક વંગરે હમારે તમે મનફ્રે વસારા જૂના કાલન્દર-ભલ્લી અથવા રેથી આપી<u>ર</u>ાં,

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r દેશી, આગ, ચારી, **કુકલડ, અક્સ્પાત, પ્**દેશ્વાસ, વિગેરેના **નો**પા અરે દતરાના સાપાએ પ્રાચે.

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શુક્રવાર તા. ૨૧ એલગસ્ટ, ૧૯૫૩.

#### નવાઈની રીત

🕥 મવર્ષા લેલ્કોને કેલમવાર ઇઝાવદા भताधिभार आपवाने अने दास ले तेना ने।भरी रका है ते तेन्यानी પાસેથી છીનવી લેવાને સરકારે ઘડેલાં સાથય આદીકા એક્ટ એમે-ક્રમેન્ટ ખીલપર પાલીમેન્ટના ખન્ને સ્હ્રોની સંયક્ત બેઠક મંત્રણા કરવા બેઠી હતી અને જે ચાલ ગામની તા. ૧૯મા પર મુલતનાં રહી હતી તે હવે સપ્રોમ્બર તા. ૧૧મીપર પ્રલતની રહેલી હેાવાર્ત સરકાર તરકથી જહેર કરવામાં ભાવ્યું છે. તેનું કારણ સરકાર/ મેતોજ જાણે દરમીયાનમાં વધા પ્રધાન ડો. मसान तेमना हैटलाइ व्यन्य प्रवाती। **ચાયે પળીતે સમયવાં**એાના અમુક નેતાએ.તે મળીને ર'મવસ્ત્રીએ! પાસે ક્ષ્મભદા મતાધિકારના સિદ્ધત રિવ-કારાવવા મહેનત કરી રહ્યા છે. આજ પર્યાત તેઓ 'બીન-ગારાખાને હાસ પત્રતા મમે તેટલા મહત્વના સવાલેતી રજીઆતા માટે પથ તેઓના કાઇ પથા જવાગદાર નેતાંધ્યાને સલાકાત **અાપવાની સાદના પાઢી રજા હતા.** પરંતુ હવે રંગવર્ણાએલાં એક નહિ પરંતુ કેટલાંક કેપ્લટેશનાને તેમ**ા** મુલાકારો વ્યાપેલી છે અને પાતાની સરમારની એપાર્ટકેડની નીતી તેએ! પાસે વિવકારાવવાને કેવી નવાકની રીત તેમએ શાધી માટેલી છે! આ - લોકા ની સાથે મસલતો કર્યા બાદ વડા प्रपति क्षेत्र क्षत्राचार निवेदन लढार માડ્યું છે, જેમાં અધ્યાવવામાં આવ્યું છે કે, ''અનેક ચર્ચાએાપરથી સરકારને એવી સામાન્ય હાય પડેલી છે કે દંષાયદ મતાયિકાર સામેતા ૧ ગવલી **≥ાના વિરાધ અત્રક લે**કા અતાવી મુખા છે તેટલી હૃદ સુધીના નયો." તેમ છતાં કલા પીપલ્સ નેશનલ **ક**તીયન તરફથી વડા પ્રધાન સમકા રજી કરવામાં આવેલાં નિધાનમાં દેશ ર'ગવણોએ અન્ય જે સતાધિકાર ભાગવી રહા છે તેમાં જરા પશ રખલ કરવાં સામે સખત વિરાધ **ક્શોવવામાં આવ્યે. દ**તા અને એવા ચેતવમાં આપવામાં આવી હતી કે, ''પાથોમેન્ટની સંવકત મેકકમાં સરકાર ભે ચેત્રાયા બહુમતી મેળવવ.મા સફળ થશે અને તેમ કરીને વગવણાં माना यतापिकारना क्षेत्रमां कागरेश्वर કેરકાર કરશે તેં৷ ર'બપણીઓ એ ફેરકાર અંતામની લાગમીથી વિવકારશે નહિ अने पेताना नामरीक्लना दक्षे हरी

भेणवंश अतिहा **३२**री <sup>भ</sup> \$817 પીપદસ તેહનલ શુનીયતે પાતાના निषेदनभा पर्धभाँ कायुज्य देखे है, ર ગવણોના મત ધિકારના સંબંધમાં તે ોહ પણ જાતની સમાધાની વિવકારશે નહિ અને સાઉથ આદીસ એક્ટ એમેન્ડમેન્ટ બીસમા કરવામાં આવેલી દરખારતોને તે લુનીવનના કત્યદાના ભંગ કરનારી થણે છે. વધુમાં તેણે સરકારને દેશની શાતી જેખમાય તેવી રિમર્શન ઉભી નહિ કરવા વિનંતિ કરી હતી અને જણાવ્યું હતું કે, કલાઈ પીપાસ નેશનલ ક્ષનીયનની એવી દૂધ ખાંત્રી છે ી ર'ગવણીઓતી જીદા મનપત્રદપર મુક્લામાં આવશે તે။ કેપમાં રંગવર્ણા ઓના મત કહી વિસાતના નહિ રહે

ચ્ય વિધે તેં કરોં સંદેદ છેજ નહિ 🕽 सरभारती भुवाभाते 🦃 अलेक **હેમ્મુટેશના ગળંદનાં તેમાંના કા**તને પથા 🗗 લેકોનું તેએક પ્રતિનિધિત્વ ધરાવવાના દ.વા કરતા હતા તેઓ તરકથી સત્તા મળેલી નદોતી. અને થીત-ગારાએને લાગ પાતી અમતના સિહાતાની ભાગતામાં વ્યક્તિએમએ સરકારને મળવા જર્સ એ ચાહકસ મુખી∀ન્ય ગણાય. તેવી વ્યક્તિએા રાતા સિવાય બીજા ડાઇન પણ પ્રતિનિધિત્વ નજ ધરાષી શકે. આ મહ જો ખાસ કરી રંગવર્જાએક અને સામાન્ય રીતે સપળા ખીનગે.રા તરાત્ધી ગ્યાજ સુધીમાં શીખાયે. न देश ते। दवे सरकार देवी आछ રમી રહી છે એ જોવા ખાદ તા શીખાવાન એકએ

"લે હું છે." જેવા સરકારના ખુશા મતીયાએ તે સવળી કાંગેલમાં એકએ તેટલા પહેલાજ છે અને પાતાના સદો ખરા કરાવવાને સરકાર જરૂર તેવાંચા તે એક કરી શકે. પરંતુ સરકારતી વિરુદ્ધમાં પણ તેલું શઇ શકે. અત્રે ડીયતથી કહી શંકીએ છીએ કે ખીત-ગારાએ પ્રત્યેની સરકારની દાલની નીલીના વિરાધ કરનારા, કા. ગયાન અને તેમની સરકાર ધારે તે કરતા મ્યાસીકાનફેડમાંથી પણા વધાવે લેલો મેળવી શકાય અને સરકાર અપને हारी। धरे हे ते अस्तां तेजा अहाय પ્રભાષતનું વધારે પ્રતિનિધિત્વ પણ

सरकारती क्रसंप करावी शालव करवा ની નીતીથી આપણે પણા ચેતતા રહેવાતું છે. વ્યાપણ કોઇ ધન કાલત

સમાજ સ્થનાના આધાર રહેલે. છે તે મહત્વના સિહાતના સવાલ છે. ખીન-ગારા જેને સાત્રે શું તેઓના વર્ણના આધારે मेर पाउवामां क्यावनार **छे रे प**ध्नी रेग्ध મધ્ય ભતી, સાતી કે વર્શના બેદ રાખ્યા सिवाय प्रत्येक व्यक्तिनी तेनी कायकत પશ્ચી કરોહી કરવામાં આવનાર છે? એ મહત્વના સવાલ આપણી માના છે. એવી દલીલ કરવતમાં આવે છે 🕽 ગરીલ અમાન માણસ એ વસ્તુ समलता नथी. जी वे। १८७ रेस्स મેળવત્તનું સમાજે છે. અને તેટલાનીજ તેને ચોંતા કેાય છે. એ ખાં છે. અને તે સાથેએ પણ ખારૂં છે કે એ માણસ યુલામામાંજ જન્મેથા અને ઉહરેલા છે તેને રાલામીની ભદીધાનું જ્ઞાન કેન્દ્ર નથી. પરંત તેથી કંઇ એમ સિદ્ધ નથી થવ l તેલું કાયમ ગ્રુબામીમાન્ટ સભાગ કરતું જને જેઓનામા વધારે તાત દ્રાય તેઓએ તેઓએ ખર્ચ એહાન શાન મ્યાપની નહિ અને ખરે માર્ગે દેશ્વા નવિ. જેમાં તેમ કરતા હાય તે રાતે છે. ''તે હાતી ચળવળીયાઓ''ની ઉપકા આપવામા **અ**લ્લે તે! તેમાં શરમાવા<u>ત</u> કરાંજ કારણ નથી. તેવી ચળવળ વાજળી છે તૈટક્રેન્ટ નિધ મક્ષક પ્રત્યેક પુરૂષ અને અને ते। तेवी अणवण अरव ते। पवित्र धर्म छे, ચીક શહેલી જેવા માહામાં જેમને

પેતો સત્ય વસ્તુ કહેતા અને કરતા હતા તેથી સરકારે પરકાષ્ટ કરવાનું ઉચિત ધારેલું છે, અને મારતામ ઇન્સ્ટીટયુટના પ્રીન્સીયલ પેટ ડેતનકર અમ્હીમ્કુલું જેવા માણસ, એમને હમજાજ કે.રે.નેશન ગેડલધી નવાજવામાં આવ્યા છે. તે છે દક્ષિણ ભાદીકાના ક્રેપ્ટ પણ વિમાન भ धुशाहरी ३२वा व्यय ते। तेभने અલુત તરીકેના નર્તાત્ર ખતાવવામા માવે અને એક ત્રણ દમડીની હાેરટેસ तेमलं अपनान करे की विकास કેટલા તિરસાર ઉપજાવનારા છે? આ ता वर्तभान शिथतिने। देवण न्वेडक અસગણ દરખલેં અત્રે અહિ ટાઝો એ છીએ. જો કાઇ ગેહો કેઇ પછ જ્લા કે વર્શના માણસપર ગુજરવામાં આવતું ભાવું અપગાન પાતાનું રહે ક્રસ્યા વિનક ભેઇ શકે તેં જે સુધારા ને, તે એટલા બધા ઝર્વથી દાવા કર છે એ સુધારાને માટે કાઈને પણ માત તજ રકે. આવી વર્તજીકના ભાગ થએલા કાઇ પહ માસસ માતા ની લાગણી કુલ્લલા વિના તે સહી હઇ रावे में सुधरेती। बढेगायाने सामक नहि

મ્માન્ટેન્ટે ધટન,એ) મની રહી 🥹 તે જોતાં તે કોઇ પણ સ્વમાત પ્રિય માણસને માટે જીવન અસલ ઘા भावा कार्य है. तेतुं अ'तिम परिवाभ એક માં બીજે સાર્ગે ભાગા સળગવામાં જ આવી શકે. સાલળતો અવે કેટાના ની આમણી નથી હરતા. જેનાપર ઉપજે છતા મળુ કરી દરીને, અમે

કલીશું કે અન વસ્તુ સ્થિતિને માટે ખરે, ગાર્ગ અહીંસક સત્યાત્રહતાજ ũ. *એ* ત્રા અર્ધ એ ચાવ છે કે માખુસે અતિષ્ટને નમવાની સહ ના पानी अने देना के अध पशु परि-છાંગા ભાગવર્ષ પહે તે સામેદ પ્રદાર अपी विना शालपंदी ने।अपी लेवां अल अक्षात्र शतमां हिहाश आहीका ના તેમજ સમરત દુનીયાના સવળા પીડીત લેતોને દલા રહ્યાં છે. જે શાલીને માટે દુનીયા ઝંગી રહી के ते कांतीने। पद्म की<sub>के</sub> आज ખરા માર્ગ છે. કહાચ અ.પણા જીવન કાળમાં આપણે એ શતી બેવા ન પણ પામીએ. મગંતુ તેને માટે સેવા કરવાના⊢એ દિશાએ આપશા તલ કાલા અત્પરાત્રા આપણે સંતાપ મેળવી શકીશું. આપણે એક વસ वावीओ त्यारे अभेशां तेना ५ण वारणवा ને આગ્યશાળી ભનતા નથી. પરંતુ **ખી**જાંથા તેના કૃષ્ણ એછાવી શકે છે અને વસ વાવનારને ' આશિયોદ આપે

#### નાંધ -

युनाधीक नेशन्स स्भीशन शन्स વધ જુભાની

દક્ષિણ આપ્રીકાના વર્ણગેદન, સવાલ પર ગયે આવાડીએ છતીવામાં બીધા યુનાઇટેં નેરાન્સ કર્યોરાન સમક્ષ અપ એલી કેટલીક જુણાનોએક મવા અક્ષ્યાં આપવામાં અહી હતી. ગ્ધ,સગા ક્ષુનીવરસીટીના अर्थातर રુષ્ટ્રિય સર્જામપરના લેક્ચરર મી. જોન કેમ્પ્રે જીબાની આપર્લા કહ્યું હતું કે મારી કપ્ટએ દ્રતીયાની ,સાતીને સાસ્વવાદ કે આ સાસ્વવાદના જોખાય अरता में वधारे लेखम जनतियान રહેલ છે. લાખે ગામ વાસમા સદાના પાછલા અરધા ભાગના ત્રાહામાં કોટા સવાલ ભારીએકના ઉકેલ લાવવાના છે.

દક્ષિણ અધ્યોકાવાસીઓને ખતે શનાઇટેક તેશન્સની હદની અંદર રહી भान्य याम क्षेत्र श्रीध सारी शकारी है हैम की सवासने, भारे। कवाल સાદ "ના" છે. દક્ષિણ આદીકાને भान्य थाय व्यवेश की की छात्र छेल નહિ હાલના સલ્તેત્રામાં ગેમત્યા क्षेष्ठ लालाने भान्य भाग केने। स्पष्ट ઉપ્રેસ તથી. આજે તેં! બન્ને વચ્ચે લડત એવી ગાલી રહી છે 🥻 છેક્લ જોવામાં ભાષતાજ નથી. એ લાત હાલ કે દ્વારિધિક કરતા માનસિક વધારે છે પરંત શારિરિક ક્યારે લઇ પર એ કહી નહિ રાકાય, માત્ર मिटहाल केवी राकाय के वधारे सारां મવિષ્યને માટે મીજ વાવવાં જોઇએ, ८४१६त मा हे हे मापने जेवा से है। ની સાથે કામ સેવાનું છે કે એએલા હારમાં ખતીય દેશ પ્રસરી ગયેલા છે. ઉતાવર્ભા પગલાં લેવાથી સ્થાપણ

રિયતિ સુધરી શકવાના નથી. એસક સૌયી પ્રથમ પગલ સેવાટ દેવની નીતી ना भद्रशामां भीवतं क्षंत्रिक शाधि कादणा

**ગી. દે**ચ્ચે સુચવ્ધું કે આ સવાલને! **અલ્લાસ કરવાને સનાઇટેડ તેશન્સ**નું એક ક્રાયમને કમીશન સ્થાપલામા આવર્વ જોઇએ. તેમણે કહ્યું કે જે से। है। महद भांत्रता न है। पतिकाति મદદ કરવી મણી સુરોલ છે. આદિકા ના અન્ય ભાગામાં જાતીય સંભંધા વધારે સારા દાેષ હા દક્ષિણ ભાદીના તેનાપરથી ઘડા સંધ મહે.

એપાર હૈક બીલતે યુનાઇટેક પાર્શીના ટેકા

શુનાઇટેક પાર્ટીની કેક્સે લવે અદ-વાડીએ સરકાર તરાધી લાવવામાં આવેલ રેઝરવેશન એક સેપરેટ એએનીટીઝ બીલ,'' જેની 🧩 કાળા ગારા વચ્ચે અસમાનતાથી એક પાડવા માં ગાવેલા હશે તે પણ કાવદેસર ગણારી, તેને ચાહક નજીવા સુધારા સાથે સ્વિકારવાના કરાવ કરી હતા. ક્રાક્સે ઇકાયદી સગવડા પ્રસી પાડેવાન કામ સરકારી ખાતાએક પ્રાંતિક અને રધાનિક સરકારા જેવી જવાલદાર શેરમાંઓના હામમાં મુકવાને લગતા બીલમાં સધારા ઘઠી કહવા એક કમીટી નીમય તેં કરાય કર્યો હતો. લનાઇટેક પાર્ટીને હાંગે છે 🥻 જાદી જાદી ન્નલીએ! માટે સમરન સગવડે! પ્રદી પાડવી હંમેશાં શક્ય નથી છતાં બીન-ગેરાએ! માટે બીક્ષ્યલન સગવડે! નહિ હેર્ય તેને માટે કંઈક કલાજ લેવા જોઇએ.

# સ્ટાઉસમાં મલાનના ગુણા ગ્યાવતા જાય છે

એન. રટાઉસે અધે અકવાડીયે પાલીમેન્ટમાં યુનાકટા નેશન્સ પરત્વે સરકારની નીતી વિષે ભેલતાં કર્યું હતું કે ખાસ કરી હું હુનાઇટેડ નેશન્સ ક્રમીસન વિષે અને જાતીએક સંબંધી દક્ષણ આદીકાની આંતરિક રિયતિપર જા**વે**ર માં લેવાઇ રવેવી જાબાનીએ .વધે Brરીખ કરવા કચ્છાં છુ-

આતરરાષ્ટ્રિય સતા આપણા દેશની આંતરિક રિયતિની તપાસ કરવા એક ક્રમીશન નીત્રે અને તેમાં વ્યત્પણી ≱રોો અવસ્જજ ન દોષ્ક

આ સવાલ અહિ ઉતાવવાના ગારા खरेक की छे ३ वडा अधान विश्वतिनी ચાખવટ કરે, કે જેવી હાલ કમીશન મમસ જે ચાલી રહ્યું છે તેલી દરિષ્ય અલાદિકાના નાખને કહેક નાજે લાગે. 🥯 કમારાન વિના હક સ્પમાર્ક છે અને વિના હઠ આપણી વ્યાતરીક क्षितिनी तपास हरवामां आणी बडी છે. સનાઇટેડ પાર્ટીને લાગે 🚱 🥻 કક્ષિણ વ્યાદીકાની સરકારને મહે तेमक तेनी अकते भारे की मात्र बस्स क्रेल 😉 🕽 🔄 अभीरान अन्यका तेनी क्यी भन्न प्रशत्ति बस्तिक ધરાવતાં નથી એમ વર્તાલં.

પર'ત એક અગત્મને ક્ષાસાસ ઉપરિષત શાય છે તે એ કે જાહેર ભેડી અપને ભાગ રહી છે અને કમીટન તરાયી જ્યુખાનીઓ લેવાઇ રહી છે. એ શાચનીય છે કે વડા પ્રધાને 🖻 ભાષન માં ચામ્યવટ કરનાઇ કરી નિવેદન करेस नयी.

વળ્યા છે. અને મને લાગે છે કે, કમીશન તેની માર્ટી પણ લૂન ઘટેક તેલન ક ભેડું તેજ વખતે સરકારે નીવેદન ક્રમીશન ≱રવું જો√તું હતું, કે જેવી એ ગાલન બાલતેઓ વિનાહ∌ દખલગીરી કરતા**ં** 

િલ્<sup>રા</sup>મ પક્ષના તેલા થી. જે. છે. માં કશી ગેરસમજાતી થવા નહિ પામે.

મને હાગે છે કે કમીશનને પરદેશ માં આપણા કેટલ ક દુસ્મના પ્રચ્છતા હતા તેટલી સહાનુસની પળતી જ્યાતી નથી. . તેની આવેલા સાસીએ**ાએ બહુ સ**ારી છાપ પાડી નથી, પરંતુ ભોખમ એ રહ્યું 🗎 🦫 જીખાનીએ! એક તરશી મરી 1ની વિચિત્ર સ્પિતિ છે **કે** એક વ્યને તેથી દક્ષિણ વ્યારીકને ઢાની पड़ीयना शंभव रहे छे.

> મી. સ્ટ્રાઉસે કહ્યું કે એ ખર્સ હું કે सरकारने भारे ले है छपरेहत निकल માર્મ ≰તાે હતાં સ.ઉઘ લ્વાદીકન ખ્યરા લાક દેશીયલ એકેસ અત ઇન્સ્ડીરમુટ ક્યાર રેસ રીલેશન્સ એવી ખાનગી સંસ્થાએએ જે સરકારને ખાંપ્યા વિના જીવાનીએક સાપેસી દેવત ના ક્ષાપ્ત કેનહિં એક વિત્રે વડા પ્રધાને માતાના વિચારા જ્યાવ્યા देशत ते। सर्व बर्द्धः

હાલની સરકારની પરદેશ નીતી વિધે એક वस्त मने साही बागी 🖢 🕽 🍳 બાબતમાં તે આગલી સરકારને પત્રમે ચાલી રહી છે. જનરલ સ્મહસે મનાઈટા નેશન્સને દક્ષિય અલોકાની જાનગી ભાભતામાં માર્ય મારતી અપના તા तेम करवाने भील देखनवा देशा ત્વરાથી લગાઈટા તૈશન્સના લાભ ઉદ્યાંત્રાની અટકાવવાને પાતાને બનત su' ad.

#### વના પ્રધાનના જવાબ

વડા પ્રધાન ડેક. મનાને જવાબ આપતાં જ્યાર્થ કે 🛦 મહેર પ્રશી છું કે વિરાધ પક્ષના નેતા મી રઠાઉસે આવી ભાગતામાં સમયતી અગાય 🌂 સ્પષ્ટ કર્યું છે 🥻 તે અને **વ્યાપણ, દેશની ખાન**થી

એમ માતે છે. સરકારતી એ સંબંધમા वश्य के वि है अभीशननी के वर्त स्ड માત્ર પણ સંજોગામાં સહન કરી નહિ રકાય તેવી છે. આ કારણથી સરકારે ક્મીશનની બેકોની અવગથાના કરી હતી. સરકાર તેની સમસ જ્લ્લાની भाषवानी नयी आरख तेम करवानी દક્ષિણ અહીકાની ખાનગી બાબનામાં तेनी ६५५भगीरीने व्यावकारी रीते સંમતિ આપવા જેવું થાય.

કસાજન નીમવામાં લનાઇટેડ નેશન્સ નું પગલે ભાગાનતાભરેલ છે. એટલેજ નથી. એટલજ હે.ત તો તેના ઈલાજ કરી શકાત. પરંતુ ગાઢે લાગે તેની भाष्ट्रण जेर रहेक्ष छे.

પુછવામાં આવેલું છે કે સરકાર **બીજાઓને જુમાની આપવાનું ઉત્તેજન** ોટલે દરજએ આપવા તપ્રવાર છે. तेम करवायी उरी। क्षाल निक यापः સરકાર જો તેને ઉત્તેજન આપે તેં તેના વ્યર્થ એજ થાય કે સરકાર 🧀 જાતે કરવા નથી માત્રતી તે ખીજાઓ કરવાવા ગારો છે. સરકાર ક્રોપ્ટને પથ ઉત્તેજન વ્યાપવા માસતી નથી. કે.હ પથ્ટ કરીશન પાસે ન જાય એમ ક્રચ્છે છે.

વડા પ્રધાને કહ્યું કે શનાકટેડ નેશન્સના સમ્પ લદેશ દ્રતીવાની શાંતી ल्लवबानेत है. परंतु क्रेसीबानी सम्ब એ તેની નખળાઇ સિંદ કરેલી છે. ડારીવામાં લસ્કર મેદકલરાની તેની મહમચીને માત્ર સાળ દેશેએ પ્રત્યુત્તર પાળ્યા હતા જ્યારે ભગીસ દેશોએ તેની અવગણના કરી હતી. તેમાંના કેટલાક તેંદ સરહદપરના મળવાન દેશા હતા. ૧લિજ આપ્રીકાએ તેની હાલલ તેલ પ્રત્યત્તર વાલ્યેલ હતેં અને આને યુનાધરેડ તૈરાન્સના એજ દેશા દક્ષિયા આદીકાને ગલા આપી રહ્યા છે.

<u>દે ભારપુર્વંક જણાવવા માટ્</u>યું છું ३ श्वना⊌रेड नेशन्स क्रिमनवेहथने। પાયા હલાવી નાખવા માર્ચ છે અને તેની કરિતને સૌથી વધારે જોખગડવ તે ચાલેજ છે.

હીંદથી કે મનવેલ્થના વડા પ્રધાનેદ ની પ્રાન્ટર-સર્ગા દક્ષિણ અલક્રીકા સામે કરો) અહેરાયેલ સુક્ષી નહિ શકાયા તે**યા** તેએ તેને પડતી સુષ્ટી અને સુનાઇટક નેશન્સ પાસે યુનીયનની આંતરીક ળાળતામાં દેવાલગીરી કરાવવા ગયું. ગ્યા રીતે હીંદ સનાઇટેડ નેશન્સ પાસે તેની સત્તાની બહાર જઇને એક સભ્ય દેશની સામે પ્રહાર કરાવી વહી છે.

એટલેન્ટ હું કહું છું કે લુનાઇટેડ નેશન્સ કોમનવેલ્પના પાયા હલાઇ રહી છે અને તેની માતાની હરતીને તે की भागवत है.

भा स्वाधने। श्रेध क्रेडल 🛊 અને તે એ કે કામનવેલ્વના સભ્યેરઍ એકત્ર થઇ લુનાઇટેડ નેશન્સને પાતાના ખરીતાની હદર્મા પરછી ધોલી દેવી.

ઉત્તરના પડેાશી રાજ્યા સહીતા ક્ષનરિયનનાં સંજ'પ વિને **નાહ**તાં ના પ્રધાને કર્ફ્ક કે પ**કાશી તરીકેના ક્રમ**ે આ સરકાર આગલી સરકારના જેટલેંટ ल पामती अधिकी है.

સમરત આદીકાના સંબંધમાં 🖹 ખીલકુલ ૨૫૯ છે કે યુનીયનના સાસે અત્ક્રીકાના અન્ય બાગામાં ખતી રદ્રેલા બનાવા સાંધે સંકળાએલા 🥏. અપ્રુપ્ત નેટીવ રાજ્યાે એવું માતવા લાગ્યા 🕽 🕽 તેએક ፋ વે પરદેશી. તંત્ર નીચે રહેવા નધી માસતા પશ્કે સ પ્રહીપણે સ્વતંત્ર થવા મંત્રિ છે.

काली पालव महार्थी शक्त ય<sup>ક્ર</sup>ીલી રાષ્ટ્રવાદની અસર વ**હે**તી છે. વૈર્ધાની કેટલીક સભ્યવાદી પ્રકૃત્તિએ વડે પરિષ્ઠિમેલી છે. અને સાગ્યના ત્રા કેતુ પછાત કેલા એમાં હજુ स्वतंत्र धनवाने भद्रत्येका नधी तेवा ≃ोने *पश्चीरवाने। हे.* 

ખીજી તરાયી ગાયા કારટને આપતા થીડીશ સરકારે સંપ્રથ<sup>ા</sup> સ્વતંત્રતા અને બીન શસ્તી મતાધિકાર આપીતે માક કમનસીળ અખતરા કરેલા છે.

# NATHOO

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DURBAN.

# ડરળનમાં ગરૂપ એરીયાઝ એકટ અમલમાં મુકવાની સુચવાયેલી યાજના

લેન્ડ ઢન્યુર એક્ક સમક્ષ સીટી કાઉન્સીલની ભાગલા પાઠવાની દરખાસ્તા

**ૂ**રભનમાં અતીવાર ભાગલા પાડવાની સીરી કાઉન્સીલની ચાજના સબિળ ના ગયે આવાડીયે લેન્ક ટેન્યુર છે. દે ની એક્ક મળા હતી. નાટાલ પ્રન્કિ-અન કે.મેસ તરાથી તેના જનરલ સેકે ટરી મી, એ. એવન, સીંગ હાજર થયા હતા. કાંગ્રેસની દાઉઝીંગ કબોરીના પ્રમુખ થી. રહી. આઈ. અધા અને 🖣 દ્વપરાત મી. અધિન ચેલ્ધરી, ગેસસ એય, ઇ, મામ અને છે. એસ. નાયક સાથે હાજર થયા હતા.

માર્યતી સમક્ષ કરળત સીટી કાઉ-સીવની મુખ્ય દરખારતે। હતી અને સરકારની પ્લેનીમ અને રેદરન્સ ક્સીડી ની તેના બલ્લામાં ધડાયેલી બીજી દર-ખારતેક હતી.

મા, એ. એત. સોંગે બેહંતે જસા વ્યું 🕻 કે ક્રેકેસ ખુદ ગરૂપ એરીવાન એક્ટ ताल विरोध धरती है। है तेनी धासे જાતીવાર ભાગલ, પાડવાને બીજ કાઇ દરખારતા સુકવાની નથી પરંતુ માહે સમસ મુકલ્પેલી દરખારતાનું કે નીરી-ક્ષણ કરણે અને તેની અંદર રહેલા વ્યાન્યાચેક પ્યુક્સા પાકરી, કિલ્લેસ સ્થાયી વસવાટ કરેલી કાંગાને ઉખેડી નહિ નાખવાની અને કરખનમાં અપ એરી-યાત્ર એક્ટની રૂએ જાતીવાર ભાગલા પ્રા હો તેમ નથી એવી સરકારને भाशामध्य अरुवा बेहरी विनाति क्रेसी.

વકા રાઉન ઐનજનીધરની -ઉલદ તપાસ

મી. એ. એવ. સીંગે ડરખતના વકા **ટાયત એતઝતીયર ગી. આર. વી.** જાામી, એમએ ટરબનમાં ભાગલા પાડ વાની કાઉત્સીલની દરખારતા પર જુખાની આપી હતી, તેમની શંખાણ થા દસ્ત તપાસ કરી હતી. ગી. **ો**લ્લોએ ચાર કલાક ઉપર જવાવેત આપવામાં ગાળમાં હતો..

મા. સીંગે જયાવ્યું હતું 🧎 ઉલટ तपास अरवाना तेमना हेत की सताव વાના હતા કે ભાગસા પાડવા વિધેની ¥ાઉ-સીલની માન્યતા ખેડટા પાવા પર ર્યાએલી છે અને શહેરના ખીન-ગેરા भाने अन्याय करनारी देख न्याय पर રમ.એહી નધી,

મી. સીગે પુરેલા સવાધના જવાળ માં ગી. કોલીએ ક્રણલ કર્યું કે વસ વાટને માટે જાતીવાર આગલા પાડવાને कारण ओक्स कातीला होता छ। સાથે રહેવા ઇચ્છે છે એટલું જ માત્ર नथी पश्च आर्थीह काने कैतिहासिक પણ છે. ગીલ હતામામાં સ્ટેતા स्तीनमां क्ततीय इसदी। यथा दे.वाना

માં, સૌંગે મી. કેમ્પ્રીને દાખલા ટાંડવા નું જાણાવતાં મી, કાસીએ કમુલ કર્યું મુરાપીયના અને હોંદીએ વચ્ચે ખાસ કલવા થયા હૈ.૫ એવા દાખલો

ખીજ સવાસાના જવામાપરથી ગી. સીંગે સ્થાપિત કર્યું કે ગરૂપ ૐસીય. એ પરાવત્થી વેષાય ઉપર અંદુશ પ્રશ્ની નહિ શકાય અને જાતીઓને જુદી પાડવાંધી સવળો **ભ**તીના વેપારીએમને સુકસાન થઈન

મી. કાસીએ કહુલ કહું" કે સ્ફ્રેર ના મધ્ય ભાગમાં ઋને નાકરીના હતા એમાં જુદા જુદા ખતીના લેકા સાથે રહે તેમાં કર્યું ખાહું નથી.

મી. સીંગે પ્રહર્યું 🚡, 🗗 વસવાદના લતારામાં સવળા જતાએના લેતા સાથે કેમ નહિ રહી શકે!"

જવાય: તેના ખીજ કારણા છે." भी, क्रिज़िक्षे क्ष्युध क्ष्युं के स्थापी વસવાઢ કરી રહેલી સભતીય કામે.ને ખલલ કરવી નહિ જો⊎એ પરંતુ વધ માં તેમણે જણાવ્યું 🤰 🔀 મેનર, ગેવીલ, સીડનમ અને ઐાવરપાડ **ળીરીવાર્મા વસતા શુરાપીવનાને વેસ્ટ**-વીલ, માસવર્ન અને પાઇનટાઉતના સત્તામાં ફેલાવાને વ્યાયણ રૂપ છે અને तेथी तेने के.राना क्ली करवानी अस મથા શક છે. ગી, ક્રાંબ્રીએ ક્રણુલ કર્યું કે ધંધાની મધ્યરથ શતાપર માંક્સ મુક્યાના છે. અને તેને ભાવ માં ગેલાતા લત્તા ખનાવી દેવાતા છે.

હિંદીઓએ શહેરમાં ૩૦૦૦ એકર ગુમાવવા પાશે

માં. સોંગના જવાખમાં માં. કાંત્રીએ કહ્યું 🤰 શહેરમાં ઢાંદાએ.તો મોલીકોનો જમીનમ[ુંં અતે ૧≈૭૦≈થી ૧૭૩૫૦ ब्राह्मेश प्रसारी भरी खेटले है उ००० એક્ટ એક્લી જ્યાન દ્વીદીએને શુબાવની પહેરી જ્યારે કરોપીયનાની ગાલીશીની જમીનમાં દસ હજાર એકર ने। वधारे। यशे बीटसे के १५३०० ने ખદલે ૨૫,૫૦૦ એકર જબીન ધરી

થી. કાસીએ ક્લલ કર્યું કે કા**ઇ**-સીક્ષની દરખરના મુજબ પજનાન હોલિએહ 32000 સરાપોયના, ૪૪૦૦૦ આદિકતા અને ૧૦૦૦ કલકો धंधाना क्षत्र हो।भा केल पण क्यतनः रोग्रेग्रेशन दिना है आत्रवा दिना साथ रकी बार्श.

મા, સૌજે કહ્યું કે શકેરની ત્રીજ ભાગની વસતી છે સાથે રહી અક્તી દે.વ તા પછી ભાગલાએ। પાડીને रियतिमां भगाम भद्रीय स्वानी शा

OPINION

માં, કાસીએ જણાવ્યું કે બીરીવા अने प्रश्नन्त भ्रष्य भागने शेराते। મત્તી બનાવવાનું કારણ એ છે 🕽 **પ**'ધાના *સ*ત્તાએામાં ગેરો વર્ગસીયો વધારે છે. ગી. સીંગે સવાલ જવાળ परधंद स्थापित कड़ के जी स्थिति

અલ્લાસો અને અમગેની **વ**ચ્ચે Your भीत-भारा ने।श्री करे थे. અને શહેરના મધ્ય ભાગમાં ૧૬૦૦૦ र्णीन-बेध्या ने।⊾री ≜रे छे. कपारे १,०८,००० माश ने।६री हरे छे.

#### બીરીયા અને બીચ

મી. સીંગ કહ્યું કે બીચ અને બીરી માને ગારાના ક્ષત્તા બનાવવાને મ? ગારાની ખતેલી સીડી કાઉન્સીલની ગેરસ પ્રત્યેની પક્ષપત્તી નીતી. જવાગ

મી, સીંગે મી, કામબીને યુધ્યું કે **કરખતને ગૈ**.રાંએકને **માટે** જ દેશીકે કરવાનું રથળ કેમ બનાવવામાં આવ્યું છે? ખીન-ગાર, મુલાકાવીએ.તે પણ ક્રેમ આવકારનામાં આવતા નથી?

મી. સીંગે જણાવ્યું કે આ પ્રમાણે ના જાતી-માના ભાગલા ધાડવા એ કુદરતી નથી. હીંદીએકનું એક અલગ शहेर वसावत' कीतानिक इंव्टिंगे भे।ई છે. તેલું દીદિઓનું કલાયકું શકેર યુનીયનના કેન્છ પણ ભાગમાં દેવ્ય તેના બા. સૌત્રે બા. કે.ક્તેને દાખલા ટાંકવા જ<u>ાણાવ્યું</u>. મી, કેલ્પ્રોએ કહ્યું **)** જરમોરટન, ખેડકસભર્ગ, ખેતાની અને પ્રોકેટારીમાના હીંહી લે.કેશના તેમણે જેએસાં નથી.

મી. ડાંબ્રીએ ક્લાલ કર્યું કે મા દરખાસ્તા ગારા વાટરાની ભનેલી કાઇ સીલ તસ્કથી ધામ્યેલી છે એમાં થીન-ગાર,એક્સ કર્યા અવાજ નથી અને મેત હાઇતના પ્રમણાએા–સીધ્યુ, ખીલેર અને હીકરીને કુરાપીયને ના વિરાધાના પરિષ્ટામે હીંદીએ ના હાથમાંથી કુરાપી પૈકાના હાથમાં જવા દેવામાં આવ્યો

મી, કાર્યોએ કહ્યું કે બીન-ગેડરાંચા એ વિરાધ ઉઠાવેલા એ તેમની ભાગમાં છે પરંતુ કાઉન્સીલની દરખારતામા તૈયી કરા ક્રેરફાર થયા નયી.

માં કાશીએ કહુલ કહું કે કાઉ -રક્ષિતી ફેરવાયેલી દરખાસ્તાના પરિ-ણાંગે સૌગ્યુ ખીલેરના હત્તામાંથી 📭 🚥 હીંદાઓને લખેડી કાઠવામાં આવશે अने १०५०० होंदीओं ने सीरनमना ક્લારીના લત્તામાંથી ઉભેડી કાઠવામા क्षावरी.

મી. સીંચને જવાગ આપતાં ખી કાસીએ કબુલ કર્યું કે લુક્લેન્ડજ, માન્ટકલેર અને સાગ્ય બીલેરના મળવા ચેલા હતાએ! સુરાપીયના માટે રાખવા માં વ્યાવસે જ્યારે બીત-ગારાએક્રો ગ્યમસ્લાદ્વનાના, સ્ટેનમેં ક એસ્ટેટ અને टास्रीक्ता काळोणवायेथा आभ्य हता क्रीमां प्रदेशमां आवशे.

માં, સૌત્રે કહ્યું કે ભાડીની ફરજ પ્રવર્તી રહેલી અસાયનતાઓને સ્થાયો બનાવવાની નધી પરંતુ બીન-ગેરાંગી મત્યેની એરજાવની ભૂતકાળની નીતીના પરિણામે છેલી થયેલી અસમાનતાએ: ન કુદ કરવાની છે. દ ખલા તરીકે, મી, સીંગે કહ્યું કે, મારગેટથી લઇ ભાગસ્તામાં રે.કસ સુધીને, સમુદ ડીતારાતા લાગ ગે.રાએાને માટે ર.ખ વામાં આવ્યા છે જ્યારે ૧૫૦ ગાઇલ ના સમુદ્ર જીનારાના ભાગમાધી ભીત-ગે.ર.એક્રોને નજીવા અપવાદા સિવાય यानश राभवामा आव्या छ

#### કેટામેનર

भी. हे और हजुब हुई है मेरीस ઋને કેટાગેતરને ગારાના હત્તર ખતાવ વાને ૧,200 કુરાપીયનીને ખાતર **23724** હોંદીઐાને, અને અાદિકનાને ean 2280a કાઢવામાં આવશે અને 😉 લાખ પહિન્દ્રની હીંદી માલીકીની ૨૪૧૪ એકર જમીન ખુંચવી લેવામાં આવશે. સીડનમમાં દ્વીરી મહીકીની ૩૪૬ એક્ટ જયોતને હરકત પહેલ્થશે. અને ખીરીયા અને મધ્ય અગમાં ૨૬ લાખ પાલ-હતી હીંદી માલોકોની ૧૨૭ એકર જમાત પડાવી લેવામાં આવશે.

મી. ત્રાસીએ કર્યું કે કાઉન્સીયની दश्भारते। अल्ला कार्ते ६२,००० दिंदी એાને સંખેતી કાલ્યામાં આવશે અને હીંદી માલોકોની ૧૦૦૦ એકર જેવીન ને હરકત પદ્યોચશે.

#### સી, બાર્કરતી *જ્*લળાની

મુક્કો પ્રધાને નીમેલી રેક્ટન્સ ઐન્હ પ્લેતીંધ કર્યાડીના પ્રમુખ મી. ખારકર ની જાબાની લેવાતાં ગી. સીંગે તેમની દરખારતા જે સીડનમના કશડીના હત્તા સિવાય સીડી કાઉન્સીયની દરખાસ્ત્રાને મળતી જ છે, તેની ખહેલ્લા અસર विने सवाम ५७मा ६त..

ગી. ભારકરે ક્ષ્યુલ ક્ર્યુ<sup>લ</sup> કે તેમની કર્યાતીની દ્રશખારતે। અતીમ ઇલાવદા પદ્માના સિદ્ધાંતા પર રચાએલી છે, भाने व्यातमां डीरी बस्ताने तेथी पश्ची જ હરકત થશે. તેમણે વધુમાં કહુલ કર્મ કે અંતમાં ભેત્રત્યાંક દીદી અને આદિકન વસ્તી (ખે લાખ જેટલી) ને ૮૨કત થશે જ્યારે સુરેત્પીયના આવ ૫૦૦૦ જેટલાજ સંડાવારો.

માં, ભારકરે સ્વિકાર્યું કે સીકનમના ક્રમેડીના લત્તો સ્થાપી વસવાટ કરી ક્ટેલી ગીચ ઢોંદી વસ્તીની વચ્ચે આવે સાં છે અને એ હતાને કાંઇ પશ क्षेत्रमें हरस्त क्ष्मी विना दींदीने। सत्ती णतानी **क**डाम कारेख स्मर्थ १२००० हभर टींडीओं वसे छ ल्यारे २००० કલોી અને ૧૨૦૦ થી રવેજ ઉપર <u>ધુરે,પૌષના વસે છે.</u>

ખીજા પ્રતિનિધિએ!

કેમ્પ્રાયનક ઇન્ડિંગ્યન રેટ ચૈયસ એસેલ્સીએશન તરાવી કે. ખાસુકાર્લ અતે માં, ટી. એમ. નાવકર ઢાજર થયા દતા. અને નાટાલ ઇન્ડિયન એહરગના⊬એશન તરફથી ગેસર્સ પી **અ**લ્લાર, પ્રવાસ અંગે એક એમ, મુક્લો સાચે માં ગાેલ્ડખર્ગ હાજર ચયા હતા નારાક્ષ હન્દ્રિજન ઐારમનાઇગ્રેશને હીંદીઓને માટે સીવર સાઇક, પ્રારંમેક્ટ

દેહા, 12ાગેતર, મેવીલ, સીડતમ અને ∂ડબ્સના લહાના વ્યક્ત ભાગ વ્યને રાસળરા, સૌલ્યા ખીતેર જાતે હીલરી ની ખીગાના ભાગને માટે જ્ય ઐરીયા વ્યા પધ્કવાની જુદી દરખારતાે **ર**જી **५**शी दती.

#### આરાગ્યતા વિષ

કાચ' ખાંચી

રાખનારા છે. રાધવાથી તેની અંદર ખાતા અઠકાવી શકવાની અનશા તા અમહાતા શુર્વે, જેવા કે, વાપટા- રાખવી નિવર્ધક છે. તેમ હતાં ભે મીત્સ અને ધાતુએકના ક્ષાર નષ્ટ પામે દિશાએ તેની શરૂઆત કરી શકાય છે. દાખકા તરીકે લેવી રોાધ થઈ છે 🗟 વસ્તુ સધવાયી વધારે નુકસાને થઇ ો. એક રતલ રાંઘેની કેલ્બીમાં કાચી **દે**લ્ય તેવી વસ્તું<sup>3</sup>ા શધ્યવી ધીરેને ધીમે ી.ખી કરતાં અરધાં વાઇટરમીન્સ હૈાય છેતી શકાય અને 🗟 શાંધા કાર્યા છે. ખારાકને તેના કુરરતી રસ્પમાં પ્લાઇ શકાતાં ક્રેલ તેનું પ્રમાણ ધીમે વાપરવાના અનેક દાયદા છે. શાક ધીમે વધારી શકાય. ત્રે સાફ કરવા, સમારવામાં કેટલે. વખત અને શક્તિ ભરમાર થાય હેર્ક વધારે હાનીકારક છે. તે વધારે વળા સ્ત્રે પકારવાને કેટલા કલાક સ્વાહિષ્ટ કેલાથી ઘણા લેહોાં વધુ

એ[રાક એટલા હેતા કુદરતી સ્વરૂપ જલદી સુધારી શકાતી નથી અને માં દ્રાપ તેટલા તે જીવન ટકાવી આખી વસતીને અકરાતમાં વધિલ

તળવા ખારાક માનવ શરીરને

🕏 भरीत तथेका भेगराधने हैं। स्वा દેવામાં આવતાં તે વળી વધારે ખરાય થાય છે. તળેલેક એક્સક પચાવવાને અંદી જમીતની બાજીમાં ≇ગેલાં ક્રેય ઢાન્જરી ઉપર મેહા માનો પડે છે. પરંતુ ખાસ અગત્મની વસ્તુ 氧 છે 🥻 સખત તાપે રોધવામાં આવેલી સઘળી વસ્તુંએકના સવળાં અથવા મેટા ભાગ ના અમત્યના સુધ્રા નાશ પાંચે છે. મુભાજ નરમ તાપે ખારાક ભનતા સુધા વરાળથી ર ધાવા જોકએ. તેમાં પાણી ખીલાલ નહિ અથવા તે નામનું નાખતું જોઇએ, કે જેથી તેની અંદર नाल इस तेमाँ पंथा लय अने तेनी અંદરના સમળા અમત્યના યુણા હકી

ગાજર અને ડાળી, બીટરટ અને મુળો, કારતી અને એપલ્સ, પીચીસ અને એપ્રીકારસ તેની હામ સાયેજ भाग क्रांस

શાક કાર્યો ખાવાનું ખીજી કારણ એ છે કે કેદરતી રીતેજ તેને બરાબર વ્યાવવાં પડે જેથી જાંતને કસરત મળ **અને અજ્ઞાત અને તંદુરસ્ત રહે.** ખુભ સવાયા પછી તે પચાવવાં પછ્ય ત્રાકાની પાસે રહેતું પહે છે અને ઈવન પ્રિય દેશ્ય છે. તજેલા ખેતરક સ્વાદિષ્ટ સહેલાં પહે છે. પરંતુ કાર્યા શાક ખરીદવામાં નકામ, પૈસા નાખરામાં બનાવવાને તે સખત તાપે સંમવેર પડે. ખાવા પહેલાં હેતે પાણી વડે. બરાબર વ્યાવે છે, એના બીજ અગત્યની વડતુ છે. તવામાંથી તે ધમધમતાં તેલ કે ધોદને સાદ કરવામાં આવવાં <del>નોઇ</del>એન એક 'ખરીત્વાર્ત્ત સંદુષ્યેલ્ય કરી શકાય ચીન, સેયની સાથે ભદાર અલ્વે છે. ચેપી રાગોના ઉપલ્પ **યખ**તે તેને પરંતુ એ રાકની પડી મપેલી ડેવેં। એ લેપજ પાચનને માટે પુરા ખરાબ પરમે મનેટ ચ્લાર પૈહાસ વહે કોલા

को⊌ओ. तेना ध्रमा सम्बो **छे. पश्**र ખરાં શહેરા અંદા માટીમાં વ્યવસ છે. ચેપો રાગાના જંતુએક તેને લાગેર્સા ઢાવાના સંખવ રહે છે. અને तेने बलदर्भा क्षप्त जनामां आवे 😩 ત્યારે તેને ઘણા બાેકાના સ્પર્શ થાય છે अपने बचानर कायने अधी रेजिना જેલુંએક છાંગેલા ક્રેક્સનેક સંભવ વર્કે છે. ખન્તરમાં વેચવાને શ્વયાનાં પડેનાં હોય ત્યારે શાકભાજી અને ફ્લાપર માખી એ! ભેસની **હે**!ય છે જે તેનાપર જેવ એ, કે મંદરી સુરી જવાના શંભવ રહે છે.

નવાં ધુસ્તકા -ગાંપી સાહીત્ય दिस्बी आपरी કીશેરરલાલ મરારૂવાળા કૃત संसार ५४ ગીતા મધન छ्यन से धन લસ્ત ગીતા પુરુષ પરવાકું નથી મળવાનું દેકાલું અન ઓરીસ 'Indian Spinion' Private Bag. Phoentz. Batal.



કાન: ૨૪૮૪૫.

# ગ્રોસરી ક્યાંથી ખરીદશો ?

ની આપ સ્વચ્છ અને બરે.સાપાત્ર શે.સરી મેળવવાને ઈંગ્જર હે. તો અમારા ઉપર લખવા સુધરા નહિં. હંમે ળનની સડપે, ચાકખા માલ, કિકાયન લાવે માકલાવશું.

# "ત્રાહકાને સંતાષ આપવા" એ હમારા મુદ્રાલેખ છે.

એક વખતના દૂધ્યલ એક્ટર, અકપના વિશ્વ સ સંપાદન કરવાને અશુક ફળીબુત થશે કન્દ્રીના એક્ટરે ઉપર સ વિશેષ, કાળજીમુવંકનું ધ્યાન આપવામાં આવે છે.

ઘર-ગથ્યુ દવાએત હવન–પુજાની સામગ્રીએા. માંધીવડ. Balus. સાડી-લુગઢા, **खञ्चनी अत्ये** के क्ट्रीयात.

ક-દ્રીતા આવટરા શી. આ. ડી.થી જાકલવવામાં આવશે.

#### INDIAN OPINION

# ભારતનો પત્ર

(અમારા ખબરપત્રી તરાધી)

348, d. Y-Z-4a

सारतना वर्धा अधान भंदीत व्यवहर લાદ્ય નેહ્યુ કરાવ્યી આવે પાડી-रतानना दश प्रधान क्यांण सहस्र અસી સાથે મંત્રણા કરીને દિલ્હી પાછા આવી ગયા છે. કરાંચી ખાતે ની મંત્રણામાં કાશમીય, દિલ્લયની મિલકલ અને નવેરાનાં પાણી જેવા વર્ષીથી ઋશ્8ક્ષ્મા રહેલા પ્રશ્નોના ઢે.⊌ તાતાલિક વસુ દિવસમાં નિકાલ આવી જરી, એવી ક્રેષ્ઠ ચારા રાખતું नहातुं. भारत नेदर दिल्हीश विषश्य त्यारेक तेमचे भुषासे। अर्थ बना है. કરાચી ખાતેની વાટાયાંટા પ્રાથમીક સ્વાપની હશે અને તેમત્યી કાક ધરાકા ભંધ પરીસામ તીપજવાની સ્વાશા રાખવી નહિ.

મું. નેલર આમ તા કરાવી ખાતે માર્જ બેજ દિવસ રાકારાના હતા-પરંત જ. મહસદ અશીની વિનતીથી ुतेकी प्रशासी भागे वश्च दिवस देखा वाने अनुष्ठ यथा दता. पार्थरतान सरेकार पं. तेक्ट्रनेत सारेत सत्कार કરશે, એવી આશા અને ધારેથા તે. સૌને હતા. પરંતુ પાકીરતાનની જન તાએ-પાંકીરતાનના સામાન્ય માનવી એમ્પ્રે પંડીત મેહરતું એ લાગણીતું રવાબત કર્યું, તેથી ખુદ પંડીત નેહર અને મહાનની પ્રત્ય અથર્પમાં પડી ગર્યા હતાં. કરાગીમાં પં. તેદર જ્યા યા નીકળવાના દેવ, ત્યાં કલાકે. અત્રાહિથી પાક્ષિસ્તાનીએના ટાળાં તેમ ते लेवा भारे शद लेता हमा रहेत. અને પં. નેદ્ર નીકળે ત્યારે પાેકાર ▶२तः के "पाधीस्त.न करे प्रकार, लगावरसाम नेदद जी सम्माद!"

पार्शस्ताननी अलना भारत अत्ये ના વલભૂમાં આવેલો આ પક્ષરા ખેતે દેશો માટે લખ્યદાયી નીવડવાની અપછા છે. પંડીન રેડફ સાથે ગયેલા હોંદી પત્રકારા, સામાન્ય પ્રભાવનાને મળ્યા હતા અને તેમને જવાવે છે કે, પાઈ રતાતને, સામાન્ય માનવી પણ ભારત માપે સારા સંખંધા બંધાય એમ ચાઉ છે. બૉને દેશે વચ્ચે સારા સંબંધો રથપાય તેં ખેતે દેશાને લાભ ચાય એમ છે. ભંગે દેશાં મિત્ર ક્રેલ તા લશ્કર પાછળ ખર્ચાના કરેતી રૂપિયા ભગી જાય એ ઉપરાંત પાકીરતાન પાતાના કુ, શાલુ-અને કરૂર ભારતમ સહેવાકથી વહેલી શકે, હવારે હીંદત કાપક, કેલસા વ્યતે ગીએ તહેમસ માલ શહેબાઇથી પાકીસ્તાનમાં વ્યપી 'શકે અને તેમાં ભીને દેશોને ફાયદા

ભંતે થા પ્રધાના વચ્ચેની મંત્રલા તું પાં⊎ ચયતમાં વા પરીશામ આવ્યું નથી હતાં એ ભાગતમાં થયા એકમત છે કે, ખંતે વસ પ્રધાના એક ભીજા તાં દશ્કિમિન્દુને આ મંત્રવાત, પરી હામે સારી રીતે સમજ શક્ય છે.

યા પ્રધાના પ્રયાસમાં નાની કહી સામ એવી ત્રશુ ભાગતા અંગ એક

ગત થઇ શક્યા હતા. એક બીજાના પ્રદેશમાં આવેલા પે.તપાત.તા પ્રદેશાની અદલાખદલી કરવાને વેપાર અને પ્રવાસ અપ્ડેની મુસ્ફેલીએા દુર કરવાને તથા ધાર્મીક સ્થળા અને દૂરટાનું રહ્યા કરવાને અને તેને સાચવલાને અને વડા પ્રધાના કખુન થયા હતા. આ ત્રણેય બાળતો અંગે વિગતા હવે પછી નક્ષી કરાશે

નહેરે.ના પાણી વિષે એમ નક્કી થયું હતું કે, વિશ્વ બેંકના સ્થાલથે હાલમાં આ પ્રસ અંગે ચામતી ચર્ચા તા પરીહ્યામની રાહ જેવી.

ભારત-પાપ્રાસ્તાન વચ્ચેના તમામ ઝગડ.એામાં પંડીત નેદન દિવ્યરતીએા ની મિલકતના પ્રશ્નને સૌથી વધુ મહત્વ તામલો છે, કારણ કે ખાંત્રમ હીંદ અને પાકીરતાનમાંના સાંધા હિજરતી એોને અસર કરે છે અને જર્મ સધી ચ્છા પ્રકાનેક નિકાશ નહિ ચ્લાવે ત્યા સુધી લાખા નિરાપીતે. દુઃખી હાલતમાં વહેવાના જ્યારે જનાંધ મહામદ અલી વ્યને તેમના સાધીએ કાશમારના પ્રજ્ઞ તે સૌથી અગત્મના ગણે છે અતે જ. મહમદ અલીના કહેવા પ્રમાણે ભાજો ના ખધા સગાગી,ના ઉદેવ થઇ જાય તો પણ જો કાશપીરના એકજ પ્રશ નહિ લહ્નમાં દેવ તા ભારત–પાકો રતાન વચ્ચે એઇએ તેટલા પ્રમાણમાં મિત્રાચારી ભર્ષ સંબંધા નહિ સ્થાપો

વકા પ્રધાનાની મંત્રણાની પૂર્ણાફિત પછી પથુ અત્યારે ભારત અને પતી રતાનના સલાદકારા વચ્ચે હછ હિલ્લ્યુનના સલાદકારા વચ્ચે હછ હિલ્લુનના સલાદકારા વચ્ચે હછ હિલ્લુનના સલાદકારા વચ્ચે હછ હિલ્લુનના સલાદકારા અભા મત્રા આગા છે. સફ્યાનથી મત્રા ભાગ પાડી નાંખવામાં આવ્યા છે. સ્થાવર મિલકતા, જંગમ મિલકતા, ખેતિના જમાન વગેરે. આમાંથી જેટલી લાખરે. અંગે એકમત મઇ શકાય, એટલી લ્યુખતા અંગે એકમત મઇ શકાયનો કર્યાય છે.

કાશપીરને પ્રથમ સોધી કપરા નીવ ડમાં છે. ખેતે વડા પ્રધાતેએ તેતા ઉદેલ પરજ ખાસ કરીતે લક્ષ આપ્યું કર્તી. હતાં એ દિશામાં કાઇ ખાસ પ્રગતિ નથી થઇ શકી.

મંત્રણ પુરી થયા પછી ભંતે વડા પ્રધાનોએ મંત્રણાના પરીસામ પ્રત્યે સંતે,વ વ્યક્ત કર્યો હતા. હવે જ. મહમદ અશી સપ્ટેમ્પરના પ્રવેશા સપ્તાદમાં દિલ્હી ભાવશે અને દિલ્હી

માં કરી વખ પ્રયો વિધે ચર્ચા શરૂ કરાશે

દિલ્હી પાંછા સૂર્યા પછી પંઢીત નેહવ એ પવકારે.તે જણ,લ્કું હતું કે, કરાવ્યી માં પ્રવર્તાના મિત્રાચારી ભર્યો વાતા વરણને ક્ષક્ષમાં સેતાં મારી કરાચીની સલાકાત નાેષપાત્ર હતી. **પ**ણા ધારે છે તેના કરતાં આ પણે, માટા ખનાવ હતે., પહેલાંના કરતાં વણી સારી રીતે અમે યચી કરી હતી. કેટલ.ક નાનર પ્રક્ષોના અમે ઉકેલ કર્યો હતા, કેટલાક ગાટા પ્રથા વ્યાગે હજી હાથ ધરી રતા છીએ અને કેટલાક ગેરદા પ્રશ્નો દાછ અથ ઉકલ્યા છે. કરાગીમાં મતે अललने। तरस्यी के श्वन्यत्व भण्यु એયી હું ગદ્રમદિત થઇ મધે. પુરં કરાચીમાં અને સંપુર્ણપનો ઘર જેવુ \_લામતું હતું.

તેમ છે વધુમાં કહ્યું હતું કે, અમે એટલા પ્રશ્નોની ચર્ચા કરી, તેટલા ખધામાં અમે પ્રગતિ કરી હતી. જે કે સંપૂર્ણ સમાધાન નહોતા સાધી સક્યા-અને સ્પૂર્ણ સમાધાન નહોતા સાધી આટલા હું કે ગાળામાં આશા પણ ન રાખી એકલ. કારામીર ભોગેની મંત્રણા અમને એકબીજાને સમજવા માં અને તેના નિરાકરસૂની દિશામાં આગળ વધવામાં સહાયરૂપ નિવડી છે. કારામીર સભેષમાં સારા પ્રમાસૂમાં પ્રગતિ શક છે અને એચી ઘણી દિશા એમાં ભાગળ વધવા માટેને માર્ગ પ્રશ્નો છે.

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ઉવોગામાં દૂરજીયાત ભેકારી ભાગ વતા કામદારાતે વળતર આપવાતી ૧૪ મુકારાળી માજના અંગે કામદારે, અને ઉવોગપતિએકના દિલ્હી ખાતે મળલા પ્રતિતિધિધ્યા, સંમત થયા છે. હવે આ પાજનાતે સરકારની મંજીતી મળ્યા પછી તેતા અમલ કરવા માટે કાપદા થઈ.

કામદારા માટે આ પ્રકારની અલ પહેલં.જ માંગના છે અને સામાજીક સલસ્તાનીની દિશામાં આ ખીલ્તુ પત્રહું છે. પડેલાં પત્રલાં દારા ઓદામીક કામદારા માટે પ્રાેતીડન્ટ ફ્રંડની જોલ વાઇ કરવામાં આવી હતી. ૧૨૭૭લત ખેડાદીના સંજોગામાં કામદારાને ભદલો આપવાની માજના જનેર માલીકોના તેમજ ખાનગી માલીકપત્રના હવોગાને લાગુ પડશે. મુળખૂન પત્રાર અને મેલવાદી અધ્યાર્ભ પ્યાસ ટકા જેટદ્ધ વળતર વરસન પ્રપ દિવશનાન ધારણ

મહાસની સરકારે દાખલ કરેલી નવી પ્રાથમિક કેળવણીની યાજનાએ મકાસ રાજ્યમાં અારે ઉદાપાદ જગાવ્યા છે. આ યોજના અનુસાર વિદ્યાર્થીએ નિશાળમાં માત્ર ત્રણજ કલાક બરાવાનું होष 🛭 व्यने णाशीना समयमां वेपार ધંધા કે દ્વાર દ્વાંગ શોખવાના છે. આ, માજના અમલમાં મુકત્યા મછી દ્રાનીક ક્રત્રગામ પક્ષે તેની સામે વ્યાપક પ્રમાણમાં તેલાના કર્યો હતા એ તે ફાતાને દાખી દેવામાં આવ્યા પછી, દાવીક કઝગામ, સામ્યવાદીએક અને સમાજવાદીએક્રોએ અને પ્રશ્ન મદાસ ધારાસભામાં ઉદાવ્યા હતા ગ્યને આ માજનાને પહલી સુકવાની દરખાસ્ત रण्य ५री दती. भरोत्र व्यः, दरभारत પર મત લેવાર્તા ભેને પક્ષે સરખા મન પડ્યા હતા, એટલે સ્પીકરે દરખાસ્ત ની વિરુદ્ધ ગત અમપી તેને ઉડાવી દોધી હતી. આ મધ્યે વિરાધીએએ એવે. સધારા રજ્ત કર્યો હતા કે, .નિખ્યાત સર્તિમતિ તેની તપ સાન કરી ત્યાસુધી મના ચેજના મેહક રાખની. અા सुधारे। १३६ विश्व १३७ भते पुसार થઈ ગયા હતે. આથી મદાસ સરકાર ને ધારાસભામાં પરાજવ મળતાં વિરાધ પક્ષેત્ર્એ સરકારને રાજીનામું આપવાની ગામણી કરી હતી. પરત સુખ્ય પ્રાથત શ્રીરાભાઈએ જલાવ્યું હતું છે. આ સુધારા અલામઘાના સ્વરૂપના હતે. અને હેના અમલ કરવે, કે નહિં તે સરકારની મરછની વાત છે અને બધા રણીય રીતે સરકારે રાજીનાનું સ્થાપ વાતી જરૂર નથી.

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ગત પંખવાડીયામાં કહદત્તામાં ટ્રામ બાડામાં વધારા નિરાધી દેશકાના પરા કાશએ પદેશ્યા દતા. ઐર્મા વળી પાસીસાએ ખુપારીયી, પ્રતિગંધ હતાં ભરાઇ, રહેલી સભાના દેવાક લેવા ગયેલા યબકારા વ્યને ફે.ટેલ્કાફરા પર दमसे। अरता अध्यक्तानील नहि एख સમસ્ત હિ'દના તમામ અખભારા પશ્ચિમ ખંગ,ળતી સરકાર પર હડી પાપા હતા આ ગતાવ પછી ખીજા જ દિવસે થંગાળના ગુદ પ્રધાન તથા પૈલ્લીસ કમિશનરે અગ ભનાવ અલ્લે મારી માગી હતી. અને અવિષ્યમાં ±દાપો અાવું નિધ ખતે તેની ખરતરી मापी दती। परंतु केंदी पत्रधारे ने સ'તે.પ થયેં નહેતી અને તેમણે પે. લીસના આ વર્તાનની સાગના વિરાધ ત્તરીકે કલકત્તાના અખળ,રાંથી એક દિવસની હડનાળ પાડવાને અને અટ-ષાડીઓ સધી સરકારી સમાચારા ન છાપવાના નિર્ણય **હે**તા. ≈મથી તરત જ પશ્ચિમ ખેગાળ સરકારે આ બનાવ ની તપાસ કરવા માટે એક પંચનિમ ·यानी कादेशत हरी दली अने पेलीस 'क्किशिक रीमें। देखित अस्ता तेमने सल કરવાની ખાતરી જાપી હતી. આમ પત્રકારાએ ભતાની આપ્યું હતું કે, का,व्या देता.

તરફથી મંડળના કાર્યના હેવાલ રજી થયા હતા અને ખુબનચીએ સંસ્થાના આવક ભવકના હિસાળ વજુ કર્યાં હતા. મકામાન વિભાગ તરફથી 'યુવક' સામયાકના તેમજ ફિલ્મ (સીનેસો) સમિતિ તરફથી હૈવાલ રજી થયા હતા. ત્રણ હિસાળ અને હેવાલા સર્ગાનું અને પાસ થયા હતા. મંડળની જીકી જાહા પ્રગતિઓ દ્વારા મંડળ લણી પ્રમત્તિ સાધી છે તે માટે પ્રમુખમાં અને અન્ય હબ્યા તરફથી દરેક વિભાગ ના કાર્યકરાને અબિનંદન પહુવવામાં

તે પછી નવા કાર્યવાહકાની નીચે પ્રમાણે સુંડણી થઇ હતી. પ્રેમુખ: મણીલાય રથણેલાછ; ઉપ-પ્રમુખ: બ્રીજ લાલ જીવનું જો તો કહેરાના કુલ બાઇ; ખજનમી : જગજીવનલસ નેરા-તપ્રભાઇ: એક્સિક્ટ કેમુલાઇ રાણેલા જી; કમીડી સબ્ધે: એક્સિક્ટ પ્રમુખ અને ઉત્તમલાલ રથુંછે.ડજી; પ્રમા અને ઉત્તમલાલ રથુંછે.ડજી; પ્રમા અને વિભાગ કમેડી: મણીલાય રથું એક. પરેલ, મે.હનલસ બલસારા, છે!ડું બાઇ ત્રાણાલાઇ, ઉત્તમલાલ રથું છે!ડજી અને નગીનબાઇ બાલાબાઇ.

રીક્ય ક્રમીડી (સીનેયા) ક છે હું માઇ ડાજામાઇ, રમધાવાલ ભાષાલ્યાઇ, ૧૧૪૧ ન દુક્સબમાઇ, રમથાના દુલ્લ અ.ઇ. પાલુમાઇ એક. પટેલ, ઉત્તમ લાલ ૨૫છા કછે. ભાદ શાકૃગીતથી સન્ના પિસેન્ટન થઇ હતી.

# યિતૃભકિતનું પ્રમાણુ

મા મામ તે શેઠના મૃત્યુ પછી તેનું વીત વાંચવામાં આવ્યું તે તેમાં લખ્યું હતું કે ''મારદ માર યુગામાંથી માત્ર ત્રવ્યું જ મારી મિલ્કતના વારસ વાય.'' પણ એ ત્રવેત. નામ તેમાં નહોતાં, અને ચાંચાનું નામ પણ નહિ અખેલું જેવી કેશને વારસાને હત નહિ મળે તે કેમ જ્યાંય એ મુંકરપ માત્ર પહી. આરે યુગા એના ન્યાય કરાવવા એક્સ્યારના દરભારમાં અયા અને મીલ વ્યતાયી. માત્ર રહ્યા કરી આપવા અરજ કરી,

રાજ્ય પણ તેમની વાત સામળી મુંત્રામા. આ પ્રધાનો માગ્ય ત્યાય કરી આપવા તેમણે કવિ કાલિદાસની નિમણીક કરી.

≱ાલિકાસે કહ્યું ''મને એ શેકની ક'ઇ માર નથી માટે એની છળી જો માને લાધી જાહેયા તો ન્યાય માય.''

માના કુંચાએ છળી લાવી આપી એટને તે લઇને કાળિદાસ એક ભાજી ના ખંડમાં જાઇ એકા અને વારાકરતી એક એક પુત્રને વર્ષ બેલ્કિંગ્યા પછી દરેકને કર્યું કે ''એ બાઇ! આ છળી નારા વિનાનીજ છે એનાં પ્રત્યે ખાનરી નથા, ખારે એ સાચ સત્ય જ એ

#### INDIAN

७भी ताश पितानी है। ये ते किना अपर तुं शुंक की एके । अब पुने के तेर पेतापे ताना वारामां क्युं 'कविराक' आ कभी ते। भारा पितानी क' छै पश्च तमे कहें। छ। तम अभाराधी केनी अपर शुंकवातुं पाप ते। कही पश्च वाय निक्रि.''

ગેલા પુત્રના વારા આવ્યા ત્યારે કાલિકારો તેને પણ તે છળી 8પર શું કરત જ જવાબ આવ્યા ''એ.કે! કે એમાં શું ! તેને કહે! તેને કહે! માના અલ્લેક ''એ.કે! ! એમાં શું ! તેને કહે! માના અલ્લેક શું શું શું !'

કાલિલાસ તે પછી છળી તથા તે પુત્ર સાથે ખંડની બહાર દરબારમાં આવ્યા અને આખી વાત એક્સ્પાલન તે કહી સંભળાવી ને ન્યાય પથ્યા આપ્યા કે " મરત્યર શેકના વિચાર આ ગોધા કાક છાકરાને પોતાના વરસામાં છે" ખાતલ કરવાને હતો કે એ સ્પષ્ટ યાય છે. માટે એના સિવાયના આ ત્રણે યુત્રાને મિરકત વહેંગી આપડી."

('वितेश्वः १०४त क्याति अ'धर्माथी )

ડાજાભાક, રમણલાલ ભાષાભાક, ---ડરબનના મી. અગદુલ કાદર ૧૧૪૧૧ન દુશ્સભભાઇ, રમણાલા દુધભ ઇસ્માઇલ વહેદ એટરની તરીકે દાખલ અ.ઇ. બાલભાઇ એક. પહેલ, ઉત્તમ થયા છે.

#### 'દ્રત્કિઅન એાપિનિઅન'ના એજન્ટા

#### क्रेब्रानीसक्षर्भः

ધી, જીવખુમાં ગામાળજી, ધારવી સ્ટ્રીટ, ન્યુટાઉન, રૂમ નંભર ૧૪, અથવા કર થી. ધીરમાં ધી. નાયક, રહ (ઇ) સ્પીશનર સ્ટ્રીટ.

#### કેપટાઉન દ

લી, બી, ડી. ચાવડા, ૧∙૨ મેન રાક, મેહ્લે.

#### પાર્ટ એલીઝાબેઘ :

વી. ખી. રામછ, ૧૮ તેલસન સ્ફોટ અને ૧૫ એક્સ્સી સ્ફોટ.

#### ઈસ્ટ લંદન :

થા, શ્રામ, હેરી, ૧૦૧ સેંટ જ્યાર્જસ રાેડ.

#### નવાં પુસ્તકા

લાક ભારત, નાનામાં અક પ્રદા બારતના ૧૨ પાત્રાની ખુદી ખુદી ખાર પુરુષામાંઓના સેંદ ૧૩ ૧ દીપ (નગાંષુ (દર્શક) છ -મળવાનું દેશાઇ અ. સારીસ

'Indian Opinion', P. Bay, Phoenix, Natal.

# OPINION

સાકેટીસની સફર

હીંદના પ્રાપ્ય જીવન કવરે લેખકે સવાસ જવાળ કુપે આ પુસ્તકમા સાહેટીસના વીચારા દર્શાવ્યા છે.

प्रीमत शी. ३-५.

भणवानु हेत्र.खुः न्या न्नाशीसः

#### ११ पुस्तकीनी सेट

આ સેટમાં વિવિધ પુરતકા તમને લંચવા મળ**છે.** પુરતકા મેટાંગા માટે છે.

¥ીમત ફક્ત પા. ૧–૧૯⊸•. આ ઐત્સીસેયી મળશે.

શેન નંબર: ૨-૫૫૪૮

# અબુબકર ઇસ્માઇલ

કવાલીકાઇક ભુકકીપર, સોક્સી, ઍજન્દ.

दरेक जातना नेवाहिन्दे। तथमारे वरी न्यापीर्धुः

ચેત્પત લખી આપીશું.

સ્ટેટમેન્ડ એક એકસં, મેલન્સશીડ, ઇન્કમ દેકસરીડને વિમેરે તક્કાર કરી આપીશં.

એક્સીસનું દરેક કાર્ય કરીએ છીએ. વેપારને લગતા મરકનટાકલ લેક વિ. કાવદી વિષે સલાહ આપીએ છીએ.

બહાર ગામના ઘરામને ખાસ ખાન આપીએ છીએ.

ગઢારમામના પરાકાને માટે ખાસ જીદા સ્ટાફ રાખવામાં ભાવેલ છે. અમારા પર એક પાસ્ટકાર્ક લખવાથી દેવના ખર્ચે વધ માહીતી માકલી અપપીશ'.

એારીસનું એડ્રેસ: ૩૬૫ સ્ટર્ભન સ્ક્રીટ, (પ્રીન્સલ ' અને ક્યુટાઇ સ્ફ્રીડની વચ્ચે)

વદ્દેશાયા-

એારીસની ખાજામા કર્યક સારૂખન સ્ક્રીટ, દેશન: ર-પપદ્

પીટારીયા.

|                  | ષ્ટ્રીસ્તા   હોંદ્ર |          | भुसम्भान | પારમી        | i       |               |  |
|------------------|---------------------|----------|----------|--------------|---------|---------------|--|
| 913              | 1643 5004           |          | 1402     | 1445         | સુવાલ્ય | સુર્વો        |  |
| ञ् <b>रामस्य</b> |                     | अ, वर्ष् |          | શકે.<br>કદમી | 4. YL   | a. 4          |  |
| tyt.             | 31                  | 46 12    | 30       | 3.Y          | 1-44    | 4-8           |  |
| &ની<br>-         | વર                  | 11 14    | 11       | २५           | 4-24    | <b>4-3</b>    |  |
| રવી              | 4.8                 | 10 TY    | ૧૨       | 1 31         | 1-34    | ų3            |  |
| स्राप            | 53.                 | 31 33    | 1.4      | ₹19          | ६⊸३५    | 4-3           |  |
| अं अव            | રમ                  | વદ ૧     | λY       | 3.5          | 1-50    | <b>14−3</b>   |  |
| સુધ              | 3.1                 | , T      | 3.4      | 34           | 1-1k    | ų-Y           |  |
| थ्य              | ન છ                 | PF 4     | 11       | 3.0          | 3-20    | 4-8           |  |
| RIN.             | 3.5                 | I Y      | ીહ       | 1            | 1-10    | 4-7           |  |
| सनी              | 34:                 | 11 4     | 12       | ر<br>ع       | 1-11    | \ <b>4</b> -Y |  |
| રૂના             | 8.0                 | 0.1      | 16       |              | 1-14    | } N−Y         |  |
| से।भ             | 31                  | 11 UF    | 4 -      | i x          | £-14    | 4-Y           |  |
| अंअग             | 1                   | 11 6     | 41       | 1 4          | 1-13    | Y Y           |  |
| 건네               | ₹                   | 11 4     | 2.1      | 1            | 4-12    | 4-8           |  |
| 4]2              | 3                   | 37 10    | 3.4      | ર            | 1 11    | Y-Y           |  |

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# ડી. બી. પોદી એન્ડ સન્સ

કરીયાલું, ગ વ્યાંનાં જીતાં વ્યાપારી

રેશી હૈર એલાંલ, મરી મસાલા વાગર દેશી ઘરની ઉપયોગી અનેશ અનેશ વસ્તુઓ હંમેશાં સ્ટેકમાં મળશે.

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''ઈન્ડિયા મીકસ મસાલાં"નાં મેન્ય્રફેક્ષ્યરરો

## ે તાનુ ઉમદા ફરૂટ

ડર્મનનું આદુ ર/દ રતલ; ત્રેડી કલીનું લસખુ ર/ક રતલ; તે.લ ભાસ મીટ રુંગ/દ કરત; લોળી અને રહેર બાસપ્રેટા ૧૬/૦ હતા; કપૂરી તથા સેવલી પાન શી. પ રતલ; પારટેજ અલગ......બતલા, કાચા બનાના, પેરી, પાયનાપલ, નાચીસ અને કેન્ડરીન રોજના બજાર લાવધી મળશે. રેશી લાકભાજમાં સુરતી સફેદ પાપડી, કાળા પાપડી, તુવેર સીંગ, વેગણ, શેક્ટાની શીંચ, દૂધી અને લીલાં સરચાં મળશે. શી. છ−દ થી શી. ૧૦ નું પારસલ બનાવી પાર∠થી મેક્સીએ કીએ. સુરણ, આંખા હળા લયા લીલી હળદની મેક્સમ ચાલુ થઇ છે.

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—બાક્સ, ટેબલ અને કીચન ઠરેચર—

એ હમારી કેખરેખ નીચે તર્કવાર પાય છે. તેને સ્ટેરક હમેશા તર્ક-યાર રહે છે. આલ રેકિકા ભાષાના પ્રાહેસ શીક્ટ મંગાના અને નેપાર મ્યાગલ લખ.રે.

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રેક્ષમાં કેમન સુત્રવાદ કાયડ, હુલન ૧૦સ. અલાન્કેટસ—લળી લાલો માટે નવ નવના માલ. તેમન કેપડાળન નવારોટ સાંતમો નીમેરે માટે હમારે લાં પ્રથમ લપાસ કરવા સલામણ છે. 33 વેરક સ્ટીઠ, જેતેલાની સળ્યા.

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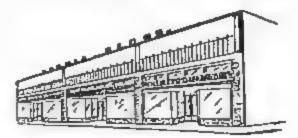
#### અમારે ત્યાં

સાંધીવદ્ર, કઠેાળ, હવત, મુંજતી સામગ્રી અને લગ્ન અંગેની કરેક જોકતી વસ્તુએા મળશે

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FRIDAY, 28TH 'AUGUST, 1953

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# "India's Enhanced Influence And Prestige In Asia

HILE India and her. Prime Minister, Mr. Nehru are being visited in South Africa it will be interesting to note what 'The Morning Herald' of Sydney of August has to say.

The paper featured on the editorial page an article by a "special correspondent" under the heading "India's enhanced influence and prestige in Asia" which declared. "A feature of the Korean Truce which has been scarcely noticed but which may well prove of great and enduring significance in international affairs and certainly in Asian Affairs is that both the world power blocks have acknowledged that India occupies a special position between them."

Complimenting India on her role at various stages of the Korean Truce negotiations the correspondent said, "The circumstances of the Korean Armistice have been such as to raise India to the pinnacle of influence amongst non-European nations" and to confirm her leadership of Asian-African' block in the United Nations."

The correspondent further added, "It was Nehru's lonely and unheeded voice which warned that if the United Nations forces pursued North Koreans across the 38th parallel China would intervene.

"In Indo China also very substantial concessions France was forced to make last month in the direction of fuller independence for associated states will undoubtedly be seen in 'Asia as vindicating Nehru's consistent attitude that there would never be truly national effort against Viet-Minh so long as a taint of 'colonialism' clung to French policies."

\* Commenting on India's neutrality, the correspondent pointed out, "Refusal to commit India to one or other of the two great world power groupings has all along been the dominant feature of Nehru's foreign policy. That is a conception whose appeal in Asla-and Africa should not be under-rated.

"But il mounting influence of India is in mical to western ideas of collective security in Asia and Middle East that influence is firmly on the side of western political theory. India is a parliamentary democracy and enthusiastic missionary of democratic ideas."

The correspondent added, "The two major policy fields in which Indian influence is now likely to be increasingly felt are the racial problem in Atrica and relations with Communist China."

"... Things of fundamental importance to the people are not secured by reason alone but have to be purchased with their suffering. Suffering is the law of human beings; war is the law of the jungle suffering is infinitely more powerful than the law of the jungle for converting the opponent and opening his ears, which are otherwise shut, to the voice of reason."

-Makatma Gundhi.

BRIDIEN

# INDIAN OPINION

FRIDAY, 28TH AUGUST, 1953

#### The Future Of South Africa

OOSTIN II L future of South Africa might well depend on the answer which the Churches give to the perplexing questions of race relations in their own life and the life of society." This is stated by Dr. W. A. Visser t'Hooft, general secretary of the World Council of Churches, in a report of his visit to South Africa.

' As one moves as I did. from Artikaans homes to English homes, then again to a Bantu or Indian milieu, it is almost as if one crosses several borders and visits a number of different countries, each with its own assumptions, its own outlook upon the world and often, though not necessarily, its own prejudices. This would be a most descouraging experience if it were not for the fact that in each of these separate worlds one can meet with Christians who put their Cheistianity before everything else and who seek to find Christian answers to the perplexing problem of South African society," he

But Dr. t'ilooft will admit that these are few and far apart and that the country is fast falling in the grips of reactionaries who are about to crucify Utinstiamity uself. The way the Reservation of Separate Amenities Bill is passing through Parliament all Jopes of Christianity surviving seem to be abattering to pieces, I of alone contilete equality

but there is not to be even a substantial amount of it in implementing the Government's Apartheid policy. That is the definite saim of the Government judged from the statements of the Minister of Justice, Mr. C. R. Swart, at the beginning and at the end of the second reading of the Bill, Opposition too has given the Bill its blessings. only ones to oppose it were the Labour Party and the Native Representatives, who are to be hearthly congratulated on the stand they have taken.

INDIAN

This Bill gives an idea as to how the Group Arens Act will be worked. We wonder if Dr. t'Haoft ever visited the school and hospital and residential area, of the non-Europeans, where the Durban City Council has thrust upon the non-Europeans, notwithstanding all their protestations, the non-European bus rank, thus making the lives of the non-Europeans living and moving about in the area a veritable hell, not to apeak of the disturbance caused to their schools and their bospital in the vicinity. All these things must rankle in the minds of the utterly neglected non-Europeans and increase the sense of frustration among them and eventually lead them to desperate action unconcerned about the consequences. The Reservation of Separate Amenities Bill proves to the hill that there is to be no fairplay or justice for the non-Europeans, for

· it seeks to remove even the remnant of security under the existing segregation laws. In all these long years there have hardly been any instance of violation of those laws by the non-Europeans, whether they liked those laws or not. And the only instance of mixed marriage between a European and an African, Mr. Swart was able to quote to justify his Bill, was one from overseas. this does not mean an unwarranted provocation by the Government, we fail to see what it really does mean. The non-Europeans are today far from seeking to filch power from the hands of the present rulers. The whole object of the l'assive Resistance movement is to seek bare tustice which they are ruthlessly denied. But the Government by such actions as these is precipitating matters and the time must

surely come when the non-Europeans, who outnumber the Whites by four to one, finding to their utter astonishment that the latter are determined to have all-the good things in life for themselves and to reduce the non-Europeans to the state of hewers of wood and drawers, of water . for. them, will not demand but will lake the power out of the hands of the undeserving rulers and bid them quit South Africa, This is what has happened and is happening to this day everywhere in the world and South Africa is no exception. Christianity is being put to the test. Unless it can produce a Christ to bear the Cross Christianity itself, we fear, will be crucified. Let us keep our eyes wide open and read the unmistakable writings on the

#### BEFORE THE LAW EQUALITY

By JULIUS LEWIN :

THE traditional idea that all men are equal in the eyes of the common law, is about to be abeliahed by Parilament. That to the real significance of the Reservation of Saparate Amenities Bill now under discussion-The Bill 'la designed to multily the effects of a long series of decisions by the Supreme Court

The South African courts bave repeatedly applied a rule of English faw, over helf-a-century old, that facial discrimination cannot be countrospeed unless it has been explicitly authorized by Parlament. But where the separate freihrien provided for public une have been submanually equal for different taces, the courts have not beld the mere separation to be unlewful, Like the United States Supreme Court, they accepted the dortrine that separation, if coupled with equality, was jurtfable.

It is this well-established doctring of common laws that has embarramed a Government which wante to contine recial teparate without recognising human squal-My. So the Bill allows anyone 'in charge of public premises or vehicles" to error colour bars as

and how he pleases.

Of course, in practice the authorities have never provided enything like equal amenited on the railways or anywhere ! else. But, under the shadow of the existing law, they have been obliged to make some effort to do so.

For instance, many Africant demand, and secure accordclass accommodation on trains. Parlure to extend this type of ' parallel struce is due partly to the blind prejudice which prevents recognition of the growing need of odw anidW-god to essive guely & con afford to pay for amenities superior to those provided for the mass of third-class travellers.

Accusioned to thinking in purely racial categories, most public servants are got gyen dimly oware of the emergence of a middle class of Africam-And those officials who do know of its existence are refuetant to recognise eta lasplicationa because It is no disturbing to the fixed pattern of race relations.

This pattern was formed gene-Pations ago in tacial press de which the frontier tradition had left ludelible marke. Magreg-andservant was the only conceivable eelationship between White and Black. This view, pull t

common one in the countryside, has been challenged in the towns.

#### New Native Types

Urban life has altered the social status, by enlarging the economic opportunities of Africans. The clerks, teachers, clergymen, journalists, doctors—these types do not cooform to the conception of "the Native" still carried in the heads of so many White people. And it is the middle-class type of African that the authorities fail to provide.

To-day this failure is due not only to abort-righted prejudice, It is also partly due to the threatened breakdown In the trachinery of pubue administration, long steamed by the demands of an expanding economy. That is why the Government wants to be reheved, by legislation, of any obligation to provide paralled and equal services for non-fluropeaus.

The central myth of apartheid in thus finally exposed to the public eye. The apostles of apartheid are now deprived of their fast street of intellectual respectability. For the pretence must now be abandoured that apartheid implies the provision of separate but not inferior services. The Bill feaves the required

separation enursly to the discretion of any petry official in government, provincial or municipal authority. He need not provide any facilities at all on the other side of the colour bar.

Even where gross injustice occurs in essential public services, the courts will not in future be able to intervene, as they have done heitherto. Non-Europeans have long cherished a profound faith in the ability of the higher courts to dispense justice, even in the face of a reluctant government. Now the last avenue of hope is to be closed, with the intevitable effect on prevailing tensions.

This Bill takes public administration in South Africa another long stride on the road leading in the opposite direction from the rule of law. That stride must and will be taken by these who want to impose apartheid at anyprice, because they know that the theory of the rule of law and the practice of tacial discrimination are ult mately incompatible.

A government determined at all costs to enforce apartheid must reject the idea that all men are equal. But will men themselves abandon, at the beheat of government, this ancient idea rooted in Biblical as well as legal authority?—"Rand Daily Mail" 10. August "53,

#### A REPLY TO MR. F. G. BEARD

The following letter was sept by Mr. C. W. M. Gell to the 'Natal Mercury' on August 20 a SIR,—I hope Natal Europeans will not allow themselves to be maled by Mr. P. G. Beard this supposing that they have no historical obligations towards their ladian population.

His argument that, because during most of the period of negotiation Natal was a Crown Colony and India under the Behinh pair, the whole arrangement for bringing Indiana over here was so inter-departmental matter within the Colonial Office in London is wholly tendentions and constitutes a new "high" even in this country's repudiation of pact promises and pledges.

The fact is that in almost all matters both Natal and India operated as virtually self-governing states, very much as Southern Rhoderis does today. I know of only one instance in which the Colonial Secretary used his residual powers to prevent Natal doing what six wished with her Indians, and then he only postposted their removal from the electoral roll for two or three years.

After valuey scarching for plantation labour elsewhere, the question of importing Indian

"coolies" was first explicitly raised (by a very large majority) by the Durban Town Council in so address of welcome to Siz George Orey, the Governor of the Cape in 1855. Next year Natal became a Crown Colony and all further negotiations were carried out by its elected Legislative Council, From the very beginning India made it cleat that coolies were only available on the terms described by De. Mabel Palmer, which precluded any forcible repatriation on the completion, of their terms of indeprore.

Offered the choice between obtaining cooile labour on terms not wholly in accord with their own ideas or of going without cooles, an overwhelming majority of the Natal Legislative Council and later of the Matal Provincial Assembly continued throughout this whole period to vote for roolies on India's terms, though these were more often honoured in the breach, than the pheseryance. Until finally the breaches became in glaring that to 1911 the lodisa Government finally prohibited the recemment of any mare coolies. 1 00 E A

If any reader still doubts that from 1859-1913 the great majority of the European voters and legislators of Natal (to the very considerable profit and prosperity of themselves and the province) continuously favoured the importation of Indian labourers on terms that imposed certain, definite obligations upon themselves, let him consult temporary accounts of the energetic efforts made both by the Natal Provincial Government and the Union Government to change the mand of the Indian Government in

1921 and to get coolic ammigra-

The case that the Indians were forsted on Natal by inter-departmental action in Whitehall just has no foundation whatso-ever. The European population of Natal through its elected representatives was the only main gator of the whole migration, with the Indian Government always a reluctant accomplice—Yours etc., G. W. M. Gella, Indian Civil Service (retd.)

#### MR. H. S. L. POLAK GIVES EVIDENCE BEFORE U.N. COMMISSION

[The name of Mr. H. S. L. Polsk in well-known to the Indians of South Africa, particularly the older generation. He was one of Mahatma Gandhi's close accordates and had taken a leading part in the Passive Resistance compares in 1913 spained the Li tax on expendentured Indians.]

Mr. Poisk gave evidence on August 4 before the D.N. Commission on Race Relations in the South African Union-

He said. "We secont afford to have the world divided seconding to zace and solone which, with the exception of sax difference, is the one thing that empot be changed in any sloges incarantion."

Mr. Point was giving evidence on behalf of the Theosophical Sacisty in Great Britain, the British section of an international organization whose primary object is "in form a muchan of the agreement brotherhood of humanity without distinction of race, creed, ear, caste or eplear."

He said: "The unifout must quickly realise how fundamental is the inter-religious teaching of human brutherhood and that each race and individual is entitled to the fallest apportunity of discovering and displaying the divinity within them, if mankind is not to destroy itself by ignormos of fandamentals or by refusal to apply its knowledge for passes and goodwill."

· Mr. Polak sald that in 1924, in opposing the Herizog Gaveenment's Class Arese Bill, Gameral Smyle had arged the omission of Asiation from the measure and had said that otherwise Bouth Africa would gather on its head the haired of the whole of Asia. "If that forecast was from over 25 years ago, when the netlocal continuous of the Asiatics had not; approached their present souteness and those of the Afriour peoples had hardly begun to emerge, how much trust it is today, with the opening of ustional and saulat emution<sup>er</sup> sold. Mr. Polake

He argued that if the previcious of the United Nations Observed did not rise out of the field of purely domestic intercets such questions as these involved in the polloy of spartheid, "based sait is upon a dostrine of the inherent and permanent apperority of the white race over all other races, it is difficult to understand what meaning they have,"

The witness was referring to the argument of Dr. Malan and his colleagues that, "the United Nations have no authority to descent or consider any sepect of apartheld." Air. Polak quoted from the Prescuble, Article 1 and Article 2 of the Charter in aupport of his contention.

He said that the doctrine of apertheid by law and regulation, as distinguished from voluntary personnel and friendly understanding, was not a recent invention of the Malan Government- Its real purport and meaning were to be found in the Fondamental Law of the South African Roundhu as lens ago as 1881, which land down that "there shall be no equality, either in Church or State, between white and non-white," This maint apartheld was not to be found in the early history of the Datch Immigrants to what leter became known as the Cape Colony. Apartheid was a "hangover" from the old place days among the Dutch.

That Dr. Maisn, of all people, should have taken the line that he has done regardier the Indian community, declaring them to be virtually outcome and foreigners in South Africa, to be get rid of as soon as possible, is astorishing, since it was he that negotiated, on behalf of his Government, with the representatives of the Government of India, the Capetown Agreement of 1927, with its opliff clause, said Mr. Polek.

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#### SOUTH AFRICAN POLITICAL ATTITUDES FXAMINED

By C. W. M. GELL

THE South African Institute of Race Relations has just pubbehed a most illumentaring analyas of postical thought in this country by Penfessor Len Kuperles title, "The Background to Proove Renmance," while no doubt indicating the time of its engiazi composition, dece not de full justice to the scope of the peper For Prof Kuper examines the political attitudes of all the male political movements, Europens and non-European, with a complete absence of the sort of wilful self-deception to which we South Africana have become so persistenced as hardly to motice it. As he says: "Deceit is in fact deeply spoted in South African politics." But be ir not himself easily boodwinked and I put down his paper with a feeling of thankfulgest that our society could still produce such an beaut discertion of our often rather dishonest political attitudes.

Before tackling particular policies Prof. Kuper paints out that values are not absolute, but vary with their social setting. "One man's ment is another man's peises." Thus democracy is fundamental for regulating the relations and rights of White South Africans among the myclyen But nince it has been, an it were, apprapriated by non-Europeans as the embodiment of their aspirations, it is failing into increasing dufavour and disuse among Europeans. And, paradoxically, two of its most important pillars, exspeet for law and for courtitutional procedures, see also "the very instruments by which domination. in unitatained

When Prof. Kuper speaks of the "l'beral ideology of trusteethip," be refers to the general attitude of the United Party which triet to Welfect a reconciliation between White domination and democratic values by a projection of the equalitation like Into the infinite future," But the iden of trusteethip springs from males tion that domination is morally wrong; and the conception of perpetual trusteeskip, in which the words are never expected to grew up, therefore contradicts the original reason for propounding the doctrine-the recognition that differences of gultural levels require some immediate, but necesearily transient, imdemocratic devicer. The U.P.'s refusal to consider towards what goal its theory of tennecisin must inevitably move at the most important single course of all the party's recent uncertainties. It is now faced with either having to renounce the thency and its moral implications,

in which case it will move towards the percent promising, unrecal othic of the Nationalists; or having to acknowledge that it strates a customen goal with more obviously progressive parties, such as Labour, Liberal and the unn-European Congresses, from whom it will then differ only in regard to pace and taction. There is no "couddie way as far as objectives ere rencerned, but only as to methods. If pay U.P. theorist should feel inclined to try "partnervisio" at a temporising alternative to "inustreship," he had better first rend Prof Kuper.

About sportheid, Prof. Kuper understands that it is, in many cance, a genuine (if muddled) attempt to reconcile fundamentallet and liberal ideologics—to allow for separate, different but, still Sezible evolution of all peoples, Yet, since it rests on the relatively permanent factor of pigmentation and not on the rapidly changing difference of gulture; since it is used to obstruct non-European by encouraging the cetention, even revival, of tribalism fibus "breaking down large- racial groups onto smaller and more munagrable und muste;" mince it derives from a theological faterpretation of a Divide Will coforcing not merely difference but inequality, times the positive concops of consocring anticitaling (separate self-development) is not the self-determination of marious (as suggested by Dr. Malan's reexat malogy from European history) or of races (as SABRA proposes, though braiting the non-European four-fifths majority to the 12 per cent of the Union represented by the Roserves), but the self-determination of the White group in its, own selfmterest; the whole ducteum of spartheid is repugnant to the sdeals of the rest of Christendom, the moral values of western civi lientles and the finding of modern всимев

Turning to the non-European political movements, Prof. Kuper natices Mr. Benghu's Bontu National Congress which, with a fine quota of press beadlines but no known officials, offices or paid up membership, supports the Covernment's racial policy. It is backed by the Natel Natives Medical Council (witchdorters) and possibly a few chiefs who depend on the distancerating trabal trad tron and Government fayeur. Even so, Mr. Benghe has yet to hold a public meeting end, mutil he proves to the contrary, his movement orn safely he distrigarded so having no seal class. As the Whites become so putil's felles us.

At the other extreme is the Non-European Unity Movement, revolutionary Markist and Black racialist, opposing White "barrenvolkism" by dialectical meterialison and the class interpretation of history. Steidently intolerant of any nutleak but ity own, it is solerated by Mr. Swart, probably because he grainer that it is a discussive інбисись на реп-European politics with a div-Thus its reputable ideology. attacks on the Defiance Campuga (as quoted by Prof. Kuper) are even more vitriolic than those of Mr. Benghu of the most extreme White reactionaries.

Between these two non-European degrations stand the really important non-European 400 gaminations, the allied African National and South African Indian Congresses, Unfortunately Europeans have for so long brard the Congresses bezachtd as "extremists" that they have come to believe there are "moderate" non-European leaders outside the Congresses. But such ledividual "reocheentes" are not leaders, since they have no followers. And Prof. Kuper does a real service to the cause of political cultoktenment atreasing how very moderate and liberal Congress policy really in. Certainly, its time-span le shorter than White liberalism ir accustomed to, Congress leaders - hope to see democracy extended to son-Europeans "withsn oue lifetime." Hur their methode are evolutionary not revolutionary, and their goal is one opproved by the whole western world autude South Africa. Even definner of in dividual najust law in accompanied by respect for and submation to the legal process, and on penaltics, which it more than political pranocuvers. And the Defiance Compaign frielf was mouvated by the liberal belief that it is possible to change existing political attitudes by an speed to conscience—something quite different from the revolutionary determinism of the Unity Movement.

Prof. Kuper underntundt very well that the African Nanoual Congress, like any other political movement, paraprises conservatives, radicals, Marxista and nationalists of varying personal socimations. But seither fir tradership nor its policy are at present in the hands of "extramores. " "Try resmediate mens and ete assumptions, though not its technique," he writer of the Definer Campaign, "are those of trusteeship, but with a different time-perspective and the rejection of a passive role "

But Prof. Kuper peer that, beausely speaking, this mount cremongly undemocratic

their Swart Acre and "the proeressive redefinition of communtime as synonymous with nondiscrimination on the base of colour or race," an the Congresses may be driven in despatation towards ether exvolutionary Marsism or Black astronouse or both. If that happens, "the possibility offa preceful solution seems remote." Ultimately Prof. Kuper express "the Whites to return to a clear democratic ideology, since the numerical proportion of the races are such that the future of the Whites depends on the acceptance by the non-Whites of the proptiple of equality," which is not quite as we are accustomed to lapk at the matter when we wrangle ever the acceptance of equality by Whiter,

But the very real danger is that the White conversion will come ton late-after the Congresses, baving abandoned hope of winaing ever White apinion, have cope ever tate freecope lable bostility. Those who wish to matntain or rebuild ractal bridges loday must feel a great urgency upon them, not only because of the appolling degradation and squaler in which the mass of urban mon-Europeans live, for these are the chief supporters of the Congresses; but because, by drapping all pretence of pros-cribing only "communists" and hanning such notoriously liberal and temperate men as ex Colef A, J. Luthuli, the Government neums determined to deprive the Congresses of their established liberal leaders. Those who are unconcerned about these arbiteary proceedings should read Prof' Kuper's paper.

" Race Relations Journal: Vel.

XX No. 3: 1953,

#### R. VITHAL

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Charles and the second second



#### DR. MALAN'S INDOPHOBIA

(C. W., M GELL)

[The following letter was first sent for publication to 'The Star' Johannesburg, but that prover' did not think it fit to publish it.—Ed 1.O.]

SiR.—Dr. Main's "Indephoble".

is becoming increasingly reckless with the fects. His foreign,
policy speech of August 11
phounds with spistepresentations,
of which I will refer only to, the
three most glacing.

1. Can suyone quote authority and date for any statement by:
Mr. Nehro "encouraging the Indian population in Kenya in reprint friends with the Mau.
Mau"?

2. "Net only Natal but also Kenya and other territories to the North have large Indian populations, which in some extent exceed the European population and equal the Native population in numbers." (My itshes.)

The facts are these (1948 and 1951 censures):

| Africant | 1 401 63 | 20001   | 000 003 | 2 645,001 | 7 333,000 | 1,914 000 | 5,216,000 | 24,813,060 |
|----------|----------|---------|---------|-----------|-----------|-----------|-----------|------------|
| Inches   | 000 650  | 3,000   | 200     | 2,800     | 41:00     | P CC      | 61,000    | 4.5,800    |
| Eurepean | 27,000   | 140 000 | 40 000  | 2,000     | 11,03     | 3 500     | 30,000    | 90,008     |

Nanal S. Raedenia N. Rhedenia Ryncaland Tangangha U.ganda

There over the whole area Europeans and Indiana each comminute about 2 per cent of the test population. Natal has much the highest proportion of both Europeans (11 per cent) and Indiana (12 per cent). Not much numerical evidence here of "Asiatic penetration" being a danger to the Africans. And, of course, the statistical position becomes much more favourable to both Europeans and Africans if the whole Union is included.

3. As to "India looking for a place to officed her surplus popu-

lation," there is just no historical evidence for this in relation to Africa. The ladious first came to South and East Africa at the argent invitation of the European colonists to supply a type of labour on the Natal plantations and the Kenya-Uganda' railway that was not then available locally. The present Indian populations derive from the families of these labourers and from the bruch smaller number uf merchaats who followed to provide for their prede. With peglegible exceptions, Ind-an emmigration into Afritam territories bas been clused mace 1914 in South Africa and 1940 in East Africa. No reopening (apart from the removal of some small injustions) has never been made an imue either by the Indian Government or the resident Indian populations. This hardly looks I as a deliberate intention to "off oad" Indiana on

An in any easy the § million in Africa (and any conceivable increase in these numbers) can arrest constitute any real solution of the Indian population problem which rules into tens of millions. Nor will Africans overlook the fact that, whereas Indian immigration continues in varying degrees in all the territories discussed.

If Dr. Malan really intends to savite the U.N. to "realise the duty in regard to protecting the Nature population against Assatic penetration," he should first consider whether he as not taunching a boomerang against the fluropean communities in Africa.

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# INDIA'S NATIONAL DAY CELEBRATED

From Our Own Correspondent

THE Danish Fereign Minister, Mr. Ole Picern Lett; the Minister of Refuses Affairs in the West German Government, Dr. Hans Lukeschek, and the Regain Liaquet All Khen of Pakistan, "Joined Dr. Frank Beckman in the ceremony honouring India's National Day at the Moral Ro-Armenseal World Accountly.

Among the Indian group present were Mr. C. T. Venngopal, Deputy General Manager of the Indian Western Retiwey; Mr. R. N. Trivedi, President of the General Workers' Federation of India, and Ludy Binks of Calcula. Mr. Ahn Based Enver, President of the West Fakirian Pederation of Indoan, spoke for the Pakirian delegation

"To use indis spails, Gandhi," said Dr. Frank Bunhman. "Gandhi was the father of his nation and of the whole world. He was a men whose life had be beingdaries,"

He resulted his long frantation with "Gundle", which "stated when he flest must him in 1915, and was genewed on many constone not only by the elice of India, but also in London-"Gandhiji carried India on his heart and that is the trun leader of a union," mid Dr. Bachman, I am so gird that the is Gundhiji's day for he loved bieral He-Armamoni,"

Escaling of the needs of India at this time Dr. Buchman continued, "What the people in India tro hungry for is work Stemaths must be filled with food and the propie also need an ideology that satisfied. When India has this it will be a new India."

At the fife-rateing erramony antales Mountain House, Mr. Ole Bjoern Kraft, the Danish Foreign Mulater, said, "I, like all of si, wish to great India today. All present here wish India and the Indian prople not only happiness but strength to early on the responsibility of freedom. May India be able to lead Asia India as we fature."

"Canz has provided us from ludin and Pakistan with a great opportunity to meet," said life. Abu Sared Equer. He extereed to the joint ladie and Pakistan group extending the Accombly se "the first delegation of its kind." "So for on my countrymen here are concerned," he citiq." "we have decided to live the way Canz has above us, the way of love and purce."

More than a thousand garlogates, many in rational gartumes, joined the Instance at the tag-raising. Lady Scales of Cateath unforted the fing of India. An it brokes on the menthesist released a shower of petals is India's national solemn. "Here at Caux I have seen lived out the kind of freedom Gaadh wanted us to have," said Laby Sinhs. The international charge lad the singless of the "June Gene Mans," India's 'National Authora.

Notionable amongst the creat were the Japanese delagate harded by Mr. Jap Mural of Takyo, Objet of the Outled Remark Agency. Today is also the eighth anniversary of the signing of the armistics that ended the Pacific war.

Dr. Fone Lukeschak, Minister of Refugee Affairs for Wester Germany, wished the Indiag representatives "the very but for the freedom," it soid, "an only be realised on the tools of meral principles."

The supreceptative of the Greek Government at the Assembly, Mr. George Kalilgas of Athena, sold, 'Greece has fought for liberty and freedom to years. We understand India's feelings May you give true freedom to other nations as well."

The Indian delegation three ed the platform in the gree ball of Meuntain Rouse at the morning's coor.op. Stadesh industrialists, labour leaders me representatives of the old primerly families of India, together pladged themselves to continue the fight for a new india cots new world on the heats of hard Re-Armanuout.

Mr. B. F. Panday, Bearaby, Domosvatia Riadents' Union Della University, said, "Goodf taught on a new conception of purity but I thought that said live it. Meral he Armsment has shown me the parity is meant to be present in ordinary IIIs." Mr. Anno Oceania of Calentia University is to take the spectra of university to the SO,000 students of of university, but is the headent of university, but is the headent of well as food?"

Thunking the representative of Pobleton and other nations who had belen not in the estemany. It has Thappe, it destributed from Celentic, and That I had not all sations be biesed with new remon and set dres of shortest whose Item are given to brief their settions until God's sentential.

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#### AM I MY BROTHER'S KARMA?

Mrs. PHYLLIS E. LEAN. (Secretary National War Memorial Health Foundation)

OHN DONNE, one-time Dean of Cause and Effect, as Retri-on 5t, Paul's, preaching, bution, as the Storeboure of ever three hundred years ago, Merit, and Demerit ned as expressed himself in words, Character, schoing down, the centuries, i) Action on any plane of nature famous novel of our day "For I take place outside the laws of Whom the Bell Tolls" by Eracst, Sarme, There is, so to say, no Hemingway.

Dogge said:---

A part of the main, a -c. Any man a death diminishes ane, becouse And therefore never send to probleding force of action." to a late of knowledge Whom the bell tolls, it tells . . Another ancient script tells

Bla veference' was that their tustom prevailing in his day oftolling a bell to mark the passing of a parishister friends and neighbours at work in, the fields would count the strokus and listen to the note of the the number of strokes who had thed that day. Should they lose count, a boy would be sent, to enquire of the person "For whom does the bell toll?"

Our Burmie responsibility for the suffering of all instakind in .. the subject of this's present ontoley. We must first examina some of the communer interpretations of the ductries of karmaj thes consider the firmpertance of Marma Yoga and finally see, how: both have a bearing upon the fact of human brotherhood, , , , '5 -+(,

.! Karma mesor: notion and a. knowledge of the laws of known see means of illuminating the path of action; the path we must treed such day, often so bleedly, making such single mustakes. Yet the purpose of lale, the object of treading the poth is gradually to learn to sdentify the self with the sternal erd, so assis the phenomical into the nonmonal or, in other words, to escape from karms bearing Yoga grants that libera-

A true understauding, desp and inward, of States anobles one to reckee, each day, rach hour, such moment, with calm and 'macondemning mind," the within events and experiences, it for a little bit more,

ficult to translate by noy stogle word or phrate in English for it,

extra-karmic vacuum in which - artice can be performed without No man at an island, butire producing inswitable farmic of Strelly , results , The contemplation of Every , man, in an posen of ", this idea, however, should not the continent, make so afraid of action for we are told;---

"Not in action but in desire, not in action but in attach-I am involved in manhand, ... , ment to fire fruit, her the

> Gita III. 20. 1 for thes. nr in mother way, to get on with the job, fearless of press-'s Dancharen

> > "He who doeth the kerms laid down by his own dature incurretb not me,"

Karma regarded as the Law bell and how by the toos and got Cause and Effect describes that sepect of the subject which is sport soully understood and to which frequent reference is made in the ficriptures of the world. The causes creating present effects may be in the cemote past; they have been est in motion only this morning. but always, cames produce effects, according to the law.

"With what measure'ye mute, it shall be measured unto you."-Matthew III a

"Good is not mocked, for whateverer a must soweth, that shalf he also resp.-Gatatians VI 7.

dills that seweth sparingly shall seng spacingly and he that' seweth bosotciully shall map a so bountifully." -a Comathiana IX 6.

That last quointies should be drawn to the attention of all the mean people of the certh, to those who gradge their time, their energy and their mosey, The operation of the law in terms of boudty explains, why those who give reach have much to give the oft observed fact that the hutical people take on all the crite work and seem always able to find time and energy

Karma operating on Cause-The lineskelt word karma is dif-1, and Effect is a hopeful docume, Our aspiradescribes, a philosophic concept; experiences truly welcomed, which may be considered as well understood and thoroughly. Action or Activity, at the Law digested, become window; our

. main and our suffering become conscience, suc thoughts build our characters and our actions. creates our covicionment, Ours is the universe to make or to mar; "the world is my nyster". or united saying in his d.

Reteibution as a result of action-in the past is another important aspect of harms, but often asieunderstood.

Rorms is, this moon, that fats which each man has created for himself by his uwn doods. but it is not Kramel. Kismat, an Arabic word meaning fate or destiny, conveys the idea- of a fate imposed upon a man by some external Derly, a fate which the individual must accept and is powerless to ulter. Conscious or mensicious belief in Kninet drives man to may terinfatm und to despuir, Merci fully it is a fulon doctrine.

Rurus being us to understand much in life that otherwise would seem errol, meaningless or stunid. These who suffer a histome of pain, the cripples, the bunchbacks, the victims of ennorr, are in some cases, payingthe price of 'crostly which they themselves inflicted on others in andther life. Yet have you not observed so often the cheerful. arataful bearts of the suffering onts, I think of more than one I have known, condemsed for years to u sich bed, in whose presence there has been a radiance, a gratitude, a simple bappiness denied to many who hvo is thealth and atrength. In such ways of cheerful living do the sufferers pay for old debis and prepare the harvest of the future when they shall returo, nimble and carefree again.

And is it not were in pay our dable as quickly so we cau? Ordinary debts in everyday life are a hundrance and no anxiety. The sepuble person makes small economies or works overtime, or tabes an extra part-time job and pays his bills. So it should he with our knimic dobty; trouble now is a sure indication that the bill has been presented and you are paying it off. So be very glad for the rough and difficult passages to your life.

Sometimes when confronted with this explanation of tranbia and suffering people claim that it is unfair and unconsonable that they have a great lead of turnue dokt to pay off and that they cannot remember having committed in the post those acts which have produced no much trouble now. . Wall, suppose we could remember, suppose , the veils were for a moment torn apact If we could see our whole past and future and could know the full sum of our deby, then we could live in a perpetual state of apprehension dreading the cond abend. Think back to the west moment in your life, the greatest iragedy; then think back to a time six menths before that moment; imagine the phantly approhension in which you would have lived had the future been bnown tn you.

It is for such ressens that God in His morcy donies full knowledge of the past and the future to all save the spiritually mature; to all save those who are wise enough and great emough to bear it.

Karma regarded as a storehouse of marit and democit is a concept which occurs in many forms some of them highly poetic and colourful, in the legends and philosophies of the human race. The Recording Angel with his great ledger to a familier figure. Perhaps at is un well that we cannot look over his shoulder and see our own page in that ledger, we should surely see ourselves well and truly "le the red."

Morit is stored so the result of gonerosity and sympathy but let not that knowledge he the motive or the reason for right conduct. To give with half-age eye on one's own known is to bring into operation another aspect of the law, It is just like anakes and ladders, if you behave like this you tun the rish of heing next back to the bottom of the board. In other words, do not fall into the franof self-rightnessness and sparetual pride.

A knowledge of the law of harms befor us to techin the problem of poverty, minery and human suffering in operatives and in others with cheerful, freeness and with a solf-confidence which in not yet self-rightcome, remambering always these learn from Ser Edwin Atnold's "The Light of Assati-

I, Raddh, who wept with all my brother's tears. Whose beart was broken by the whole world's war Lough and am glad For there is Liberty Hot ye who suffer, know Ya suller from yourselves. Nous clas compole."

The sum total of man's karma. operating cincultaneously on all the places of action determines his character; each of so carries throughout life our own haznic hallmarks; each of no can iseprove the quality of our being and by karmin means build a better character for the future To these who argue "What to the use of trying, you cannot change human outure" we have the certain snewer "Indeed you mu, and with the help of the

laws of Barma you are doing so all the time."

A knowledge of harms makes us folerant. Look not sellrighteously, nor with condemuing, critical eyes upon the crimnul, the demokard, the glutton or the fool, but say, in your heart:

"There but for the Grace of God go L."

What is the grace of God? God shows His Grace to us in those laws which govern Ru universa; part of the Grace of God which bas Rept you from the prison cell or the cripple's pain is barme. Understand nod be grateful, tolerant and patient.

Each of us is caught within a circle of our own self-imposed. self-created limitations. Each of us hold the Rey which will open the door.

Karma is a law of nature good not bad, a law in the sense that the force of gravity is a law; law as the scientist uses the term. We know that the sun rises and sets, the more waxes and wanes, the tides sweep over the beaches, the seasons follow each other in thythenic excles according to law. In that same way does harma operate. It is part of the pattern of life, the pattern slong which events flow. Like every liber natural law, it mannot be ultered to suit our persousi convenience,

The law of karma is the law of adjustment; the great compensating factor in the universe which operates so fairly that we must be very certain that circumstances now are the precise results of our actions, thoughts, emotions and desices.

Religion is very largely concerned with morals and ethics and much of the immorality which today we deplote derives from the fact that religious teachers commend moral behaviour without defining the reasons why moral behaviour is sensible bebaviour. Karma is the rationale of ethics.

Dreds, actions are prosessed of a karmie immortantly and so thought is traceless; it goes out into the paircree to help or binder, build ar destroy, no effort, not even the munifert, can yamsh utterly from the world. Everything praduces its logical harms result.

"The pepper tree will not give birth to cone,

Hoy the sweet jasmine's palwee blur,

To thorn or thintle turn,"

Thus, poetically is kaims described in "The Voice of

A knowledge of the law teaches us patters a and contentinent, gives us inward peace and a protound sense of security.

"And round about us are the everiesting 'arms," Salf-confidence without arrogance and self-reliance which yet relies upon the all-embracing Divise Life, come to those who buow the law, Restraint is their watchword, and ever-increasing responsibility and opportunity their good fortune; certain harvest of certain sowing.

But...when you know the law, forget it. Never be self-conscious about it, trying to here according to rule, right living must become sostructive in man, Is that so impossible? If the instancts of self-preservation, of protection of the young have been built firmly into the mysterious structure of man. surely it is not impossible to imagine that in the long course of evolution, right conduct ino, will become matinctive with

"Desire to sow no seed for your own harvesting.

Desire to sow only that seed the fruit of which shall feed the world."

Karma Yoga is the yoga of action, the yoga for the man of action, living in the world. To understand this yoga we must first appreciate that we are each provided with just the environment, we caquire with just the lessons we need to learn. Once we realise that, there is very little, that has power to burt us and the way is open for the oursuit of barms yogs.

Today is the harvest of all our yesterdays, tomorrow ours to movid as we will. Seck to destroy the seeds of passion within you. Anger and envy. but temper, irratation, all such emotions are manifestations of

Karma yoga demands the conquest of the personality That applical teaching has led to much minundatatanding. Many a man has thought that by repressing bimself, subduing his personality, he has conquered it.

Let us get this straight. We are being called to put upon the armour of God, not that of a amail beatle, creeping miserably about the floor, waiting to be squusbrd!

The ram Scations of this subject are west todged. The epicitual and moral significance of humility and pride demand years of thought and practice for their understanding. It is coough at this early stage, if the simple seaker tries to understand the conquest of the perpoundity in terms of a steadfast releval to take things persoundly. When others are given the limelight, the prairs and the bosons, try not to mind.

When your efforts go unraward- ballefs; but life moves ever in ed, let it not trouble you. That ( the direction of greater wholes, is the beginning of the conquest the lesser parts merging to form of personality.

alone and to serve alone, beedless of praise or blome.

relations towards people and right action in ordinary lite. It is by many regarded as the one essential yoga for without it other yogus may degenerate. into a march for miracim into piendo-occultism, a substituta for mysticism, a barren metaphyric.

This yoga is the yoga of activity which keeps wide awake, aware, under the hypnotie effect of activity. What monarose is that? What strange paradoxical statement? The constant repetition of actions, "the daily cound, the common tank," can delude us into beleaving that we are getting tomawhere, accomplishing something. Karma yoga changes our attitude to our activities, cauting us to stand in the wings, watching the parts we play, upon the stage of life. When one knows opeself as an actor, then comes the awareness of power passing through the being, of onesall as an instrument in the hands of Gods-

"The words that I speak unto you, I speak not of sayself, but the Father that dwelleth in me, he doeth the works," . John 14, v 10.

As the inner attitude changes' an do avente, for harms teaches ann-attachment to the fruits of action and gives us freedom; the freedom that the actor has to be Hamlet today, Othello tomperow and Cyraus de Ber. gerac next week,

Karma yogis, whather they know themselves as such or not are sometimes to be found at the bend of affaire, as Prime Ministers, as leaders of religious communities or welfers organfeations, in many a post affecting unfolding human history.

To consider our Barmic Interrelationships, "our brother's herme," we must think of largeaggregates of humon beings. National karma la an interesting field of study and blatery repentedly demonstrates that the harms of racial scuelty, invasion, conquest and were cannot be availed, while wations or governments seeking to improve conditions for the less fortunate rosp for themselves the finest kermle harvest, 'la the ancient scriptures of India we are warned of the karms; cently of creating schicus. The history of religious movements is a tuttered benner, sects and divisione, troy churches, strange

and the greater. The man or the Learn to seek alone, to find , nation who swould build be burns in conformity with the forward-thrusting spolutionary pattern is warsed against the Karma yoga teaches us right , tendency to splinter and medivide,

Disaster somes to those who dony their dharms. Dhorms is as untranslatable a word'se barma; to' my that 'dheron is duty is only an approximate definition. The Christian Church exborts un:- "Harden not your heurts."

A hardening of the beart is a during of dharms. There is no happenent for the teman, who neglects his duty and little within a shell of his awa making, becomes unaware. The hard of heart becomes too seen the bard of bearing; (aughter and burdsong are toot for him, port is the small whisperior voice of the Innermost.

"No man to an island," story men is part of his brothers Michigan (1997)

How then to help our brothen! Not alone with good work, for that means he bdim baocking at lanumerable doors the doors Inbelled Committee Society, Fund, Organization.

"He who wants to do good knocks at the door, he who loves ands it open."

Love involves ready acceptance of your brother's being with your own, knowing that companion will statter the most malignant force, and that the liberty we termve is the veritable crown of progress, ast ite fast stop.

"Only those who are bound to mothing but themselves, can, be bound to everyant In the same of the One Life" Committee of the state of the s

We do not break the book which bind us and which darlast our brothron by becoming bail. cold, anoters, inventitive, Many, in the pursuit of the impersons. bave tried that road and failed The chains fall away so we become more aware, more sepopute, wider awake, mae fully in control of our activity.

Thomas a Kempis stated the In a direction to one of his disciples:-

"Bon, thou oughtest diligently to attend to this, that is every place, every action of autward occupation thou M lawardly free and mighty is threalf and all things be under thee and 'thou' set woder them, that thed be lord and governor of thy deeds, mut corvent," (

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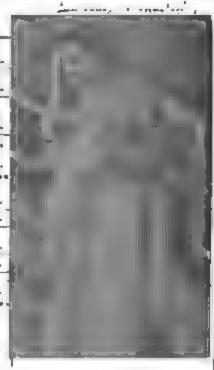
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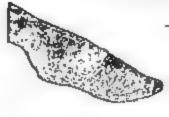
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#### WAR RESISTERS LEAGUE

bold its 24th annual conference in New York. The readers will what the League is and what it from a pumphlet published by att

#### 'Against All Wars

The War resisters League is an organisation of men and women who have determined to give no support to any war, civil or interpational.

Out of the experience of World Wars I and II they have seen that if war is to be abolished, then some men and women will have to be pionters in the struggle against it. Was Resisters have taken the first step in this pioneering job by themselver renounting war and its methods. They are mored together in this determinations whatever the reasonshumaniterum, ethical or religious -which have led them to this position.

While they have no uniformity of belief in regard to specific steps that should be taken to build a more perfect world, they share in common the goal of a world community of free and decent men in a free and just society. They behave that the use of violence defeats its own purpose, and they have faith in non-violent methods like negotiation, education, political action and popular demonstrations as the only means of resching the derired and, They have therefore joined together to work for peaceful solutions to the cautial problems we face today.

#### Beginnings

The War Resisters League was organized in 1923 through the initistive of Jessie Wallace Hughan. Two years earlier in Europe the Was Resisters International had been formed, that world union of War Resisters which enday counts members in 86 countries. The WRL joined the WRI; ganing strength from the association,

During the '20's and '30's the WRL worked with the growing pacifist movement in America to bring smery among nations and to strengthen peace forces in this country. But its programme was dution la streeting individual refusal of war support as an essential element in preventing was and building a warless worldging efforts of De, Hughan and the long service of Abraham Kaufman, as the first executive secretary, the League's they increat membership slowly grew and became pational in scope. Its mem-

ON September 12 and 13 the bers contributed to a growing War Resisters League will body of theory and knowledge concorned with resisting wars and with finding constructive, dynamic no doubt be interested to know alternatives to war. The growth and work of the Gandhian movestands for. The following is given 's ment in India added new insights on non-violence and its social organization which Western pocifists welcomed.

#### During World War II

Up to 1940 the WRL had concentrated on convincing individuals that war was wrong and funde, and that it could be prevented by courageous and intelligent actions directed at the undeclying problems that cause war-The 1940 Selective Act gave the League the important job of helping not only our own consciennous objector members but also many puzzled young men who would otherwise have had to meet their test alone. The WRL. was a leader in the committees which maintained advisory services for COs through the war years, and it sought to bring an end to injustice in dealing with COs during that period.

The WRL gave its strongest support during the war to those constitutious objectors, whether in conscientious objectors samps or in prison, who apposed not only the war but all registentation which went with it. Such support at this point was equeia), for the pacifiet groups for greater or lesser degree accepted the forced labour system embodied in Selective Service provisions for "alternative service" such as the C.P.S.

#### Since The War

World Was II brought on meace and no security. The vinjence and wholesale destruction has been followed by the Cold War with its tensions, suspicions and fear. Two giant nations keep millions of men under army and speed up the production of their stomie wespens. Open wasfare has all but destroyed Kocen, kuling soldiers and civilians by the bundreds of thousands. Moreover the peoples of the East are rising up in a series of revolts, with a determination to (brow off the white man's exploitation and humilations, and the white man is too often meeting their aspirations with guns.

But for Wat Remiters there is Due in large part to the unflag- "no retreat. They will try again and again to convince their fellows that to avoid the extentrophe of atomic war we' must 'make at possible for social change to take place without violence, That means point-black remunciation

of war by individual mee, by groups and by nations. Such cenunciation is the first step toward creating the alternative conditions or enotative analogy-non doubt as our great problems can be worked out.

The WRL, therefore sterves toward (the disarmament of this nation and of the world. Peace and democracy demand for their survival a world community, with the conscious social organization of non-violent methods of dealing with conflicts at all levels.

The War Resisters League in an affiliate of the War Resisters Interpational, whose bradquarters are in London, and we work to maintain international contacts with groups and individuals, to aid and co-operate with pacifist efforts everywhere in the world. There are parihaus in all countries, including Germany, Japan and Russia (members of the Meagenite church). The ideal of pacifica knows no boundaries.

#### Programme

The War Resisters League carries on a programme of education and action aimed at laying

before an ever-larger number of people the alternatives that he in non-violent problem solving. Through a field programme whith takes WRL apeakers and ducussion leaders to college campuses and communities across the country, through the growing literature production and distribution, through activities of local groups, publicity and demonstrations for peace, and through co-operation with other groups interested in developing peaceful solutions to vital problems, the War Resittere League stekt to spread the new dynamic of non-violent resistance to tyranny and wat.

#### Mabatma Gandbi Memorial Fund

We wish to thank an accormous donor for the donetion of £2-2-0 towards the Gandhi Memorial Mahatma Pund.

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# Things In General

Opening Of McCord's New Wing

A new £30,000 wing at the McCord Zalu Hospital, Durban, was officially opened last Saturday by the Administrator, Mr. D. G. Shepstone. Mre. Murgret McCord, widow of Dr. James B. McCord, founder of the Hospital, who at the age of 82 had come from the United States specially for the occasion was present and another historic figure present was Mrs. Katie Makanya. Both had played a unique part in the establishment of McCord Hespital and its growth. The new building consists of exceedangly fine operation theatres, X-ray and therapy facilities and a large waiting room for out patients. Tributes were paid both to the founder and to Dr. Allen B. Taylor who is io charge of the Hospital and who has woo the esteem of all the non-European people for his humanitarian work. The McCord Hospital has not only been a blessing to the African people but to E toy Indians who are baving treatment there in increasing numbers. Several Indian women are studying nursug there and lodge doctors who have just icompleted their medical studies are doing their enteromentable there. The large and distroguished gathering including Europeans, Africans and a number of Indians were served. with tea and light refreshments Alter a very interesting and impressive function.

Joint Conference Of African And Indias Congresses

A conference has been called jointly by the African Rational Copriess and the Natal Judian Congress to discuss the increase in the Cost of Living and the decentralised bus terminals. The conference will be held at the Gandbi Ilall, Lorue Street on Sunday, August 30, commencing at 10.10 a.m. Invitations have been sent to all sporting cultural, trade un.co, church and social organizations. Delegates representing the various factories in Dueban and District have also been invited to attend this conference. The Congresses are greatly perturbed at the rise in the Cost of Living of all sections of the South Aincen population. The recent taxation on bread and transport imposed by the Binfieler of transport, Mr. Havenge, has seriously burdened the pooter sections of the communities, with increased costs for enemia! commodities.

There is great discontent amongst the thousand of bus users on the citing of bus terminals at Winterton Wall and Lorne Street. The Congresses are confident that conference will demonstrate the widespread public demand for better living conditions and for the use of the Testroy Grounds as a central hus terminus. The present efforts of the authorities, in providing robots etc., have had little effect on the chaos in this area during peak hours.

#### Advocate A Christopher Seriously III

Indians and all others throughout the Union who know Advacale Albert Christopher, will be grieved to learn that Mr. Christopher who has not been Reeping too well of late had a sprious beart attack last Bunday and has been taken to the St., Aidan's Hospital, Though his condition is slowly improving he has grown very week. The sincers prayers of all will go to the alknighty for his speedy

#### Grand Wedding Ceremony In Durdan

A Grand wedding ceremony took pince at the newly built Anjuman Islam School, 35 Leopold Street, Durbno, on Sunday August 23, when Mr. Thysgamuse, eldest son of Mr. and Mrs. R. M. Naidoo, and Mrs. Mahalutchmee, eldest daughter of Mrs. and the inte Mr. B. T. Naidco, got married. Over a thousand people representing all sections of the commusity were present and the wedded couple was the 10cepical of blessings and valuabte wedding gills from all over the country.

#### M. K. Gundhi Library And Parace Rustomies Hall Committee

The official re-opening of the reported Parice Rullamice Hall and the celebration of the thurty-second anniversary and angual general meeting of the U. K Gandhi Library will tako place on Wedgesday, and Septomber, at 5.30 p.m. Parten Rustomite Hell \$40 Queou St.,

Guest Speaker: Mr. H. Natrass, O.D.E. (Principle, M. L. Sultan Technical College),

Subject: "Brience and Modern Progress".

All are cordially juvited to altend.

Refreshments will be pro-N. J. Randania.

(ilon, Secretary.)

#### INTIMATE THEATRE STAR FOR NON-EUROPEAN .SHOW

Non-European audicoces, Miss Beatrice in "Loophole" and the Door" by Dorothy and a Will' and "Quiet Please". Campbell Christie, which was ... the most successful comedythriller presented to Intimate Theatre's European audiances lest reason, and which will be



Miss Joyce Gregg

presented to Non-European and ences for a ten day run at the Bolton Theatre from Saturday the agth August,

Joyce Gregg, who is under contract to infimate for sighteen months, has charmed European audiences with her refreshing, easy and rich, slightly bushy voice, and quickly established a reputation for smooth polished performances. She tourched India with E.N.S.A. and has played in reperiory at Not-tengham, Harrogate, Folkestone, Woverhampton, Peaton, Bournemouth, Ipswich, Hayes and Woolwich; touted as Joan in

MEET one of the start of "The Paragon" (in which we Durban's fatest experiment bope you will have the pleasure in providing live 'theatre' for! of seeing her later in the year), Joyce Gregg, who plays the Blanche in "A Streetear Named feminine lead in "Someone at Desire", Anna in where there's

Joyce also took part in the "Armebair Detectiue" series for the B.B.C, and appeared in "It's Your Money They're After", "Rush Job", "Kaleidscope" etc., on television and took part in films, including "Anna Karenmoras' for London Film Pro-

Miss Gregg and the sest of . the cast are looking forward to meeting their Non-European audiences and hope that the prices which range from 6/- to 3/2 including tox, will enable most of you to come and color "Someone at the Doot". Play-Gerard Sim (brother of 51m atus Sheila S.m and brother in law to Richard Attendorough), Rigby Foster (who understudied Kalph Lyon in London), Nor-man Coombes (who is Durban's major contribution in Intimute Thealrn's band of injented players and Lawrence Ayria from the Brain Brooks Company. The play has been prothe founder of lutimate Theatre, who is also Director, actor mannges producer and son of "Sup-per" the treator of the famous "Bulldog Drummond" novels. —Contributed.

#### Appual Council Meeting

The annual general meeting of the South African National Toberculosis Association (SAN-TA) will be held in the Board Room, Charter House, Rime Street, Johannesburg, (one block down from Escom Hous) on Friday, August 28 at 19 a.m.

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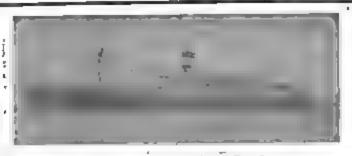
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| COTTAGE INDUSTRIES AND THEIR BOLE IN                                      |    |     |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | 2         | G    |
| INDIAN ECONOMY-Prof. Rep                                                  | 2  | 6   | THE STORY OF MY EXPERIMENTS WITH TRUTH                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |           |      |
| GOLDEN NUMBER OF "INDIAN OPINION", 1914                                   |    |     | -M. K. Gundhi 1                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | 5         | Ð    |
| (Souvenir of the Pasitye Resistance Movement                              |    |     | CHRISTIAN MISSIONS IN INDIA                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |           | _    |
| h S.A., 1908-1914)                                                        | 4  | D   | (Their place in India)M. E. Gandhi s                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | 5         | ß    |
| •                                                                         | -  |     |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | D.        |      |
| THE DELIVERANCE (A picture of the polylleting life , of the (mint family) |    |     | BAMANAMA—M, K. Gundbi                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          | ja.       | Ų    |
|                                                                           |    | ъ.  | TOWARDS NON-VIOLENT SOCIALISM                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |           | _    |
| PUBLIC PINANOR AND OUR POVERTY                                            |    |     | -M. K. Gandhi                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | 2         | п    |
| , - J. C. Rumatappa                                                       | ð  | В   | REBUILDING OUR VILLAGES-M. K. Oandhi                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | 8         | 0    |
| IMDIAN STATES PROBLEM (Gandbiff's Writings an                             |    |     | AN ATBRIST WITH GANDHI-Gore G. B. Rao                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          | B         | 0    |
| Uttersnoon)—M. R. Gandhi                                                  | 10 | t   | Observation of the second of t |           | -    |
| FOUNDATIONS OF PRACE (Office) study of the                                |    |     | Obtainable from:                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |           | lr . |
| conditions which precipitated two world ware-R. T. Shok                   | 18 | O   | Indian Opinion,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | 4         |      |
| INDIA SPEAKING (Various contributions on economic,                        |    |     | manufic opinion,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |           |      |
| political, cultural and social problems of modern India)                  | 16 | 0   | P.Bag, Phoenix, Natal.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |           |      |

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પુસ્તક પર મું—માં ક ૪૪

શુક્રમારે તાત રેટ એમગસ્ટ , ૧૯૫૩.

**પુ**રક નકલ ધેની ૬

દૂધીથું ભારતના સુપ્રસિદ્ધ સંત સ્વાધી રામકામછ સાથે થએલ નીચેની પ્રસ્તોતરી ચી. ભેમાંપર ચેલવર્ષનદાસ પારેખ તરફથી જીક્ષાઇ માસના. 'અખ'ડાને દેવાં પ્રસિદ્ધ થઇ છે 🔊 અત્યંત બાેષદાયક દેશક અમારા વાચકા . સપક્ષ તે રજુ કરવાની લાલચ અમે રાષ્ટ્રી શકતા નધી, એટલી સુંદર છે કે કશી કરીને વાંચવાથી હેના રસ f Lor જરાયે ઘટતા નથી: પ્ર**ખઃ 'ઇપ્પરપ્રાપ્તિ' સાં** છૃતિ ∗ કામ આવે ખરી?

ઇત્તર: ધંધર પાસે પદેશ્યવભાં ધુર્લિનું જરાયે કામ નથી, મુર્લિએ તાં 🥞 કચીપિયા જેવી છે. ચીપિયા એ હાથે પકડમાં હાય તે હત્ય સિવાય બધી વસ્તુઓ પાડી શકે છે. તેવી 🕶 રીતે બુદ્ધિ પણ તેનું 8મમસ્યાન 'ઈશ્વર' સિવાય બીજી બધી વસ્તુઓન સમજરામાં મદદકર્તા વાવ છે.

પ્રભા: આપણા હીંદુસ્તોનમાં આજે સાંધુ, મહતમાં અને સત્તો ધર્યા છે. તીર્થસ્થાના અને મ'દિરા પણ કેરકેર છે. હતાં દેશની રિયતિ અતિ ક્રાપ્યદ છે. દેશમાં લાકાતે પ્રક્ર ખાવાનું મળતું નથી, પહેરવાને કપડાં નથી અને ચાંગેર ગરીમાઇ છાઇ રહી છે; જ્યારે શુરાપ–અમેરીકામાં સ'ત–મહાત્મક રોકધે જરતા નથી: ત્યાં તે! હદમી તથા ભાગવસ્ત્રની રેલમછેલ વહી **મહી** છે: એ કેવ?

ઉત્તરઃ તેમ હતાં—એ સી પશ્ચિમ ની પ્રભાભા સુરાપાંચના તેમજ અમેન્ રીક્ષ્મા હજી પસ સાચી સાંતિ અને શાધત આનંદ શાધવા ગરીમ હોંદ-રતાનમાં આજે પણ આવે છે, તેતુ કારણ અધિમીતિક (ગ. મટીરિયલ પ્રેક્સેરિટી) ક્રમ્યુનિ બાળસને સાસું મુખ કે શાંતિ આપી રાક્તી નથી તે

નોલેઇમાં કે

ધૈત્તારા અધ્યત્ની પ્રાપ્ત.

પ્રમાઃ આ દુનિયાની મહે ચીંતાએ : ને ક્રેમ સામાવ દ

विकार: अभारते बाह अरवायी.

ય પ્રયાસને માદ કરી શકતા, નયી.

#### र्धित्रभय छवन

વા ચાવાસ કલાક સો ચોંતા અને તે સમય જતાં એલ્સરી જય છે અને **ધ**પાધિમાંથી ક્ષુટશેઢ

પ્રશ્ન : ઇધરનું પ્લાન ધરવાના સૌ थी सरण छपाय भतावरी, 1

**उत्तरः सीधा सदे**ले। अपाप छे તેનું નામ-સ્મરજી.

્રોમા: પણ ઇશ્વરની નામના જપ કરતા પણ તેને બૂલી નવાય તેનું સું ?

ઉત્તરઃ ભાષ્ટ! આપનું નામ શું? (જવાબ: ધીરજસાલ) તેા ધીરજવાલ આ નામ ઉચ્ચારામાંથી તમે ધીરજ હાલને મૂલી શકા ખરા ? 📦 વખતે તમે ઇશ્વરનું નામ ચોલો તે જ ઘડી એ તેને આપ્યું સ્વાપ તમારા અતર સમીમ ખારૂ થાય જ. તમે કહેા છે! કે તેને સમસ્યા કરતા, તેને ભલી જવાય છે એ કેમ ખતે દ

પ્રમા: એ ખરૂં છે. મારાથી તા <del>કચરને પાદ કરવાનું પણ ભૂલી જવા</del>ય છે, ત્યાં શું થય શકે ?

Bત્તરઃ ના ના, તે પછા ભરાખર નથી; કારણ કે જો તમને કચર માટે ખરી તથા હશે તેંં હેંગે યાદ કરવાનું પણ સલાશે નહે.

अक्षः क्यारे ।। यश्जू ध्यान ।। ३१ता હોાઇએ, ત્યારે અનમાં કેલા પ્રકારની ભાવના રાખવી જોઇએ !

ઉત્તરઃ જ્યારે તમે 'દુધ' વિટો વિચાર કરા, ત્યારે ક્રઇક્રઇ ભાવના તમારા પ્રતમાં આવે છે? કુધના શ્વેત રંગ, તેના સ્વાદમાં મધરતા, તે પીધાથી થતી રાતિ વગેરે વગેરે આમ <del>પ્રશ્વર</del>તા વિચાર કરતાં પણ તેના વિષવિષ ભાવ તમારા મનમાં ઉડ્યા એકએ. કબરતું સ્વરૂપ સત્-ચિત્-મ્યાન'દ છે. સત્ મેટલે જેનું સર્વદા અસ્તિત્વ છે લે. ગ્યા દુનિયત્ની સ્ત્રી , પ્રજા: મહાવ્યાજનાનું વ્યેવ શું હોર્લ વસ્તુઓ નાશવંત છે. તે ઉપરથી એના નાશ નથી અને એ શાધત છે ञेवी ने वस्तुनं तमे सहेले अनुमान કરી શકરો.. ચિલ્ અટલે શાયત বাৰ, স্থামত্ত ক চটে লথাই છીએ તે સિવાય મીર્જાએને પછી પ્રગામ પરંતુ અમે તેર માંચ મિનિટ છે જે આપની જાણતા નથી. આ ઉપરથી મધ્ય તમે એવા હાનને ધારી ઉત્તર: અરે !–પાચ મીનીટ' તે! શું શકશા કે જે જાણ્યાથી પૂછી કાઇ તૈયી યે એમ્બે 'સમય, જેટલી પડી, બંધવાનું લકારહેઇ નથી-ન્થા શાયતે ત્રેને યાદ કરશો ત્રેડેમાં સંમય પહ્યુ તાન, હવે રહો, આતંદ, આતંદ તમે જિલ્લુલ ગૌતારહીત ખતરાા, અને એટલે અપરિમિત ગાન'દ ે બાપણે મામાના ક્યાન ક્યારની ત્યારમાં રહેશા જે - કાંપ્ર ગામનંદ અનુભવીએ છીએ

वणी पाछा तेने ते वर आनं ह मेणववा આપને તલસ્યા કરીએ છીએ સો આનંદની મડીએ કાણીક 🖗 થડી એ ઘડી આવી મળી પાછી જતાં જતાં કુ:ખને વેરતી જાય છે. અરાપણ ને થાય કે એવા સરાય અનેદ બામવવાના હેાય હેા? આ સી સત્–ચિત્–અાન દની ભાવના કલ્પરના ધ્યાન વખતે રાખવી ભેઇએ, રામદાસ તમને વધુ સરળનાથી સમગ્દવરી. ધારા કે તંત્રે બનારસ એકું નથી. પરંતુ જે ભાઇ ખનારસ જઇ આવ્યા હેલ વેમની પાસેથી તમે બનારસનું વર્ણન સામગા. - સાંભળીને તઘને ખનારસ જવાની કચ્છા થાય તેં તેના વચન ઉપર વિશ્વાસ રાખી તેં બતાવે ते रक्ते वर्धने ते। लर्च की ध्यो ने है व्यवश्रत, २१त मा अवांच्या थे तमे કર્મા જવાતું ધાર્યું છે અર્ચાત્ તમાફ ધ્યેય, એ તેો બૂલતું ત જ જોઇએ; નહિતર ખનારમને ખદલે ખીજે જ ત્યને ખેંચાઇ જરોત આમ કપરની પાસે મહેત્યમાં સહ્યા, હેના નામનું રમરશા રાખતાં રાખતાં કોષ્મિયાએ દર્શાવેલા ધાર્ગે જ જવું જોઇએ.

X%: Bib hib वार भनभा श्रुरी ક¤હાઓ અવે છે તેને કેમ રાહની‡

ઉત્તરઃ ગંગે તેવી બુરી વાસતા **ઇશ્વરના નામસ્મરણ્કર્ધી રાકાય છે** ⊬<del>પર એટલે સ</del>ોના **હદયમાં વસેલે**। અ'તર્યામા.

પ્રજ્ઞા જો કચારતા આવાસ સર્વત્ર છે તેં શું તે મારી બુરી વાસનામાં

ઉત્તરઃ છે જ, ક્રધ્યર તમારી ભુરી વાસનામાં પણ 🗟.

પ્રકારતો પછી મારી વાસનાઓ આવી છુરી કેમ માવ ?

8ત્તરઃ ખર્ક∂; ભી તમે સાચે જ ભણે કે ઇશ્વર મારી વાસનાંગા માં પણ વશ્યે. છે તેા તમારી વાસના કદાપિ છુરી થશે જ નહિ.

પ્રવાદ તે શે અમારી ઇચ્છાએ 🕻 वासनामां हेश भूव न्यापी व्यव दरी है

वितरः भूतस्था व्यवस्य वे। कहर રહેતું હશે, નહિતર વાસના માત્રમાં ઈશ્વરના વાસ સમન્તે તે: કરાયિ દુષ્ટ पासना हत्पम यहै क नहि. परतत. म्या समस्त कमत अधारनेत म्यापास

છે અને ઇશ્વર સારા જગતમાં છે. પથ જગત કથરમાં નધી. 'ક્ષ્યર છે' એવા ખ્યાલ પણ લેહામાં નથી. આ વિશ્વર્ધા જે કાઇ નામ–કૃપ અને પરિવર્તન છે, 🖹 સૌના કારણજૂત કશ્વર છે અને <del>છે</del> અને તેના વિના બીજાર્વ કાઈ પણ નથી.

પ્રચાર તેમ છતાં દુનિયામાં વ્યાટલી મધી ભ્રુરાઇએ။ ચાલી રહી છે એ કેવું ? ઉત્તરઃ ભાઇ ! સુરાય એવું કાંઇ

अकः क्षेत्र वारा है है शहरी ધાઈ તે**ા તે શુરાઇ નહિ તે**: બીજૂ<u>ર</u> શ ?

ઉત્તરઃ જે ઘડીએ તમે તમારા ગુસ્સામાં ઇપરનું દર્શન કરશા તે જ પળે તમારા દેધમાં કાઇ અન્ન્ય પરિવર્તન થશે. સૌ વાતના સાર એક જ સમન્ત્રે કે પ્રત્યેક વિષયમાં ⊎\*વરતું દર્શન ચાય તેમ કરવા પ્રયત્ન કરવા જોઇએ.

પ્રગ: સ્વામીછ ' કશ્વર અમારાથી પ્રમારકે હૈં!

**8त्तरः (कारप साथे) की अत्यक्ष** પણ છે ક્રે: આ આપણે સો ક્યર ના પ્રત્યક્ષ દર્શન નથી તે: શું છે?

પ્રસાર ભાષતી સાધક અવસ્થામાં આપને શકા કેમ લહ અમતી હતી?

वतर : भास करीने मेक ल अरवे. શ્રુકામાં એકાત હતું, શાંતિ હતી અને इस्रत स.वे बापरवा वर्ध 🛳 🗃 ५ से। यारा आनंदमा भरत करे।

प्रश्न : त्या हर, श्राप्ता रेक्ट प्याचा તું કાલ કર્ય પારતું હતુ !

ઉત્તર: (ક્સીને) કથર કાઇ ને કાઇ સ્વકૃષમાં આવી દરરાજ ભાજન પાસી સમીપ સુકી જતા. કશ્વર કર્યે છે કે 'મારા ભક્તના હે દાસ હું.'–ને ખરેપ્પર, દાસ સ્વક્રપે તે અક્તાની પાસે **અાવે છે પર્શું ખરેદઃ કધર તર**ફ તમે માત્રુભાવનાર્ધા જોશા તેલ એક યાતા ભનીતે તે તમત્રં પાલનપાયલ

પ્રજા: ધારા 🕽 એક માસસ દુનિયા માં રહી કાઈ પથ કામ ,કરે નિધ તા એવાને ક્ષ્મર ખાવા ભાષરી ખરા ?

ઇત્તર: કેવળ આળસુ જીવન આળ નારને કચિર કડી ખાવાનું આપતા તથી, પરંતુ છે તે ઇશ્વરના ખાતમા भाग बहेता दृष्टि ते। अध्यत कार तेने બોલ્સ્ટ્ર પુર્ફ પાડેરી, એટલું જ નહિ પણ તેની બીજી જ્યુરિયાનાં પંચ

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ધાર્ગીક પુરતકા

સિનિયાતીસા, ક્રમીય શીકા, નવચઢના પાઉદ, યુવાપવાન, શી સનીધાની લ્યા, રામ ચાલીકા, શની ચાલાસા, અક્રોલેય સ્તેડવ ક્રોકની ઈસાલ ૧ પૈની

તનુમાન ચાલીમાં, તુશસીદાસને કચીવની સાખીઓ, અનુંન એતા, ત્રવમાન જવાતિય, ખારની સમદ, ધરમરાન ને સુવેદેવની માર્યના, ખન તે.પીની વડવડ તવા દાગુલીકા, નારાવધુ કવચ, ત્રેમપાસ દુનરાત કરોક તથા અને સાથે, શુલ્લીની સામાં અને દાવ એક પૂન શુનરાતી રીકા સાથે, સીમા સામાં અને દાવ એક પૂન શુનરાતી રીકા સાથે, સીમા સામાં વરાત રેતાની, થી. વિધ્યુ સહસ્ત્ર નામાંથી, સી શિવ સહસ્ત્ર નામાંથી, આ લીક સામાંથી સ્ત્રી સામાંથી સ્ત્રી સ્ત્રી સાથે સ્ત્રી સ્ત્રી

flun 20. s.

એમારમીની કૃષા, શત્યનાસમયુની કૃષા, બંદુઈ લગ્ની, બેહાલ પ્રમાણીન્દ્રવેકની કેમિલ એમક સીસીંમ અને છ પેની પી ઇપી દિશ્વીલ-મુખરાની હેઠા શર્મદર (પ્રચ બ્લેપાન મુ'લક) છેલ " " " " " મિર (પર એદ સામેટ સીપાન) " છેલ " શ્રીક્રમ પેરોક ગુજરાની હું અ'મેઇ કીશનરી ટ્લપ પાન હવા દ્વ

એ સીવાય ગીમાં અનેક અલના વાંચનના પ્રભારા—કોવાળા અધા, કાયાયા માર્ક-પાર્મીક પુસ્તક વીધેરે સ્ટેક્કમાં રહે છે સાટે આપને માંગી વસ્તુઓનો વીસ્ટ મેકમારો હો હાલના આવે હળા તાલું.

એક વખત પધારી અથવા એક્ટર આપી ખાત્રી કરેદ. થી. પી. (C O.D.) થી બંધાવનારને શી. ૧ વધુ ભરવી ધારો.



#### નવલ કથાએા

| માનવી ખંડીયેરા (એક રસ્ત પિત્તીની આપ્ય કર્યા)                                                                | - 4 |    |  |
|-------------------------------------------------------------------------------------------------------------|-----|----|--|
| अलकार (अभ लेजीश देवन देवरना पुरत्तानी अनुवाद)                                                               | - 4 |    |  |
| આશામરી (હાસ્વ રસપી લવકુર ગામેલ)                                                                             |     |    |  |
| ભારત એમજૂ (ર. મ. દેશાઈ Ed)                                                                                  | W   |    |  |
| हो । इ.स.च्या (तानाशाई काः १८) श्रीमहक्षामगतनी स्थान्ते।<br>श्रीमीधरमध्या (१८ भदान वस्तारीन्ते। ८३ परीधर्य) | 11  | •  |  |
| ्वरोधिश भडेत.<br>सल्लांता दार्थिक (नवसमार्थ साळ) ज्ञान साथे आनंद                                            | 1   | •  |  |
| અ.પતી નવલ કપા                                                                                               | ų   | 4  |  |
| न विधायका क्रम्या (पुचन मेरिनावन)                                                                           | U   | 1  |  |
| માનપીતિ ભવાદ (પત્નામાલ પહેલ)                                                                                | 1*  |    |  |
| ખાળ સાહિત્ય ,                                                                                               |     |    |  |
| भारत अले प्यादक (रामुक्त वार्ता) .                                                                          | 1   | ٩, |  |
| શરેલ કેલ્લ એખ સહસારી લક્ષ્યુર લાગ નહાં                                                                      | 3,  | •  |  |

મળવાનું ઠેકાણું

## 'INDIAN OPINION'

P. Bag,

Phoenix, Natal.

#### "वित्रिथान भोषिनियान"

શક્રવાર તા. ૨૮ એાગસ્ટ, ૧૯૫૭.

#### દક્ષિણુ આફ્રીકાનું ભાવિ

લેં કાઉન્સીલ એક્સ ચર્ચીઝ તેનું ન્યાય ભર્યું પ્રમાણ પણ ના જનરલ સેક્રેટરી ડે.. રહેવાનું નથી. ઉક્ત બીલના બીજા ડામદસ, એ. વીરસરટી હુસ્ટ દક્ષિણ વાંચનની શરૂઆત તેમજ અંત મારીકાની પાતાની સુલાકાતના માં ન્યાય ગંગી મી. સી. અાર. દ્વેવાલે આપનામાં એક નિવેદન માં જ્યાવે છે કે, "ખુદ પેતા નેતાં એજ સરકારની ચાષ્ખી ના જીવનમાં તેમજ સમાજના નીતી છે. વળી વિરાધ પક્ષે જવનમાં ઉપસ્થિત યએલા જતી પણ એ બીલને પાતાના આશિયાંદ <mark>જાતી વચ્ચેના સંખંધન, ગુંચવણું આપ્યા છે. તેના વિરાધ કરનાર,</mark> ભરેલાં સવાલના પ્રત્યુત્તર ચર્ચો શું આપે છે.તેનાપર દક્ષિણ આપ્રીકઃ ના પ્રતિનિધિએક હતા, જેઓને ના કાવિષ્યના આધાર રહેલા તેઓએ દાખવેલી હીંમતને માટે છેત્ર તેઓ વધુમાં લખે. છે કે, હાર્દીક અભિનંદન ઘટે છે. ગ્રુપ "મારી મારક જે કેાઇ પણ આ-ક્રીકાનરા, અંગ્રેને તેમજ બાન્ડુ ' રીતે થશે એ પશુ આ બીલપરથી એક અને હીંદીએના ચહેકમાં કહ્યી શકાય છે. **ક્રેલં હશે તેને, કેમ નાણે દર** વિના નહિ રહ્યું હેત્ય, કારણ क लेवामां कावे है. पश्च का પ્રત્યેક નવી દુનીયામાં એવા ગારાઓના केओ મધું Bin. ? & કરતારા અનુભવ થઈ પડે."

નૈતિક સાવના ધરાવનારાએ થજાહ મુક્કમાં અને જડ્યા નહિ જરેવતેવા હો. અને આ દેશ ષ્ટ્રીયા પ્રત્યાધાતી તત્વાના હાથ માં જઇ પક્ષ્ય, લાગેલાે છે કે <del>જેએ!</del> ખુદ ખીસ્તી ધર્મને દક્ષનાવી દેવાની તહેલારીઓ છે. રેઝરવેશન એક મેપરેટ એમેનીડીઝ બીલ જે રીતે પાલાંગેન્ટમાંથી પસાર થઇ રહ્યું છે એ જોતાં ખોરતી એમેનીટીલ બીજ પુરેપુર સિદ્ ધર્મ ટકી શાવાની સઘળી આશા કરી આપે છે કે બીન-ગારાઓને એા પડી, ભાંગવા લાગી છે. માટે ન્યાય કે વ્યક્ક ઇન્સાફ રહી પ્યરંત સરકારની એમાર્ટ હેડ એમાર્ટ હેડની હાલની વ્યવસ્થામાં

સ્વાટે" કરેલાં એકમાં મન્તુર પક્ષ અને નેટીવેક એરીયાઝ એક્ટના ખમલ કેવી

અમને વિચાર' આવે છે કે વખતે કાેઇ નવાજ દેશમાં પ્રવેશ હા. ટીઠ્ધરે કરળન શહેરના એ નહિં કરતા હૈાય, એવું લાગ્યા લત્તો નેએલા હશે કે કેમ કે જે ખીત-મારાએાથી વસાએકાે છે મત્યેકની દુનીયાપરની અને પે.લ. અને જ્યાં તેઓની નિશાળે. ના ગ્રમા અથુગમાપરની દ્રષ્ટિ જુદી અને ઇસ્પીતાલ આવેલી છે અને હરબન સીટી કાઉન્સીલે ખીન-સખ્ત વિરાધને **પ્રીશ્તીએ** જેવામાં નહિ આબ્યા ડાકર મારીને ત્યાં તેઓની બસા ને ઉભવાનું સ્થાન અનાવેલું છે નૈતિક દ્રષ્ટિથી ત્લુએ છે અને અને એ રીતે એ લવાને ત્યાના ખ, ગુચવણ બરેલા સવાલોના વસનત્રઓને સાટે એક નકવાસ નૈતિક ઉઠેલ શોધવાના પ્રયત્ન ના જેવા બનાવી દીધેલાે છે. કરેં છે, તા ઘણાજ નાહિમત એ લત્તામાં આવેલી આન-ગારા એાની નિશાળાને અને ઇસ્પીતાલ परंतु. डा. बीस्थरे केटबु ने अबल पड़ाये तेनाये तेवे ક્સુલ કરતું પડશે કે આવી ખ્યાલ કરી નથી. આ સઘળી વસ્તુએ.ની ત્તદન તરછાઠએલા ખીન-ગારાએના મનપર છુરી અસર યાય અને તેઓનામાં નિસરાની શાગણી વધતી જાય અને અ'તે પરિશાસની પરવા કર્યા વિના તેએ ઉછાઇશું પગલ લઇ ગેરો તેં કર્યુ નવાઇ જેવું नक वश्य.

रेअरवेशन की.५ સેપરેટ શાંમુણ સમાનતા તેા ખાલુએ જેવી વસ્તુ છેજ નહિ. કારણ ની ાનીલી અમલમાં સુક્રવામાં પણ જે જીજનાજ સુરક્ષિતતા

રહેલી છેતે પણા આ બીલથી નાણદ કરવાનું ચાજવામાં આવ્યું છે. આ સઘળાં લોખાં વધીમાં સેશેગેશનના હયાત કાયદાઓ ગમે યાન થયે છતાં ખીન-ગારા એાએ તેના લંગ કરેલાે હાય તેવા ભાગ્યેજ દાખલા અનેલા છે. અને શરાપીયન અને આન ક્રીકન વચ્ચેના ગીશ લગ્તના દાખલા ટાંકવાને પણ ન્યાય મ'ત્રીને પરદેશ તરફ નજર કરવી મકી છે. અને તેવા કેટલા દાખલા ટાંકી શકાય છે? આ જે સરકારની વિના કારણ બીન-ગારાઓને ઉસ્કેરડી નહિ ગણાય તા બીજું શું ગ્રહ્માય એ અમારા સમજવામાં આવતું નથી.

આજે ખીત-ગેધ્સઐા હાલના રાજ્યકર્તાએકના હાયમાથી સત્તા શું'દવી હૈવાનાે વિચાર સ**ર**ખા પણ કરતા નથી. સત્યાગહની લડતની પાછળના આખા હત ન્યાય, કે જેના તેઓને હક છે, તેના ' બીનો કાંઇ પેદા નહિ થાય તે. ⊌ન્કાર કરવામાં આવી રહ્યો છે, તે માગવા સિવાય ખીજો કરોા નથી, પરંતુ સરકાર ∘આવાં પગલાંએ વહે સ્થિતિને તંગ કરી રહી છે. બીત-ગારાઓ, જેએ: ગારાના કરતાં

ચારમણી છે, તેએ પાતાની તાલુણી વચ્ચે એ જુએ કે જીવનની સઘળી સારામાં સારી वस्त्र≥ी। ગારાએા mdo ભાગવવા માગે છે અને બીન-ગાેશએને તેએના "ક્રદીયાસ અને જહઘરીયા"ના જ દરજનો આપવા માગે છે, ત્યારે આખરે એ વખત આવેલાજ જોઈએ જયારે બીન-ગારાએ, નાલ.૫ક રાજ્યકર્તાં છે તેઓના હાથમાંથી તે સત્તાની માગણી નહિ કરે પશ્ત ઝુંટની લેશે અને તેઓને દક્ષિણ આફીકા ખાલી કરી **१२भावरी, अन वस्तु हुनीयाना** સઘળા ભાગામાં બની સુકેલી છે અને આજે બની રહી છે અને દક્ષિણ અહીકા તેમાં અપવાદરૂપ રહી શકશે નહિ.

પ્રતિસ્તી ધર્માની આજે કસોટી યઇ રહી છે. તેમાંથી એ હશ-ખિસ્ત જેવા કરસ ઉઠાવનારા અમને ભાષ છે કે ખુદ સ્ટીસ્તી ધર્મને જ કરસ ઉપર ચડાવવા માં આવશે. આપણે સૌ આ-પહાર આંખ કાત ઉદ્યાહા રાખીએ અને દિવાલપર માટા અક્ષરે લખા-એલા ક્ષાની ક્ષેખ નીહાળી છે.

#### કાયદામાં અસમાનતા

અ. જાલીયસ લાઈન વેન્ક ડેહાં મેસ' માં લખે છે: કરવદાની નજર માં સપળા માનવીએન સ.માન છે એ પરંપાશથી ચાલતા વ્યાવેલા જ્યાલ પત્લીમેન્ટ તરેક્ષી નાબુદ થવાના અણી પર છે. રેઝરવેશન એકાફ સેપરેટ એમેનીટીઝ બીલ જે હાલ પાલીમેન્ટ માં સ્થી રહ્યું છે તેની પાછળનું અફ રહસ્ય એજ છે. સુપ્રીમ ક્રાર્ટ તરા્યી અપાએલા અનેક સુકાદાઓની અસર નાબુદ કરવાના એ બીલના ઇરાદેત છે.

पार्धामेन्ट तरह्यी थे.इस सत्ता મળ્યા વિના નાતીના આધારે એક નહિ પાડી સકાય એ અર્ધો રીકા જીવા ઈંગતડના કાયદાના દહિત્સ અન દિકાની કેટી અમલ કરતી આવેલી છે. પરંતુ જ્યાં જાહેરને ઉપયોગની જુકી જુદી પ્રજ્યો માટે રાખવામા અનેલી જુદી સમયડે! સારા પ્રમાણમા સમાત લાપ ત્યાં તેવા એદને કારોએ ચેરકાયદે નથી કરાવેલા. કુતાઇટેડ રડેટસની સુત્રીમ કાર્ટની જેમ તેમાં 🖹 સમાનતાના ધે.રશે જીદાપણું સ્થાપ ફરાવેલું છે, 😘 🙏 😘 🐪

હતા થઇ પડયા છે અને હવે તે માનવ સમાવતાના સ્વિકાર કર્યા વિના ભૂતીય प्रसायद्वापक्ष्<sup>\*</sup> स्थापना भागे छे, क्येटसे આ બીક્ષ્યી જ**હેર** જગ્યા કે વાદનમા તેના કાઇ પથુ સંચાયક પેડતાની ખુશીયા **અાવે તે પ્રમાણે વર્ણભેદ પાડી રાકરો.** 

व्यवस्थत ०५वकारमः सद्धः हे देखवे કે કામ પણ અન્ય રહેલાએ સમાનતા ના ધારણે ઇલાયદી સગવડા રાખેલીજ ત્રમાં, પરંતુ કવાત કાવદાની કૃષ્ણ એ દિશાએ નામના પછુ પ્રયત્ન તેને કરવા પહેલા છે. દાખલા તરીકે ઘષ્યા આદિકના ટ્રેનામાં મીજા વર્ગના સગવડેાની માત્રણી 🌬રે છે અને મેળવે છે. અાવી સબવડા પુરી નહિ પાડવાનું કારણ દેશ છે કે જે ત્રીજ વર્ષના ઉપયોગ કરનારી સામાન્ય જનેતા કરતા પર એવા બીજ લેમાં જેઓ વધારે આડાં આપી શકે છે, અને વધારે સારી સગવડા છવ્છ **छ, तेक्वानी वधती करती कर**शीयाते। ने सक्षमां बेता नयी.

ज्नतीलेहनी इ.४ओल विभार करवा વામાં આવેલું કેલ ત્યાં તેને 'વાજળી' તે ડેવાયેલા સરકારી તેમકરાને જ્યાફિ-કર્તાનેક અપ્યમ વર્<sup>ત</sup> લસા ઘણા ઘણાંથા અક સત્યાન્ય કાયકાના સ્થાપિત છે તેનું ભાત સરખુરી નથી અને 🤝 યએલા સિલાત સરકારને અાયમ અમલદારેદ તે જાણું છે તેએક ઘર કરી रदेश कातीय देशना अध्ये के वस्तुने ખાનમાં લેતા તથી.

ગારા માળા વચ્ચેતા સંબંધ શૈક कारे नेपार सिवाय जीती है। धी જ નહિ એ ખ્યાય ગામદાઓ કે રાદેશમાંથી જતાજ નથી. શહેરામાં અલ્લીક તો મળવાથી ગુમારતા, શિક્ષી, પાદરીએ, પત્રકશિ, દાકતરા વિગેરેના વર્ષ છેએ. થવા લાગ્યા છે અને તે સાધારણ અર્થમાં જેને ગારા •ભાગવા<sup>ન</sup> તરીકે આગખવાને ક્લાવેશ છે તેના કરતા જાદે. છે અને એ અહિ કતાતા મધ્યમ વર્ગ વધારે સારી સગ વડેા ગાગે છે, જે સત્તાધીશા પુરી પાડ વાને તકવાર નથી.

આજે હે પુરી નહિ પાત્ર્યાનું કારણ માત્ર હેય ભાવજ નથી પરંતુ હાલનું વહીવડી તેવ પડી આગવાની અણી ઉપર અહી ગયુ છે એ છે. આથી સરકાર ખીન ગોરાએ!ને માટે સમાત તાના ધારજે સગવડા પ્રેરી પામ્યાની જવામદાદીમાંથી કાયદેસર રીતે હિડી જવા મહો છે.

#### યુને**ા કમીશન સમક્ષ મી. પાલાકની જા**ળાની

ખાસ કરી કોલ વર્ષ પહેલાના હોંદી માન, ભરીતું કેલું ભેષ્રમે, તેમાં ≈ા દેશમાં માંધીછના કરાપીયન સા**ધી** એ ગામાંના એક હતા અને અંધાજીના તૈતત્વ નીચે ચાલેલી સત્યામહની સડત માં આવત પડતો ભાગ લીધા હતો. દક્ષિણ અ.દિકામાં વર્તતા ભતીએકના સગાલની તપાસ કરવા એકેલા કાનાઇન રેક તૈશન્સ કબોશન સમક્ષ જાવાની આપતા તેમણે કર્યું હતું કે, જાતી કે વર્ષાના આમતે દુતીય:ન⊾ અત્યક્ષા પાડવા આમણને મેહલ નહિ. સીંગભેડ સિવાય કાંઇ થયા બીઝ રીતે તેના એર એક્ઝ જન્મમાં પાડી શકાય તેમ et () .

તેમણે કર્ણે કે સમળા ધર્મી ભાનવ ભાનતવું શિકાળું ભાષતારા છે. અને પ્રત્યોક જાતી અને વ્યક્તિને મેહ્લાના માં રહેતી દેવી સહિત કેળવવાની અને तेने। इपयोग ध्रयानी श्रेष्ट्री ना અતુપવામાં આવવી જોઇએ, તક્કિલેક મૂળબૂત વસ્તુ વિશેના અજ્ઞતમી અને દુનીવાની કાલી અને શુભેચ્છાને માટે એ ઝાનના ઉપયોગ નહિ થવાથી માનવી नेत नाम धरी

મી, પૈત્યો કહ્યું કે, પ્રકાર માં નહેં ક્રોષ સરકારના ક્લાસ એરીયાક ભીષ ત્રા સ્ટ્રિય કરતાં જનરલ સ્પ્રટ્સે એ ખીલમાંથી એસીવલીકોને જાહ કરવા મીત્રવ્યું હતું અતે કશું હતું કે તેમ કરવામાં નહિ આવે તેં! કશિયા માકદીકા આવ્યા એકાયતોક બાંહ વહેરશે. એ 🐞 🏲 ખરેખર તાજાળી અરેલે છે.

का रीवे केपार है जो भतीय लहेर માં પુરસ પડી ગઇ છે. એપાર્ડ દેડના विपासीस्मां, हास पास कातनी औदिङ सम्पता रहेली नधी. भीख सरकारना એક મદના અમલદારતે, પ્રાંતિક 🕻 મ્યુનીસીયલ સત્તાધીયોડી પાતાની ગુન સરીમાં અને તેવી ખીત-ગારાએા માટે સગવડા પુરી પહાલા અથવા ન પછ પાત્રાની સત્તા આપે છે. ખૂતકાળમાં કાર્ક કરતી હતી તેમ હવે અમે તેવા છાર અન્ધાપમાં પણ તે વસ્ત્રી પડી निक शहे. भेड़ लड सरकारनी सामे પથ્ક ઈચ્છે અદાસતો તરફપી ન્યાય મળવાની ધીત-ગારાએક આશા સેવતા અલ્લેકા છે. એ આજા હવે પડી ભાગી છે.

के सरभाव अमे ते ब्रोगे केपाट बैंद धाणस **४२वा मा**गे छे, तेवे सपना મત્ત્વીએતી સમાતતાના પ્યાસ કદાચ કાઢી નાખરે. પરંતુ સરકારની આતથી શું લેતા એ જરીપુરાણી नैति। भावनाने। त्याम प्रशी रुप्ती ખરા 🗀

મી. એસ. એસ. એલ. પાલાનું ભાગાદી જે ૨૫ વર્ષ પુર્વે જ્યારે તામ, આ દેશના હોંદીઓને, મેશીયાટી કની રાસ્ટ્રિય લામણીએક આજની તોય સ્થિતિએ પહેંચી નહેરતી તેમ આદિકન લાકામાં હજા તે બાળ્યે જ જાયત પણ માત્ર હતી, તે વખતે જો સત્ય કેલ્ય તેર આજની ઉપોરાસીની રાષ્ટ્રિય માનના વખતે તે કેટલી વધારે श्रत्य देखा ले⊍के I

> ગી. પાેલાકે ક**્યું કે, સના⊌**ટેક નેશ-ત્સના ખરીતાના વિધાના એપાર્ટવેકની નીતી, એ ગારી પ્રખ્યની બીઇ સપળી જાતીએ પરના કાવમના વર્ચસ્વ પર રચાએલી છે, એ કેવળ સ્થાર્થી સાસેક થી પરન ક્રેલ તે, તેના કર્શા અર્થ જ તથી. એપાટંદ્રેક્ટની ગયો કરવા ने। सन्त्रप्रदेश नेय-सने अरे। क्षेत्र नथी એવી ડેદ મસાન અને તેમના સાધી એાની દક્ષીયના જવાળમાં મી. પાેલા) આ જ્યાંબું કહે.

ગી. પાલકે કર્ફા કે, મરજબાત અને મીત્રમરી સ્તમજીતીથી પર એવા કાયદા ≄તે ધારાએ**ા**ધી સ્થાપિત ગ¥ેલાે ओपाट<sup>†</sup>देउने। सिढांत अक्षान सरकारेल શાપી કાઢેલા નથી. છે။ ૧૮૮૧ ના દક્ષિણ અહિકાના ગુજમતાક રાજ્ય નદ કાયદામાં તેના સમાવેશ થયા હતા.

મી. પેલ્લાકે વધુમાં કર્યું કે, કેદ મહાન જેમા ૧૯૨૭ માં હીંદ સરક્તર સાથેના કૈપતાઉન કરારને માટે જવામ धारे बना तेओं. भाजे दींरीओने अह ते। तरीरे अभी शारी रक्षिक आदिश માધી કાટી ગુકના લઇવાર ધનો

## વિવિધ ખબરો

કાશસીરના સવાલ પર હીંદ અને પાકીસ્તાનના વદા પ્રધાનાની સલાકાત

વ્યત્રે ત્યાર પછી કાલગીરમાં હલા છીએ કે, સુનીયતના વર્શ**ને**ક **વ્યત્** થયું કેલારી પાક્યસ્તાન અને હીંદ જતીએક્ક્ષી આંતરરાષ્ટ્રીય **મધ્યસ**ી વચ્ચે કાશમીરની વાટાધાઢ જઘદીથી હાથ ધરવામાં ભાગી હતી.

પાશ્રીસ્તાનના વડા પ્રધાન મી. પહે.પદ અલી વીમાન - બારકતે દ્વારહી ગયા હતા અને એરાદ્રોપર તેમને કુલ ઢાર તારાચી વધાવી ચેવા भां अल्पा दता. दीरना परा प्रधाने તેમનું સ્વામત કર્યું<sup>ક</sup> હતું. લાેકાના રાળાતે લોધે મી. મહેતમાં અલીની મુખાતાત કરવા આવેલા હીંદી પ્રધાનેદ પાલીમેન્દ્રના સભ્યેક વરિગેરની મુલાકાત અશક્ય ભની હતી. ચી. અદીએ પત્રકારાને દેવાલ ભાષ્યાં ન્દ્રાતા વ્યને तेषने अवले ना काइसमा, नयां तेजी। રટેટના મહેમાન તરીકે રજા હતા, ત્યાં લમ જવામાં આવ્યા હતા.

ત્યાર પછી હીંદ અને પાક'રસ્તાન ના વડા પ્રધાના કાશમાર વીશે વહા बार करवा भरुषा है।। जन्ने हेरी।ना વડા પ્રથાનો મેં જસાવ્યું કે કારામીર તેન તીકાશ શાવવા બન્ને કેશાના શાબામાં છે. તેઓ માને છે કે આ સવાલના નીકાલ કાશમીરના લેહોતી મચ્છા મુજબ મક્ષપાત વગર થવા ત્રીઇએ. તે હીંદ અને પાકીસ્તાનમાં **મ્લુકુળ વાતાવરણ દેવ તેવજ કારમી** દ મા પ્લેખીસાઇટ રાજ થતે.

ત્યાર ૧૯% મન્તે દેશાના વડા પ્રધાના આવતા એપ્રોલ મહીનાની **આખર સધીમાં કાશમીર માટે પ્લે**ગી ≓aમોતીસ્ટ્રેટર -ની સવજુતી પર આવ્યા છે. આ નવી સમજીતીથી હીંદ અને પાજીસ્તાન ની મીત્રતામાં એક મગશ્રી ભાગળ ખરત્યું છે. આ સમાધાન પાપીસ્તાની केले पर्संद पडे से है हैम ते कीवार्न રહે છે. કારણ કે ખત્ને દેશામા એક્સફીમીસ્ટ લેડીક છે. પરંતુ જ્યારે હીંદમાં થી. તેહરતા કાજ છે ત્યારે ગી અસંતિ અ,ષાર આ સભાના ગુકાદા પર રહે છે. હાથ તે! ખન્ને દેશા અબામાન એ 🗣 🧎 તેઓના પ્રતીનીધીમાં આ 😕 વર્ષ જુની तारवरेना धनावरें नेकन्स करतां સારી રીતે અંત શાવ્યા છે.

છુલા⊌રેઢ તેશન્સ કમીશનને

इहरीन्द्र व्याष्ट्रीकानाः देवरियसः वीसन હેવાલ શતાક્ષ્ટેડ તૈરાત્સ કમીશનને હીંદ કામનવેલ્થત સમય છે:'અને

કે સ્થિમીરના વડા પ્રધાન, શેખ અબદુલા મેક્કરો છે. કર્આતમાં આ કેવાલ ને ભરતરા કરવામાં આવ્યા હતા . માં જલાવ્યું છે 🕽 ''અમે માનીએ धतपन था। ये तेमल बींद न्यूने વ્યીન્ત કેરોાની ક્**રીયાલ્યી સુનાકી**ક નેશન્સની: બનરલ એસેમ્યલીમાં મતએકા हिर्दर्भ यदार्ज अण कार्या छे.

> ''લુની વરસલા ડેક્સેરેશન સ્લાદ શ્રુપન રાઇટસ"ના જાદી જીદી અમાળાં ક્રેડળ નીચે મુનળ જાણાવ્યું હતું: . . .

દક્ષિણ આદીસના સપદાએ। વર્ણનેક અને જાલોએકથી અરેલા છે. કુપદા તી રૂએ મુરાપા અને બીન-**કરાપા**ગા સરાવ્યા પરમા પર નધી. કહિના ગાદીશનું એક્ટ્રેશન, વર્ણએક અને જાતીએક તેમજ કારાપીએક ભીત-કારાપી? એ કરતાં ઉચા દરજ્જના 🛊 તૈયા પ્યામિત કરોજન આપે છે.

ઉત્તર રાહેશીયામાં કાખલ ધનાશ્વે હીંદીઓને પાછા ત્રાક્લી કવાયા

ત્રાર્ધાર્ન રાહેશીયામાં સેટલ ચવા યાલ હોંદીએ કે પાલા ફિટમુશ્રમાં -આવ્યા હતા પર<u>ંત</u> તેમને સેત્રેન્સા માર્કસ અને ખેરાથી દાખલ થવા દેવા માં આવ્યા નો તા, લાક પછી તેંગા પાછા ગામ્યાસા ગયા જ્યો તેમને છ દોવસ રહેવાનો 🚓 અપાવેઇ હેતા, ભાગાના એ *હોંદી*એ - પૈયાનમાં નાઈરાષ્ટ્રીયો સાલ્સબરી ત્રવા પરંત્ર સંધર્ભ રાહેશોવાએ તેમને ગ્રે.કીલીટા ઇમીમ-રા જાહેર કર્યા અને તે≥ાને પત્છા નાકરાળી મેદક્શી દેવામાં જાલ્યા ¢«L

શ્રી. પુરાણીએ આપેલી 🔑

. . Maulia જાણીતા હોંદી તહવનેતા 🧀ને માંગી ધી. ગામળામાન માંગકુના પ્રરાશીએ સાલ્સબરીમાં શ્રેક્ષ કાનારન્ક્ષ ત્રે જણાવ્યું કે હીદું બહારના ક્રાપ્ટ મથા દેશને કેલેલાઇક કરવા હીંદા સરકાર કે ત્યાના હીંદીગાની ખીલાન કે.મનવેલ્થન, બીજા રહીશા આપે સરખા પાયા પર રહેવા ત્યારી છે. પરંત મીજ દેશા લેવા માટે તે બીલકુલ ⊌=હતું નચી, ભીજા **કેશ**ાની -ઇચ્છા નથી. અરા, પ્રેસ ક્રોલ્ફ્ટ્લ્સ વખતે છી. પ્રરાષ્ટ્રીકે, કેન્યા લેઇનોરીક કાઉ-સીમના મી. માર્મકળ ખેતાંકથી व्याचेता देवास, हे "दीहमां काशीका ં ગાકસવામાં આવેલા હેવાસ વાર્ય ચળવળ થઇ રહી છે" તે ' વાર્ય क्यमुद्दियां अवस्थि <u>बर्</u>द्धः <sup>(र्</sup>णानाः દીમાંત્રેકનના પ્રશાસ અર્થે <sup>તા</sup>ધ કોંગ્રેસ અવાખમાં થી. પ્રશાસીએ **કર્યા** કે,' 'બ્રે એક કે કેટલ અને સ્મી'મળક તમને ખાત્રી આપું કું તો , **હે** હિન્દ લીજીવર્તે" છેટ પાતાના એક સંયુક્ત અલી કેલ્ક પણ ભારતી કચ્છા નથી.

∎નતો અંટે લાગ લેવા હોંદીએ! ક્રુંચકતા કાેપ તા તેમને તેમ કરવા દેકું ભેકએ, અમે કામનવેલ્થના સલ્લ છીએ અને તેયા બીલ્ન ક્રિયન-વેલ્થના દેશામાં કાપ્યથ થતાં અમને અઠાવવા નહિ ભેકએ."

**અલ્વોરેક** વ્યાલખર્ટ, કીસ્ટાફેરને **હાર્ટ** એટેક

શ્વનીયનના હોંદીએ તેમજ એડવેડિટ આહળતે હોરટાદરને એ ળખનારા સો ક્રેષ્ઠ જણીને એદ પામરે કે માં. ક્રિરેક્ટ્સ, જેમની તખીયત કહેંક સુદત થી નાદુરસ્ત રહેતી આવેલી છે, તેમને મયા રવીયારે સખત હાર્ટ એટક ઘઇ આવેલા અને સેન્ટ એડન્સ હારપાટલ માં લઇ જવામાં આવેલા છે. તેમની તખીયત એ કે સુધારાપર છે હતાં હરીર લઘુંજ નળ્ળું પડી મધું છે. ક્ષ્યા તેમને અહદી સાવ સભ કરી દે એવી તેમને આદે સીની હાર્દીક પ્રાય ના છે.

#### કેનીયાશની સજા મંજીર રહી

જ્યેસા ઢતીવાટા અને ધ્લીજ પાંચ व्यासीका नेताचे। स्थाने मार्ड भाड તી હીલચાલ અંગે ગયા એપ્રીલધા મેજારટ્રેટ માં. રેન્સલી લેકરે કાર્યન **ક્ર્યીવાર્મા શ**નેગારે દરાવી આત સાત જાપેની શ્રાખત કેદની સજા કરમાવી **હતા અને કેનીયાની મુત્રીય કાર્ટ** ≥ે ગાતો બારી રીતે અપાયેલા દ્રાષ્ટ્ર રદ હવા તેની સામે સરકાર તરફથી પ્રસ્ટ આદિકૃત અપોલ કોર્ટને અપીલ મત 💐 કાઢે નીમલી કોર્ટ આપેલા માત્રાદે ભારત રાખ્યા છે. અત્રાપીએ ના કાઉન્સીય બી. ટી. જેન, સીટે જ્યાર્થ છે કે અપીધ કોર્ટના અ ગુકાલ સામે પ્રીવી કાઉન્સીક્ષને વ્યપિલ કરવામાં આવશે. આ કેસ લગભગ ં જ પ્રશ્નીના ચાલ્યા હતા. ગુનેશાયાએ મા બામતની માપીલ કરી હતી અને 1-મા સુપીમ કોર્ટ જાહેર કર્યું કે અહ ીસ મહાવવાના મી. ચેકરને હકક - દાતા અને તેવી સુતેમારાને થયેલી માન નામદ કરી અને કેસ કરીયાં **धांभवाववा ६२४१०**थे. सरकारे संशीम માર્ટના જાત સુકાશ સામે અપીક્ષ કરી €dl.

#### પ્રસ્થુ પછી ખાળવાની

પ્રથામાં વધારા હોંદના કરી રહી વધારા કરી રહી શકા કરી રહી શકા કરી રહી શકા કરી રહી શકા કરી રહી કરી રહી છો. આ પ્રથામાં દર વધાર પાછળથી આવી છે. આ પ્રથામાં દર વધાર આવ્યા કરીશના કરીશના કરીશના કરીશના છે. લાગલગ એક કરીશના કરીશના અંગલા કરીશના અંગલા કરીશના અંગલાના કરી અગ્લાસ કરાર એટરે અપાયા હતા. મેરા અપાયા હતા. મેરા અપાયા હતા. મેરા અપાયા હતા. મેરા અપાયા હતા. કરેશી માના કરીશો છે. અપાયા અપા હતા. કરેશી માના કરીશી છે.

પ્રથામી વીષ્દ છે. તેરીવેલ લક્તજ પસંદ કરે છે.

અવસાન

કૃમકે કોર્યના જીના અને જાણીના લત્ની મી. લલ્લુઆઇ ખુશાલ (કામેલ-વાળા)ના પત્ની કુંવરખેતનું લાંબી અંદગી ભાદ સરવાર તા. ૧૭માં આંમરતના ૧૪ વર્ષની ઉમ્મરે અવસાન પત્રું છે સ્વર્મસ્થના આત્માને ઇશ્વર ચિર શાતી ખર્દ્ધ અને તેમના કુડમ્બીજ ના પર આવી પડેલા મહાન દુઃખમાં તેઓને ધીરાજ અને હીંમત ખર્દ્ધ આ અને મના વહેલા તેમજ મીત્રા તરાથી ખલેલા દીકાસા પાકવત તારા અને પત્રા થાટે માકલતાર,એને. ધી. લલ્લુઆઇ ખુદાલ (ઉર્ફે હરીબાઇ રામજ) આ પત્રદારા આબાર સાતે છે.

પ્રાટક્ટરેશ, સુએક્ષકનાલ વિધ . ઉપ મલાન

ડા. મલાને મુનીયનની ધારાસભામાં એક નિવેદન કરતાં પ્રેટિક્ટરેટા અને સુએક કનાલ વિવે ઉલ્લેખ કર્યો હતા. તેમણે કર્ણ કે સુએક કનામનું રાફીય કારણ થતું જેકિએ. ઇજીપ્ટ અને લોટન વડીવટ કરનારી લેડ્ડોમાં હતી લક્ષ્મ શકે પરંતુ અને બાર્ડમાં બીજા દેરીતને પણ સમાવેશ થયા જોકએ.

ત્રે(ટેક્ટરેરેલ જીવે ભાવતા ડે.)
મલાને કહ્યું કે ત્રે(ટેક્ટરેરેલ યુનીયનને
સોપી દેવા જેન્જે. થીટન અદ ત્રે(દેક્ટરેરે)ને ખીજું ત્રે(દેક્ટ કે.સ્ટ કે નાકજીરીયા બનાવે એ દક્ષિણ ભાદીના સદન કરી શકે નહીં. ત્રે(ટેક્ટરેરે) એ યુનીયનને સાંપી દેવાય તે! તેએ, ખાત્રી આપે છે કે તે નેટીય ટેરીટરીઝ જ વહેશે અને સુરાપા સેટલમેન્ટ માટે વપરાશે નહીં.

#### હ'ઢનમાં ખતાવાલી

ં કારામીસ્તી ફીલ્મ

કેપ્યારી-મીનીસ્ટર એક એક્સટરતલ ર્ક્સફેર્સ મી. એ, કે, ચેલે હીંદની ધારાસભાગા જચ્ચાવ્યું કે "કાસમીર કન્કલીકર<sup>મ</sup> નામની ડેાક્સમેન્ટરી રીજમ પ્રતિમ'ધિત કરવા માટે ઢીંદી હાઇ કમીશનરની લંડન કાઉન્ડી કાઉન્સીય પરતી અરછ રદ કરવામાં આવી છે. મન પીલ્મ હીંદીએને વીરહ છે. બી ચદે કહ્યું કે આ શીકમ હોંદીએ! અને હોંદના મીત્રામાં અભુષ્યો ઇતપત્ર કરી રહી છે. કાઈડી કાઉન્સીધે આ થીલ્મ ૧૯૫૧માં મેન કરી હતી અતે પાછળથી ભા મેન લંદની લેનામાં આવ્યા હતા, અને હોંદના દાઇ કમીશનરતી વીનેતીને નામજીર કરયા માં આવી હતી.

જાપાન સાથે વાટ.ઘાટ કરવા એસર્સ્ટલીયાએ કરેલા ઈનકાર

એ તેફેલીયા અને જાયાન વસ્ત્રોનક વ્યાપાર વધેરી વાટાપાટ કરવા જાયાને કરેલી આગળું તે એક>ટ્રેલીયાએ કનકાર કર્યો છે.

''સીકની ઝે.રનાંગ દેરલ્ડે'' લખ્યું છે કે જ્યાને ક્લારેલીનાને જણાવ્યુ હતું કે જે ક્લારટ્રેલીમાં વધુ જયાનીઝ માલ ખરીદે નહીં તે! તેમને ક્લારટ્રેલીમાંએ ખરીદાતું ઉત્ત ક્લાલું કરશું પકરી.

#### હીંદમાં પરદેશી સ'સ્થાએ! વધુ હિંદીએ! સ'ખરી

હીંદના વેપાય અને ઉદ્યોગ ખાતા ના પ્રધાનના વેવાલ યુનખ હીંદમાંની પરદેશી સંસ્થાઓમાં હચ્ય હૈાદ એક અને કામ માટે હોંદીઓ રખાવવાની સરકારની નીતી 'કાઇકે અને સર્થ્ય થઇ છે. આથી પરદેશોઓને હીંદમાં થી કાહી યુકવા જોઇએ એવા અર્થય થતા નથી, પરંદુ આ સંસ્થાએ સન્યો હીંદીઓની વધુ સખંધ ખંધાના એઇએ હીંદીઓની વધુ સખંધ ખંધાના એઇએ હીંદીઓની નીતી જણાવી હીંધી છે. ચેમ્બર એક તેમની નીતી જણાવી હીંધી આપી છે કે તેઓ વધુ હીંદીઓ કામ પર રીકાય એ ખાબલ પર ખાસ ખાન અપી.

#### કારીયા માટે હોંદી લચ્કર

કારીયામાં જે મુવન, કેઠીએ પાછા જવા માંગતા નહીં હોય તેના કળાજે લેવા પા૦૦૦નું હીંદી કરડેન્દ્રીયન લશકર કારીયા જશે. તેઓ ત્રણ સ્ટિમરામા દક્ષિણ કારીયાના ઇનગત ક્રીનારે જશે, ત્યાંથી તેઓ હેલીકાયટર મારફતે હીંચીલીટરાઇઝ ફ્રેલમાં જશે. સ્વતંત્રતા પછી હીંદની આ પહેલી મેહી રાજકારી જવાયદારી છે.

#### બીન-યુરાપીઓ તરફ ફેડરલ પક્ષની નીતી

યુનીયન દેડરલ પશ્ની નાટાલયાની સભા વખતે નાટાલના નેતા સેનેટર હીટન નીકલ્સે ફેડરલ પક્ષની ખીત- યુરે.પી નીતાનો ખુલાસેલ કર્યો હતો. આમાં ૧૯૪૬માં જનરલ સમટસે હીંદાઓને જે જાતનું કામી પ્રતિનિધિત આપવા મંજુર કર્યું હતું તેના જેલું પ્રતિનિધિત આપવા નક્ષી કર્યું છે હાલનું ચાલુ પાર્ણિયેન્ટરી નેટીય પ્રતિનિધિત્વ કાયમ રાખવા તેમજ એ શહેરી વીભાગામાં તેટીયા રહેત, હોય ત્માં મૃત્ય રીપ્રેમ્નેન્ટરન મંજુર રાખવા નું પણ નક્ષી કર્યું છે.

#### लेखानीसमर्भना वेस्टर्न

भेरीयाञ्च

ઇન્સ્ડીટ્યુટ એક રેઇસ રીલેશન્સે તાકવાર કરેલા હેવાલ મુજબ ન્યુકલેર તેર કરત ૧ ટકા અને સેવ્કાયદ. હત. અને માસ્ટીન કેકલ ૧ થઈ અને માસ્ટીન કેકલ ૧ થઈ તેર કરતા જ ટકા જેટલાજ રહેવાસીએક લરતા પાલીકા છે. કેટલા તેરીને લરતા માલીકા છે એ મુકરર કરતું અરાક્ય છે કારણ કે મહા ઘરાનો શુકાપીયન નાન્ડ-હે. લકરા છે અપારે ધ્યારી રીતે તેરીના દેતા માલીકા છે. વળી અમુક પરાના પાલીકા હીંદાએ પણ છે અતે

તેના પુરાષા ભાન્ય-ઢાઇકરા છે. આ ત્રણ ટાઉનશીપમ પહે,હટર બીન યુરામાણા છે. તેમાં ૩,૦૪૦ કલડી અને ૩,૧૯૫ એશાય દીડાના સમાવેશ માય છે.

#### સ્પાર્યસ

રનીવાર તા. ૧૬માંએ પાત્રેસ્ટ્રમ હીંદી હીમ અને કુમસંડાર્પ મેન્કસ હીંદી હોમ અને કુમસંડાર્પ ની હીંદી માઉન્ડપર રમાઇ હતી. કુમસંડાર્પ મેન્કસ જ વીરુદ્ધ ર ગાલે જીતી હતી હતાં પાત્રેસ્ટરમ દીમની રમત લણીજ પ્રશંસનીય હતી. તેમના ખેલાંહીઓ વચ્ચેની સમજીતી ઘણી વખાણવા એવી હતી. ચેમ્પમી રમન કેમ રમાય તેના તેઓએ સુંદર કાખલા મેસાડીયા હતા.

#### **ઇરાનમાં ઉથલ પાધળ**

મધે અકવાડીયે કરાતમાં વિજળાની ગતીએ આખું પ્રરાનનું સ્વરૂપ ખદશાઇ મર્ચ કરાનના શાદના પક્ષ અને તેના મત્છ વડા પ્રધાન હેત. મહમદ મેતસ દેવના પક્ષ વચ્ચે મતબેદ હૈં। ચાલ્યા 🕶 अरते। ६न्हाः, भैक्षाहे भैवान्त्रं વર્ચરવ જણાવ્યું હતું અને શાહના પક્ષના લાેકા લાસી ગવા હતા. સેટલા માં શહતે ઉકાલી દેવાની મેસાદેકના પક્ષે ભાજી રૂગી હતી અને શાહને ભાગી જહે પત્ર્યું પરંતુ ગાસાદેકના બાજી સ્વીસત નહિંથક અને સવાના અઠવાહીયાના શુધવારે નવ કલાકની ખુતખાર લડાઇ પળી કો. માસાદેકના તંત્રના અંત આપ્યા. નવાવડા પ્રધાન શાહના પક્ષના જનરલ દુઝરોલ્લાહ ક્રવેદી નીમાથા વ્યતે ડેડ મેડસાદેક અને તેમના માધ્યસે.ને કેદ કરવામાં આવ્યા છે. હા. મે સારેકની ઉપર હર વર્ષના છે. શાહની ક્ષિય ક્ષ્ય વર્ષની છે.

લસાકા ઇન્ડિઅન સ્પાર્ટસ કલબ લુસાકા ક્રન્ડિમ્થન રપેટ સ કવળની વાર્ધીક જનરદ્ય મીટીંગ તહે. ૮-૮-૧૩ ના રાજ મત વર્ષનું સરગૈયું હાડવા ભાને તથા હૈતીદારાની ગુઉટણી હરવા મળા હતી. જેમાં કલવે એ વર્ષ દરમીયાન કરેલ સુંદર પ્રગતિની પ્રશાસા કરવામાં આવી હતી અને ગત વર્ષમાં કાર્યં કરેલ્લી સંદર કામગીરી ખદક સારા शक्टेरमां अद्दर प्रश्वामां व्याची दती -ભાદ તીચે સજબ નવા કેટે'ટારાની સવીતુમતે વરણી કરવામાં આવી દ્વતી, પ્રેસીકન્ટ: નાતુભાક છા, નત્યક, સેક્રેન્ ટરી: દાલીગ્રહ પી. રાષ્ટ્રેકા, પ્યાનન મી : ભાલુબાઇ હી. મીઓ, કો)ટ. દેવામાં અને વાલીબાલના ઉપટન તરીકે અનુકમે જે. ઢી. પટેલ, વી. પી. રહ્ય-છેતા તથા વિકલભાઇ પટેલ અને ક્રમોડી મેમ્બરામાં દરકોશનભાષ્ટ રસીકલાત્ર, अने अभेन्द्रभारती वरवी इरव.भ. म्यादी ≰ती. म'तभां **३**धमनी सर्व

પ્રકારે વ્યાભાદી ઈચ્છી મીટીંમ બરખાસ

करवामां आवी दती

#### ઇશ્વરમય છવન

(પદેશાં પાતાનું અનુસધાન)

પહેાંચાડશે. ખાકી અત્યસને તે કેધર જમાહતા નથી.

પ્રથા: મુખરતું સ્વરૂપ કેવું છે તે વિશે આપ કાંઇક કરેશા !

**इत्तरः का जनतमां ले⊸नेने** જેટજેટલાં ધાઢ અને સ્વરૂપેલ છે એ સો ક્રમ્પરનાં સ્વરૂપ છે

પ્રશ્ન : આ પશુએ પરાં

ઉત્તર ! જરૂર 'આ સોમાં' પશુગા પણ જાલી જ જાય છે.

પ્રશ્ન: તેર પછી આજે આપણે રામ, મુખ્યા, શિવ વગેરનાં જે ચિત્રેન लिएको छीको वे ते। उद्याधार ने भित्र-કારની કલ્પના જ તે દે

ઉત્તર: પણ કલાકાર ને ચિત્રકાર એટલે ખીએ ક્રાપ્ટ ? ઇચર જ કલાકાર, ચિત્રકાર અને સૌથી શ્રેષ્ઠ નવ્ટમકાર છે...એ કીએ જ હે-સર્વત્ર મેંધ જ છે. એના વિના ખીવ્યું કાક નથી.

પ્રશ્રાઃ તે। પછી વ્યા સી સ્વરૂપેા આપી તેના કવા સ્વલ્લને ધ્યાન ધરત કે ±दे ७ ने ३ लेड ल स्वर्थता भ्यान **પ**રવાશી આપ્યાહિમક માગે' સારી अञ्चलि याप छे

ेन- : स्पिप्त कर स्वरूपनुं भारत તુરુકુ રેતી અર્ધાં ભીજા સ્વરૂપ ઉપર ુનાર ત દેવો જોઇએ, તે જ કુ<sup>મ</sup>ાર બીજા સ્વરૂપે સાથે આવીને ધર્મા છે એવી બાવના કેળવવી એઇએ. મ દિરમાયી ઇત્પરનાં દર્શન કરી લઠાય આવતા જ બીખ માગતા કે.ઇ મિખારી ઉપર ક્રેપ્પ કરી તેને તચ્છકારી દાંષ્ટ્રી કાદવા એ તેમ પ્રજુના દર્શનની હાસી છે. 1, ધરના ભક્ત ખતી, પેલ્લાના બીલ્લ અસ્ટમાં તરફ પચા ≱રવીએ તે બક્તિના દંભ છે અને ચ્ચાવી લક્ષિત તમને કેટલે દર **લ**ક્ષ્ ब्तरी आणीमात्रमा ७५३६६४ व ३२व् <sup>2</sup>મ જ સાવી બહિલ અને એ જ મ્માં ઇપરનું સ્થાન છે.

પ્રધા: પણ સ્વાધીજી ! આજકાલ તા અનેક ધધાદારી જિપ્પારીએલ ૨ખટે છે. રસ્તામાં ઢાઇ બિખારી મજે તેને પારખવા મશોલ છે. તે ખરેખર અતા અને કામ્યા છે તે સમજતું સુરક્ષિ છે, તેા શું વ્યાગ માબસને મારે આપનું જોઈએ !

8ત્તર∻ અલ્લી વખતે તમારા હૃદય ને મુક્તું અને અતરાતમાના સુચન પ્રમાણે કરતું. અને વામદાસ માત્રે છે 🕽, ભાતરાત્માના મૂચન પ્રયાસ વર્ષવા બર્લા તમે તેને કાયક ને કાયક कारवाना हर.

પ્રસાર કેન્ક્ર વાર જ્તિરમાં આપવા नी धन्यता याम अने प्रेप्त संभवे ना અંધવની કળિયાય તાતે

કેત્તર: અ'તરહમાં એવા અનિસ્તિ જરાળ નહિ લાગે, જ્યાપના જેવું નથી' એવે હાર તમારી ખુદ્ધિમાંથી નીકળગ્રે. તેમ હતાં તમને લાગે 🥻 અલંતા ધંધાદારી બિપ્લારી છે તા ना आपरीत.

પ્રચઃ તે। તેા પ્⊌ી જીવનની નાની ગાટી સ્ત્રી વાતાર્ધા અતરાત્મા કહે તેમ વર્તાલું એંગને ક

ઉત્તરઃ હા⊸એમ ખર્ચ છતાં મની શકે ત્યાંત્યાં છુન્નિ વ્યને વ્યાંતરાતમાના વિવે⊪ કરવે! ખરેદ

પ્રથા: ક્રાઇ મેંદી મુંત્રવણ વખતે સૌથી સરળ માર્ગ કરેલ ક

ઉત્તર : અનેતરપ્રેરણા એટલે અંત: કરસના અવાજ.

પ્રમાટ પછા આ અંતરના અવાજ ते क्षेत्र सामग्रदा है

**छतर : व्यंतरने। अवान्य सांभगवा** ની સરળ રીત છે. મહીબર શ્રદ્ધ હલવરી ઘર્યસને માદ કરા, અનના સી સંકલ્પ-વિકલ્પાને બિલકુલ થંભાવી લો. તમારા સી વિચારા **ક**બર સમર્પીત કરેદ પછી પ્રાર્થનાભાષે તમારી મુંત્રવણના શોધ મહે તેમની પાસે પ્રકાશની યાચના કરેક જાર નવર તે પ્રેમળ અંધાતિ તમારા અંતઃ કરણના અવાજ તમને સંભળાવશે. તમારી મુંત્રવહાના ધોલ સાપાશે.

પ્રજા: સ્વામીજ ! ધારા કે મારી એાપીસના એક ગુમારનાએ દિસાભમા એહાલા કર્યો છે તેર મારે તેને શું \$ 2g 1 પાલીસને સંખવા, વન્ન આપવી કે છાડી બકવા !

चत्तर: नेते ते तभारे। व्य**ं**शत સંત્રા નાંહે હૈરય તેં તમે તેને પાસીસ ને સિંપવાના, પણ ધારા કે તે તમારા व्यंगत संभाधी ध्यत्रत तमारे। छे.।।रे। જ છે, તેા શું કરશા જિલ્લાની તેતે પૈલીસમાં નહિ જ શોપવરના ખાંગી તેને મુખ ઢલ્કા આપી आहु अम ६रीपी नहि करवाने કરેશા, એટલ જ તે?

પ્રમાઃ મ્યાપને એમ નથી ભાગતું કે અલી રીતે ચેલી કરનારને છેડી अध्यामां भीलाभा पण वे यात्रे लवा સપ્તચ્યાય રે

ઉત્તરક રામદાસનું કહેનું એક જ છે કે તેની સાથે તમારા એ⊪ સંબંધો એ યુના કર્યા ક્રેલ તેટલી સખતાઇથી तमे वर्त हते, अवीत् क्षेत्र भागा पेरता ના ભાળકને સુધારવા એ કાંઇ હિદદા કરે તેમાં પ્રેમ અને દહેં જી ખન્તે देश छ तेवी वर भारताथी तथाश अतः । १७१० स्थतः पुरुष नेत् સાથે વર્ત છે.

ઉધતા ક્રાય તેને અગાડવા એ શુક્તી કરજ નથી 🛙

OPINION

પ્રજાર સાતું શંકતંભ્ય છે કે પ્રેષ્ઠ માળ્યુમને ઢેઢોલે છે⊸જમાડે છે, અને बाथ पड़डी लेडे। प्रशु: डरे 🗣 हो तथी જ સુરતે એલામુંવાળું વહિષાળ (અ. ઉત્તર : (હસીને) જરૂર, શુરૂ ઉલતા એલામ કલાક) કહેવામાં - આવે ,છે.

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#### મહાત્મા ગોધીજીના અહેન



પૂત્રમ શ્રી. શ્લીયાતબેન

પુન્ન એ. રળીયત બહેનની માંદગીના ખબર ગયા અઠવાડીયાના આંખ અને મગજ બરાબર છે. આવે ભારતના પત્રમાં આપવામાં આવ્યા **દતા.** તેમના વધુ ખળર હમસાજ રાજકાટથી ભાવેશ થી. રામદાસ ગાંધીના પત્રમાં છે એ વાચોરાની નવસ માટે અહીં આપ્ટીએ છીએ :

પ. કેમ્પાને એકાએક પક્ષપાતના એટેક તો. ર્-૮-૫૩ના દિવસે આવ્યા હતા. એટક અન્મો ત્યારે યુ. કેળા ખાઇપીને વાસથા માછ રવા હતાં. એટક તેં! સટ્ટંડ હતા પણ ઇનાર કૃપા થી ઉમરી થયાં. તર ખીજ અને ત્રીજીને દિવસે તેં એમજ લેખાનું હતું કે પૂ કુંબ, જરી. લગભગ છર કલાક પછી શહિમાં આવ્યાં. પહેલે અને બીજે દિવસે તાથના પશ આંગા આવતા હતા. પશ્ચ માંચમા दिवसयी विधति सुधारा पर छे, अने ગયા સામગરથી તેમ પૂર્વ શહિમાં આવી ગયાં છે, ડાળા હાય અને પગ

અ હાતમાં સંધીજીના હર વર્ષના મહેન ને પક્ષમાતની અસર ઘઇ લઇ 'છે-मेली पण राइता नया, 'पण कान, ते नाधाने के।जाने छ-के केश किक તે સાંભળી શકે છે એ મરાબર સમેછ थाय काव छे. अत्यार के काति। संधारे। यह रहेश के ते भूलण किंदी ના લોકતરનું કહેવું છે 🧎 ત્રણાં અંદુઃ વાડીયા પછી ભાજતાં - પશે. ધ્યમ अने बाय के भारा पर्वतं है तेने निषे ते। अत्यारे क्षंत्र कहेर्न अक्षेत्र

> સૌરાષ્ટ્ર સરકાર તરફથી પૂ. 'કેળાની शक्ष ते लधी रीते श्रंभाकः सेवाय છે. રાત અને દિવસ નર્સ રહે છે. આ ઉપરાંત સું. દુલીખેન (નેમના એકના એક વિધવા (1કરી) ભને કુ. નિર્મળાએન (તેમના એકના એક વિધવા પ્રત્રવધુ) સેવામાં દેાય છે. સ્વ. દરભારા ગી. ગેડપાળદાસના ધર્મ પતિ પુ: બહિતબા राज प्रसासत से 0.

TIMBER & HARDWARE MERCHANT A DIRECT IMPORTER

Door, Windows, Corrugated Iron, Coment, Monurch, Iron Duko, Buthio, and Elephante. brands point or may other building material. at голнопаble price

Established 1907,

NATHOO TABHA, , HE

107 Queen Street, Telegraph "Mani,". Phone 24647, DUIBAN, 1,11.1

#### વાર રીઝીસ્ટર્સ લીગ

वे र रीशीस्टर्भ साम भन्न , नेनान केल पथ प्रशासना सुदने क्षेत्र निक अध्यापनाना दद्य निक्य हरेले। छ તેવા પુરુષા અને ઓમ્પિટની સંરથા છે. 🖣 સંસ્થાની ચેંાવીસમી કાન્ફરન્સ તા. '૧૨માં' અને ૧૭માં સપટેમ્બરના' ન્યુ चेर्ड वर्षे भणनार "छे. ' में संस्थाना વિતુઓ વાયકાએ અધાવાં જેવાં દેશન 마네 때비가 네워.

પર્વેકાં અને બીલ્લે વિશ્વે યુક્રોના अनुभवे। - परधी तेञाञ लेखें है युद ने। व्यात सावने। हे। धा हो। (हेटलाह પ્રશ્વો અને 'અની-માએ તેના વિરૂદ્ધની શકત ઉકારવામાં પહેલ હકરવી ધડશે. बाद व्योजीक्टराञ्च व्यक्केसांना आवे मां कते सुद्धः अने । तेनीः 'दीताने( 'ह्याम કરીને પ્રથમ પગદ્ધ થોધેલું 🛊 🕟 🕛

પથા નિધિત પંત્રશાં લેવાના અંબ મર્મા જો કે દેગના એકમત થયા નથી છતાં એટલું,તેઓ સામાન્ય રીતે મૃતિ છે l દુનીયા સ્વતંત્રં અને સારા આપ્<sub>યે</sub>દ્દી ની 'ખતેલી હાેલા જેમ્યુએ 'અંતે 'સંસ્ત'ત્ર અતે ત્યાપો સમાન્ત રચના ક્રેની એઇ એ. તેઓ માને છે કહીં શાળાં કરા દેત સરતાનથી અન્તે તેથી તેથાને અહીંસામાં અને મસતતા, , કેળવણી, राजधीय प्रमर्श व्यने काबेर हेपाने। યા કામ લેવામાં મહા છે. ગૃહધી તે 🖹 દુનીવાની સન્મુખ આવી પોલા આજના અમત્યના પ્રશ્નોના ઉદેશ રાતી यी, धावताना कार्यमां क्लेक्स करा ...

વૈષ્ય રીઝીસ્ટર્સ લીગ જેવા વાલેહ જુધનની પ્≰ેલથી ૧૯૨૩માં રથપાઇ હ दती. तेनी वे वर्ष पहेश श्रुरापमां वार રીત્રીસ્ટર્સ ઈન્ટરતેશનથ નોમની 'સ'રણ रथभाप्त अती केना आके ८६ हेरोमां રથમાપ્ર ક્રવી જેના આજે ૮૬ દેશામાં નિ. ના. ત્રમલ્યુ. એમ. ગલ હા. સભ્યા છે. કેટર રીઝીસ્ટર્સ વ્હામ એ , ની. પ્રસાનના હોંદીઓ સામેના સરમાની સામે એકાઇ મછે.

૧૯૨૦ અને ૧૯૩૦ના, કોયકા દર મીવાન વાર રીઝીસ્ટર્સ શોમ અમેરીકા માં એ વખતે વખવા લોગેલી પેસીષીરડ. **લીલગાલની સંદે**યે હોંકોમ 'કરવા કેલાંગી હેતી. તેના કેલ જાદી જાદી મત્ત્વમા <sup>તું કર્યા</sup> સારા સંબ'મ સ્થાપત્રાના અને 🖣 દેશમાં સાંતીના મણા મજણતં ફેરનાના હતા. પરંતુ તેના ખાસ केलीका व्यक्तिमतः दीते , युद्देने हुदेशि ભાષવા<u>ન</u>ે અંધ કરવાના હતા અને એ रीवे द्वनीयामांधी सुद नाग्नद वरनार कृष्णन्यतुं बत्य अशुं अस्मानेः करो। ી. શુપનના અથામ પ્રયત્નો<sup>દ</sup>ેવી केने अध्यक्तम आस्थेन, ले जे संस्था त्। अवस अक्षेत्रेश्वरीयः होहेट्यी इत्तन तेमनी क्षाणी सहतनी सेवाकी वरे. શીવના સભ્યોની જીજ સંખ્યા ધીપ્રે ર્યામે વધવા લાગી અને, રાષ્ટ્રિય ખતી, वेना अल्वा हदीना अनी रीते विशेष કારવામાં અને તેના જાલામાં આકર્ષ**ા** रेचनात्मक कार्यी है।धी कारवाना कार्यी શ્રી કાલા અલ્પવા લાગ્યા હોંદમાં

'મધિકિતી ચાસી રહેવી અહીંસક હીલ ચાલની તેના પર અસર પડી.

ં ૧૯૪૦ ની સાલ સુની વાર રીઝી-ર૮સ લીગે યુદ્ધ એ બેટી અને ખરાળ વસ્તુ છે અને જે.કારણાથી યુદ્ધ થાય 🕏 તે કારણાં,ડ્રસ્ટ કરવાના હીંગતબર્ધો ું અને બુલ્યુકત પગલાં લેવાયા કુદને અટકાવી શકાય છે. 🛎 વ્યક્તિએ(તે ,સમજવવા પુરતી જ પ્રશ્વિ કરી હતી. ૧૯૪૦ માં હતાના વિરાધ કરનારાચ્યાને જેલમાં, તેમજ જેલની મહાર તેણે મદદ .કરી હતી.

બીજ વિશ્વયુદ્ધથી દુનીયામાં શાતી 🕏 शुरक्षितना २थपाच , निर्देश 💰सि। म्बद्धारे क्यारशं द्वतीमा रूथवाने क्षांतु क्याने सामुहादिक भुनरेक करनाई नरम લ કેલા, યુવમ કેરવાયું અને પરિ-રિયતિ ત'ગ મનવા લાગી અને વહેમ अभने अप वर्षका आउप). जे राद्रासी પ્રભાગામાં લાખા ક્ષાપ્રતિ હથીપારન ધ રોપ્યા અને ગઅભુએકએક બનાવ્યા, ખુલ્લાં કહે (કારીયાના ધ્લગભગ નારા मधी छे. बल्यरा बाजीयां जाते अत ધમરજતાને મારી નાખ્યા છે.

🕩 વળી ગારાની શેત્રલાં નીતી અને અપ भाने।ने। व्यात साववानः हेतुयी पूर्वान। લેલો એક મછી એક માંડ ઉઠાવવા લાગ્યા છે. અને ગારા તેઓની અસિ લાયાએકોના પ્રત્યુત્તર બંદુદા વડે આપે

આરામ નથી, તેઓ પોતાના માનવ માન ઋાપવાના આગ્ર**હ** લે છે.

વ્યક્રિમાને સમજાવવાતું ચાલુ જ રાખરી ારિયતિ' ઉત્પન્ન 'કરવાને! છે. એટલે ક્ષદતા ત્યામ કરવા જોઇએ. આપશા અમત્યના સવાલેતો, અદિ\*સાથી ઉકેલ बायनानी स्थिति हत्यन्त अर्थात् ओल પ્રથમ પગર્દ્ધ છે, આપી વાર રીત્રી-રટર્સ લીગ રમા પ્રજન અને દુનીયાને નિઃશસ્ત્ર ભનાવવાના સાર્ગ છે. હાલી कते सेक्शाबी टक्षणी राजवाते तक-કારાના વ્યક્તિસક રીતે ઉકેલ લાવવાની ભ્યવસ્થા કરવાની નવર છે.

વેત્ર રીઝીસ્ટર્સ લીગ વેલ્ડ્રેરીઝી-રદર્સ ઇન્ટરનેશનથની સાથે એકાએલી સંશ્યા છે, જે સંસ્થાનું ગુખ્ય ગયક લંડનમાં છે. અને વ્યક્તિએક્ટર તેમજ મંત્રળીએકોના અત્વરકાષ્ટ્રિય સંખધ ટકાવી રાખવાનું તે કાંગ કરે છે.

વેલ્ટ રીઝીસ્ટમું લોમના કેવુ વહેતા ાલા નાલુક કરી અહિંસાને પ્રારા દુનીવાના અમત્વના સવાલાના કદા શાયવાના સમળા લાકામાં દરેક રીતે પ્રચાર કરવાના છે.

વાર રીઝીસ્ટર્સ લીગ કાંઇ પણ જાતતું ઘરદર ઉજું કરવાના વિરાધ ેપરંદુ વારે રીઝરિસ્ટરાને માટે કરી। કરે છે અને માણસના વ્યાંત:કરણને

I અણ યુ**લ**માંથી બચાવવાતે। માર્ગ એકજ છે અને તે હીંસા કર્યા વિના सामरका परिवर्तन हरी सहार जीवी ભ્યક્તિએ(એ, મંડલાએ અને સપ્ટાએ

## ડા. અલાનના હિંદીએ સામેના વિરાધ

· विरेश्धपर ओक भन्न को इ.नीसणर्गना 'स्टार' भर कप्पेश देता भर'तू . क्री પગ તે પ્રસિદ્ધ કરી નહિ દેવાથી તેમણે તે અપારા પર ગે(ક્લ્યે: છે તે ભાષા જેવા ક્રાઇ તેના તરવ્યુમા નીચે ગ્યાપાંચે છીએ:

સાવેળ.

ે.. , ડેર્દા મલાનના દ્રૌદાએ સાત્રે તા વિરાય એટલા નિર'કુશ મનવા લાગ્યા છે. કે કર્યાકતાના ખરા ખેરા पश्चाने। भ्यास रहेता नथा. आश्चरट તા, ૧૧મીએ તેમણે પરદેશ નીતીપર લખ્યત્વ મને, જવે એ એલ્ડા જ્યારે છ યી-ભરેલું છે. તેમાંની માત્ર ત્રણ 🗗 पद्मील हेप्पीती 🥹 तेने। 🕹 अदि ₿લ્લેખ, કરીશ.

(૧) માઉ માઉ સાથે મીત્રતા રાખ વાનું કેતીવાના દક્ષિઓને થા સંદર્ ઉત્તેજન અપિસ<sub>્</sub>ઢાય તેવી હામકતનું हें दि पेश्व प्रमाण के तारीण आपी য়াগৰ লৈ স্বী

(૨) નાટાલમાંજ નહિ ધરોતુ કેનીયા कते हतर कार्यसा जीला अरेरीमा

પણ હીંદાઓની વસતી ત્રાંટી છે અને કેટલાક દાખલાઓમાં યુરાપીયન વસતી કરતાં વધી જાય છે. અને નેશીવ વસતીની બરાબરીએ તા પહોંચ or D.

હ્યીક્તા આ પ્રમાણે છે (૧૯૪૮ અને ૧૯૫૧ ની અણત્રી મુજબ):

એટલે **આ**ખા વિસ્તારમાં યુરાપીન યને! અને હીંદોએને પ્રત્યેક કુલ વસતી ત્ના લગભગ મે હકા ભાગ છે. નાટાલ માં તેમાના વસતીનું પ્રમાણ લગભગ સોથી ઉર્સું છે-સુરાપીયન (૧૧ ૮કા) <u>ભૂતે **લી**ઈએક (૧૨ ટકા).</u>

એશીયાટી)મનું પ્રવેશન વચ્ચારિકના ने लेप्पर बरेस्":बेवार्स आंक्सकी પરયી અહિં કર્યું કેમ્પોર્લુ તથી. અને, અલળત્ત, જે આપું શુનીયનને લેવામાં म्माचे ते। व्यांध्या संभाधी। स्थिति લરાપીયના તેમજ આદિહનાને વધારે व्यव्यक्त याम हे.

(૩) ''હોંદ માતાની વધારાની વસતી નાખવાને જગ્યા શોધતું કોવાના સંબંધમાં અહિકામાં તેના કઇ પણ ઐતિકાસિક પ્રસવા જોવામાં આવતા નથી.'

€िं€ोओ। प्रथम हक्षिण व्यते प्रद<sup>\*</sup> અહિકામાં ત્યાંના 'સુરાપીયન વસવાડી એનાં આગ્રહભર્યા આમ'ત્રણથી એવા મજારી પુરી પાતના આવ્યા 🥻 🦓 નાટાલમાં ખાડના ઉદ્યોગને માટે અને કેનીલ—યુગાન્ડાની રેલવેને સાટે સ્થતિક મળો શક્તી નહે.તી, હાલની હીંદા વસતી મુળ અ વેલા ચૈંય મળુરાના તેમજ તેઓની જરૂરીયાતા પુરી પાક-વાને લણીજ નાની સંખ્યામાં અ.વેશા વેષ,રીઓના કુટુઓની બનેલી છે. જીજ અપવાદા સિવાય હીંદી વસાહત દક્ષિણ વ્યાદીકાર્મા ૧૯૪૦ થી મધ યક છે. અન્યાપાના દાખલાએ। દુર કરવાની માગણી ઉપ-રાંત એ વસાહત કરી શા કરવાની હીંક સરકાર તરફથી કે સ્થાનિક હીંદી વસતીએ તરાયી કઠી માગણી કરવા માં આવી નથી.

અદ પરથી તેા હિંદ પેલાની વધારાની વસતી અ દિકાસા નાખવા માગે છે એવું સિદ્ધ થતું નથી. વળો આદિકાની પાંચ લાખની વસતી અને તેમાં *ધ*એલા *ગુજળાન* વધારા**પી** a'd क्रेडिनी वसतीना सन्दर्धने, बेहब्स् ફિરેલ નજ લાવી શકાય. 🖹 ઉપરાંત વળા ખીજી એક દ્રષ્ટીકત અહિંકતાની જ્યાન ભદાર તેં। નન્દ જઇ શકે કે होंदी वश्राहत माटे क्यारे द्वार भाष થયા છે ત્યારે કુરે.પીપન વસાહત તેલ व्यवस्था अदेशभा क्षेत्रण वधता अस्त्रया માં ચાલુજ છે. કેા. ગતાન ન્ને ''એસાપાદીક પ્રવેશનની સ.મે તેટીવ વસતીનું રક્ષણ કરવાના સંખધમા પાતાની કરજ''નું શુનાક્ટર નેશન્સને भरिष्यर भान अश्ववा अभिता देव તા તેમણે પ્રથમ એ વિચાર કરવા को। अने हे हरीहनमां तेकी आधीर्या <u>भरे।पीयन क्रेमेलील विद्य अधराध</u> ઉભી કરી રવા નધી શ**ા** 

## હિંદના ટુંક ખબરો

(અમારા ખબરપત્રી તરફ્યી)

ने अस्तर्भारता ध्रवराज्य अरथस्थिते ભરતરફ કરીને તેમના સ્થાને નાયભ વડા પ્રધાન થી શકામ મહમદ બધીને વા પ્રધાન ખનાવ્યા છે. પાછળથી શ્રી બસીના દુકમયી શેખ અબદુરલ.ની धरपद्म हरवामां भाषी क्ली तेमनी साथे केप अप्युरक्षाना अधान भेटल માં મહેરાલી પ્રધાન ખતેલા થી અધ ≠લ એત્રને પણ પદાવામાં અલ્લા છે. શેષ્ય અખ્દલ્યાના તંત્રમાં શ્રીચરસ્વત અને ખોજ ભદાએ। એટલી બધી વધી માત્ર હતી કે પ્રધાન અંકળમાની ખદ भती तथा तेमने शता स्थाने नेसाउ નાર રાષ્ટ્રિય પરિવાના તેમણે વિચાસ ગુમાની દીધા કરો. રાષ્ટ્રીય પરિષદ ની પ્રેક્સી સુંટણીમાં તેમણે નીમેલા ત્રાટા ભાગના ઉત્રેદવારાત્રા પરાજ્ય **થ્યા હ**હેદ. આમાં છેલ્લે છેલ્લે તેમનો ऋभेरीकाना प्रेएसादन जाने साध्य 2रण पाशीस्तानना अत्यापाती ने। साथे સંપાર્થ સાધ્યા દેવાનું અને કાશપાર ને ભારત અને પાક્ષીસતાન ખન્તેથી સ્વતંત્ર કરવાની અહેરાત કરી હતી. પ્રધાન નેંડળના ખદુધતી સશ્મે ભારત

કુ શમારના વડા પ્રધાન શેખ અખ્દુલા સાથે જ ભેડાણ ચાદનો હતા, એટવે ખંને પદ્મા વચ્ચે અમદામણ ચાલુ રહી હતી. આવા સંધામાંથા રાજ્યન વહીવટી તંત્ર ખરાષે ચડ્યું હતું અને યુવરાજ કરણ સિંહે ઝડપી પગલાં લઇ રોખ અબ્દુલ્લાને ભરતરક કર્યા હતા. રીખ અખ્દુદઘાની બરતરથી અંગે પાકી સ્તાનમાં હડતાળ પડી હતી અને હીંદ સામે જેહાદ જગાડવાની મળ્યણી વર્ષ હતી. દરમીમાન પાકીરતાનના વડા अधाने तातकासिक भुषाकातः व्यापंचानी થી તેહાને 19ન તિ કરીને હતો. જવાળ भाँ थी नेकाण श्याप्टता करी बती है, काकभीवनी व्यावसीर जालते। व्यांचे ते જરાય ચર્ચા કરવા તર્કવાર નથી. આગ **छतां ज्या श्वीवारे पा**ष्टीरतानना वडा પ્રધાન દિલ્હી આવી પહેંચશે.

> નડીવાદ નડીવાદ શહેરમાં એટી રામ વાલા દેશમાં છે. અને પ્રેમઇન અમરાવાદના સ,રામાં સારા લક્તરા વ્યાપીને ત્તપાસ કરી ગયા છતાં ન્યા રામનું નિદાન હજી સધી ચર્ઝ શક્યું નધી. આ રામને લીધે પગંસુજ ન્ત્રય છે, ઝાડા ચાય છે અને પેટમાં

સુંક અને છે. આ રામમાં આશકે ૧૦૦ માણસે, સપડાયા છે અને તેમાં સાંગ્રેક ગાણસાની રિધતિ મહું ત્પરામ છે. ગ્યા રામની સરકારના ઉર્વ તબીબી વ્યવિકારીએ, ,તપાસ કરી રવા છે.

ગુજરાત અને સૌરાષ્ટ્રમાં , કેર કેર પણા સારાઃ પ્રમાણમાં વરસોકં પેડમા છે અને નદી નાળો તથા તેળાવા 🖦 કાઇ ગયાં છે. લગભગ મધી નદીએ! માં પુર આવ્યા જેવી સ્થિતિ છે. હેતાં કાઈ દેકાએ પ્યાસ હાકસાન થયું નધી. વડાદરા શહેરમાં એ દિવસમાં આદ ઇંગ્ર *એટલું* પાસી પાત**ં સહેર** વેટેશન વિસ્તારથી છેડું પંતી ગયુ હતું. આથી ત્રાસમર્મા પહે તેડલાં વરસાદ ' તા આશો એ<sub>ન</sub> સમ**ંથ** શાલુ જેવી ,**ાર્**થ ભાષાર સુધીમાં જ મળે અર્ધ ઠેકાથી પડી સુક્રમાં 🛈.

<u> ४२७भूल</u>: तालेतरमां **भा**रेसर તાલુકાના ખંદીઓ ગામમાધી ક્રળરા લુંટ અને ખૂન કરી છટતી ગયેલા ધાદ પાક ખાતા જરાછ ભડેલા અને દેવી ટાળકોના પાસીસ અધિકારી ધી. જહે ત્તાએ પીછા મકદમા કર્તા. રસ વિસ્તારમાં અન્તે વચ્ચે ધીમાલાં થયાં હતું. ત્યાંશીસના ગાળાવારમાં કેટલાક धाउपाइ भागस धना बता. : तेम छता

**भारतीय पेत्यासाने आंबी कांचे** प्राच्य 22g" Vity 4g.

.. જામનગર: જુમતુગરમાં આવ**ા** सरकर, तीकारण अने क्षणान्य 🔌 રા. ૩૩ લાખના ખર્ચે, લાકરી **અલ્લ** સ્થાપનાનું ભારત સરકાર, વિચારી રહી

ः सरतः लेग काता संपरता (व्यव છે તેમ ત્લમવાનને પણ સુધારવાની देखीस दरता लागानी, भारतापी मधता સમાગાર - મુજબ : સ્વામી -તારાયજન મંદીરમાં, ભગવાનના હીડામાં હવાપથ अत्यादियो अध्यभारवाने भदले सम्बाद नी आसपास पावज्ञना उभावस्त्रज्ञ ગાહનવામાં કુઆવી હતી ક

રાજેશદ: સૌરાષ્ટ્ર સરકારની મીન લીકીના પ્રકાનામાં હવે દસ ટોકા જેટલું હરિજ્તો માટે અનામત રાખવાં≰ नक्षत्री अधुं, थे,

'सिबीपुर: सिबीपुरमा ता,कत्रवर्ष ભારત વાતમાં નાસ ઉપરાંત તે**ં** છે દ્રદેશના અને ચે.રીના ખનાવા ખન્ને



होन: २४८४५.

## ગ્રોસરી ક્યાંથી ખરીદશો ?

ને આપ સ્વચ્છ અને ભરાસાયત્ર શ્રેાસરી મેળવળોને ઇંતેજાર છે**ા તે**! અમારા ઉપર **લખલ**ં ગ્ર≱ટો**ા નુંત**ે. **હી** ' ખનતી ઝડપે, ચે.કખા માલ, દિશયત ભાવે માકલાવશું.

#### "ત્રાહકાને સંતાષ આપવા" એ હમારા મુદ્રાહેખ છે.

એક વખતના ત્રાયત એક્ટાર, આપના વિશાસ સંપાદન કરવાને અગુક કળીલુત થશે. કન્દ્રીના બાલકરા ઉપર સ-વિશેષ, કાળજીયુવંકનું ધ્યાન આપવામાં આવે છે.

ગાંધીવઢ. रुडे।ज. ઘર-સચ્ચ દવાએા, હવન-પુજાની સામગ્રીએા. લગ્નની પ્રત્યેક જરૂરીયાત.

કન્ટીના આવારા સી. આ. ડી.ધી ધાકલાવવામાં આવશે.

#### INDIAN DEINION

#### ખરૂં પાણી કહ્યું ? ખુદાની ખાજ

(ટી. છ. સાહ)

ભા સ્થાહ ઇથાહીમ રાજસવનમાં મબાસદા સાથે રાજકાર્યની बाते। क्ष्मी २००१ कला-

अभावक तेमता काने दश्याल पर **वती घोषसने: अवाल आव्ये:** 

મતી અંદર નહીં અમ શકે." **११दान भे**।सते। **द**तेत

"सा मारे न कार्र शहें 1 में शांत करता." ભાષાનું આવ્યો.

• "આ તા રાજબવન છે. સંગનના !" • ઇંધાદીમ બાદશાહંભે બૂમ પાડી "रावान ! तेने आवन है."

પ્રાથ અંદર આવ્યો.

પ્રત્ય. મ્યાપતે શંતતે⊌મ છે!''

જબીલ્લું તેા કેઇ નહીં. માત્ર એક દિવસ આ સુસાદરખાનામાં, પડી યહેવા દેત.

<sup>बब्</sup>मा ते: शालकावन छे. भुसादश **ખા**તું નધી."

म्यतमास पदेश आ अवनन् महिला Ing adi" तेलस्या पुरुषे पुष्युः જોમન મારા પિતાછા."

.જરમના પહેરાં કેમ્યુ ઉપયોગ करते हुई 🖭

ethisi ethiop y

म्बन्ते देशना पहेलां णतेथना पिता<sup>ता</sup>

્મ-આ મહાનમાં નવા મહાસે. ભાવતા જય છે અને જાના ગાલસા ચાલા ભાષ છે પછી આ પણ 🦓ક ભાષામામાનું જ છે તે !"

🕝 . क्वीने क्यापनार प्रस्य भारत नीक्वमा. ભાદશાહ કપ્યાહીમ વિચારમાં પાપા. તેમના ચનમાં કાઇ નવાજ 'વિચાર' भागम मेता इते। भागने मेलकानी ≀≅મનામાં મહેગઠા પ્રગરી.

્રથીએ દિવસે ફેરી 'મેલા' તેન્સવી' ,પ્રશ્ય આવીને હતા એ વખતે બાદશાહ જૈપરના માળ પર સુતા હતા.

ભા**દકા હૈ** એકું તે**! પેલાજ તપસ્વી** ! મેના કુપ્પપર રિગત હતું જારો વાદશાહ ने भागभार न भाषतं केया 🗐 a'bla री.भना अभास करते। कते। તેની નંજર આજીવાજી ધૂરતી હતી. ેલાકસાદ ઘડીએર અવાત શક સમા भिकाधनेत्रते भारताके पुरुषुं गञ्चाप • 🛍 શાધા છેલાં 🗥

**६**सीने तपरकी में क्या "भाई **व**ट ખૈાનાત થયું છે ते के.ધવા આવ્યા હું." मारले हारे ते हर मानी सके

- ##ાદ્રીએન્ પ્રહરો.

<sup>4</sup>તા પાતા આટલે લગ્ને સ્તીત भ्राम काली शहाम व्यवेश हैं है कहेतांक માયનાર વ્યક્તિએ અહતી પક્રતી.

ભારતાંક પ્રખાર્કામ પર એટલી નધા **म्मधर मर्ध के** तेपन्त व्यक्तित भाष्यत ગાલી નીકલ્યા.

**भने अथनने तपस्मा ४००६**।म 학생님,\_\_

માટી સમા ભરાઇ છે. લેાતાજરા વ્યક્તા સ્વેક્કાને થઇ ગયા છે. ક્યાંના બારે ર'ગ તામ્ધા છે. વ્યા-ખ્યાનકાર સત્તે પ્રજ પુછ્યે. 'સવે! ત્તમ પાણી કહેં!!

સભાષાથી ઉત્તર આવ્યા : ગંગા-

માંતે ફરી પ્રશ્ન પ્રહ્મેલા એવી ચર્કિન યાતી " ' સભામાર્યર પાકેર ઉત્તર આવ્યો.. 'બાર્ચ આડવા પહેલાનું એટલે ह वरसाहर्न श्रीली सीचेस् पाणी!

સત્તે ત્રીજી વાર પ્રશ્ન કર્યો : 'એથી ભારતાદે નખતાથી મુખર્યું. "તપરથી મુ ગાડીયાતું ?" હતારે આવ્યો. 'સવાર ના પ**ક્ષેત્રમાં** પાંદગપર પહેલા મેતાર એવા ગળકતા હોકળનાં બીક્રએક એક્ટર **हरेश्व** भाष्ट्री 🕻

સંતે ચેત્યા વાર પ્રત્ય કરી. 'એયા ष व्यक्तियातु रे ' कत्तर आ०थे, 'टीकरे। પરદેશ અગા હૈ.મ. ખાર ભાર વરસે ધેર આવી પાતાની જનેતાને એટ તે बभते भानी आफर्भांधी के प्रेमाञ्ड वढे ते पत्थी."

સંતે પાંચમા વાર પ્રમ કર્યો. 'એધી મ ચાંત્રિપાર્તી ' ઉત્તર ભાવ્યા : 'મ્બામ્પી ્રાંદગીભર **હળ, કપ્**ટ, અનીતી, अत्यायार, डायर्खत, आणा जलार કરી પુત્ર શક્તિમ લેગી કરી હૈ.4 અ'ત ાતાળ તે તમામ લક્ષ્મિ છે.ડી પાપના ત્રેત્રા મુજ સાથે જવાના વખત અ.વે, તેવે ઠાવે જે પસ્તાવા આખમાંથી આવશ અને બાદરવારૂપે વહે તે પાણી." સંતે હતી વાર પ્રશ્ન કર્માં: 'એધીય ચાડપાતું !' કતાર આવ્યા : 'અક તા **अ**रक्षरी नेक्ट **दे**ए, जनतानी सेवा કરવાનું લગ લીધું હેલ અને હમયાં જ કર્વાતેન કરવાનાં કહીં કરી ધાપે इश्विमा लगा अर्थी होय तेवा भेवडा ગુતેગાર માથાસને વ્યાખર પડી 🖹 🔊 વ્યસતા વેદના થાય ન **કહે**વાય કે ન સહેવાય એવી પરિસ્થિતિમાં પંચાનાપ તા 🧬 ગરમ આસુંએ વહેતે પાર્થી '

સતે સતમી વાર પ્રક્ર કરો: क्ष्मिया व अधिपार्ती । इसर क्यार्ट्स વ્ચાખા દિવસ પરિષમ કરી, પરસેવા વાળાં જે માણસ પાતાના સન્ત્યાત પુરત'ન પેસ કરે 🕏 તે. પુરસેવાનું પાણી.' આ ઉત્તરથી સંતને પરમ --- 'અમુગમ'ઢા ન'ફેર્ય સતાષ થયા.

—મુંબઇમાં એક પ્લેરિટકના કારખાના માં આમ લાગતાં ૧૧ મરણ પામ્યા હતા અને ૧૨ને સખત ઇજ થઇ હતી

# ROSS人名不R港 唐年 ハロル根海

## રસોડાનું રમખાણ?

સન્ત્…ધૂમ…ધ્યાક…! કરતાં સુરેશે ટેબલ ઉપરથી યાળી, વડકા ઉકાળવા મોડમાં, અને તીલ સ્વરે તકુકમા; ''માટલા જમાના ગયા અને તરફી રસેલ્કમા ક'ઇ કેકાર્ણજ નથી! આ દાવ કુંધ્રેલી, ગ્લા અજવામાં કાંકરી, મગમાં કાકળુ...'

સરલા, ઉપ સ્વરે કરપાંત કરતા મેહી; "હવે તે હું તમારાથી કેટાળ છું, હવે! અર તમારી દીકરી મોછી બને પાલી, અને 🛓 🗯 ગાસી...''

એટલામાં સરક્ષાની નસુંદ, કુસુમ, પડાશમાંથી આવી પહેંચી છે. "શું મધું છે આવી, કહેા તા ખરા 1"

"જીએને આ તમારા બાઇ કામની ઉતાવળ જેવેા-તેવા મામ લાવે અને પછી રસોઇમાં મારા વાક કહિ! ગઇ કોલે દાળ લાવેલા તે સાવ જીતી હતી, અને હવે કહે છે કે સ્વારે દુસેલી છે. ચમ્યાના લેટમાં ઝીપી કાકરી દેવ તે પછી બજુવામાં આવેજ ને1''

રૂસમાં ''જીઓને લાઇ' આમ આવીના વાક તમે હરમાંઓ કહારા એ ઠીક નહિ. હમારે ત્સો પણ ગ્યમાઉ ગ્યામન પ્રતિદીન રામાવસ્–મહાભારતનું શુદ્ર થતું હતું, પણ 🔊 દિવસથી 🔞 મે **ડરબનાઈ. પરભુ સ્ટારસ**ેં ને સાંધી ગાલ મંગાવવા માડવા, **તે** દવસવા ઘરમાં સુલે**ઢ** થઇ ગઇ. ૐમને સાંધી એકિએક માલ, તે પણ કિફાયત ભાવે, અને મણીજ ત્વ**રી**ત ગતીએ પ્રળા રકે છે. ઉપરાંત તેઓ પ્રત્યેક ગાંધીવડુ-કઠેશ્ળ-કરીયાલું શરૂ-કાશ્યુ કવાએક-લબ્ન-પુજા સામામાં, વિ. રાખે છે. એટલે હમારે ઝાઝી ચીંતા કરવાનું રહેર્નુજ નથી. ફક્ત મે પેનીના સ્ટામ્પ મારી પત્ર લખ્યા એટલે નિશ્વિત ! \*\*

— હમારી ક્રી-માક્-ચાજ, પ્રાપ્ટેસ લીસ્ટ માટે આજે જ લખે. —

#### પરસુરણ

---ર}ુન્ક (ક્પ) ના વહેવલ્લી શ્રી: નરાતચ <del>થાઈ શહ્યુભાઇ પટેક તા, ૨૪–૬–૫</del>૩ ના દીને સ્વર્ગવાસી થયા ક્રેતિ તેમની મ્યાતમશાહી અર્ધે એમના પુત્ર મેં.. નહવરભાઇએ તા. ૧૬મીના અકદ્દમદ કરાવ્યા હતા અને જીદી જીદી સસ્યા <sup>50</sup>ાને દાન કર્યું હતું.

— માન્યત્રવેટરી (કેપ) ના ચી. છથન श्रांश धरमारने ता. २५-७-५३ ना રતરેકથી પાતાના પ. પિલાશીના અને ता. ५-८-५३ ना पाताना ५. अल्र% ના સ્વર્ગવાસના શે.કખનક પ્યાપ્ મુખ્યા હતા, ' સ્વર્ગસ્થના અહમાની શ્રાંતિ અમે' શ્રી. હગતલાક પરમારે कवनहीया करायी दती काले होंद वेमक રધાનિક સંસ્થાન્કોને દાન કર્યું હતુ. तेमना पुःभाभा राते कालव या तेमल અન્ય રીતે દિલાસા વ્યાપનારક સી આમ ખેતેદના થી. હગનમાલ પરમાર **દ**ાર્દીક આભાર માને છે.

—રાજકાટ સૌરાષ્ટ્રમાં સિંબદેલના આસમાને અમેશા ભાષા હવે ઘડી રવા 🕏 અને ખાર ટકા એટલા ઘટાડા મઇ ગયા છે. સારા વરસાદને લીધે માટેલ પાક ઉત્તરવાની ધારણા છે.

#### ગુજરાતી કેલેન્ડર

સ વત ૧૦૧૦ તી સાલતં

- (૧) ગઢિના નાર, હિલિ સાચે માં દેશ તારીખ.
- (૨) દરેક માસના કુપ્લ દેશી તહેલાંસ અમેઇ હારાષ સાથે.
- (१) विधि साथ शहनी सामी होनी શાળાનના સમય આવ્ય આદિકાન २२०३३ बाह्यामाः
- (v) સચાના અફરો (બલ્યાનું નામ પાટવામાં ખાસ જાણવાનો
- (૧) દિવસ અને શલોના ધાયમળા,
- (६) नार्ट पेयर क्या क्षत्र भागति चित्र.

દરેક ગુજરાતી કુંહુંજ્યમાં આ દેશેન્ટર અવસ્ય દેવતું સ્ત્રિતંત્રન

M'Ho. Ri. a + Bit2m ain

—: પ્રસિદ્ધ કર્તા:—

II. nward went wen M. Sa. Gian 444, अस्तर (नाराव )

નવાં પુસ્તકા માંપી સાહીત્ય

हिस्सी अपरी

ક્રીરેલ્સલાલ મરાર્વાળન કૃત

सामाद धर्म ગૌતક મધન

अपन रेशधन

कल भीने।

કુરમાં પરવામું નધી

મળવાનું કેકામાં જ્યાં જોશીસ 'Indian Opinion', P. Bog; Phoemik. Natal.

એમ. કે. થાંધી હાઇલેરી તથા धारसी इस्तम्रक हेरव क्रमीटी ૧૪૦, ક્વીન સ્ક્રીટ, હરબનાં

#### નવા લાઇએરી હોલન ઉદઘાટન

तधा

#### **૩૨મી વાર્ષીક સભા**

એમ. કે. ગાંધા હાઇએરીના નવા કાેલનું ઉદ્દયાદન તથા કરમી વાર્ષીક સમા ભૂધવાર તા. ૨–૯–૫૩ ના રાજ સાન્કે માટલ વાર્ગ્ય પારસી ફસ્તમછ હાેંથમાં ચાજવામાં આવેલ છે. 🤝 સમયે એવ. એલ. સલતાન ટેકનીક્લ કે.લેન્પ્લ પ્રીન્સીયલ પી. એચ. નેટ્સ. ચ્યા ધ્યી. ધ. "વિદ્યાન અને આધૃતિક પ્રમૃતિ'' ઉપર પ્રવચન કરશે.

સવે' ભાષ્ઠ ખહેનાને વખતસર કાજરી અમયવા નગ્ર વિનંતી છે.

ચા-પાણીના ખેરાજરત કરવામાં આવેલ છે.

> એન જે. શહેરીઆ. મ'થી

#### 'ઇન્ડિઅન એાધિનિઅન'ના એજન્ટા

#### *દ્રે*લાનીસભર્ગ :

મી. જીવખુબલા ગાયાળજી, દુઃ ધ્લો रहीट, न्युटाचन, इम न'भर १४, कावरा કરે મી. ધીરમાસ પી. નાયક, ૨૯ (હે) કમોશનર રટીટ.

#### डेपटावित :

ત્રા. થી. કી. ચાવડા, ૧૦૨ મેન रे। इ. ने। बे.

#### મેર્દ એલીઝાબેધ :

મી. ખી.,રામજી, ૨૮ નેધસન સ્ટ્રીટ અને ૧૫ એક્સ્સી સ્ટીટ.

#### ઈસ્ટ લંદન:

યા, જ્યાન, હેરી, ૧૦૧ સેંટ અને.જીંસ રાડ.

#### દેશ નેતાએમની મહી રાખવા લાયક હઝીએક સીએ પાતાના પરમાં મહી રાખરા લાવક શક્ય આટ'પેયર **8५२ ७)५५म**ं आहेस, देश नेना नेस्ती क्रशीयाः

મહાત્મા ગાંધી. प्रे व्यवस्थाः સરદાર વલભભાઈ પોલ અને પતીત ગેલા સાથે. ક્ષી, વ્યરવી'દ ધાષ. धरेशनी थी. ५

ચાર જળીએક સાથે એનારતે શો. વ−1 મેરસ્ટેજ સાથે.

c/o Indian Opinion! P. Bag, Phoenix.

## જોઇએ..

તમારા સ્ટેશન કે સાઇડીંગે પહેલ્યતાં કરવા માટે

પા. છે. અઇપીશ

Sal ખાલી બેગા રેલ કારાયું ભરી પાછી માકલી આ

वृक्ष विगता भारे क्षेपार,

bar.

भानवताना विद्याप देशीत देशिय नियम अनुवाहत शासन સાથી રા. ના. પાક્રક

ખાંઢકરના પ્રસ્તકાના જેવનમાં સાનેશ ક્ષ્યા

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| એ 'અઠનાદીક' પંચાય                       |                                         |                         |                    |                                       |                                                                             |                                     |
|-----------------------------------------|-----------------------------------------|-------------------------|--------------------|---------------------------------------|-----------------------------------------------------------------------------|-------------------------------------|
| વાર                                     | ખોરતી<br>૧૯૫૧<br>એકગરટ                  | कींडू<br>२००६<br>भावश्व | भुस्कामात<br>१३७२० | भारती<br>१४२२ :<br>तीनेता :<br>१४११ : | क्ष्मीद्वतः<br>सूर्वीद्वतः                                                  | सुपोत्रत -<br>सुपोत्रत -<br>साम्भीर |
| 대 이 이 시 시 시 시 시 시 시 시 시 시 시 시 시 시 시 시 시 | 2 to | 14                      | 1                  | · · · · · · · · · · · · · · · · · · · | 1-20<br>1-76<br>1-86<br>1-86<br>1-86<br>1-81<br>1-81<br>1-81<br>1-81<br>1-8 | 4-44                                |

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ચેતેજર: મળીમાઇ લાજાલાઈ મહીપારવાના-

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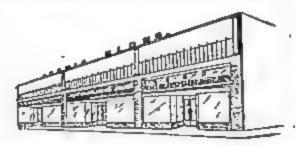
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ગેકલેસ, જુદી જુદી હીઝાઇનની લગડી અછે.પા, સાહીની ધીન, વીટી ભક્કસ ઍસીંગ વીગે? ખનાવીએ છીએ.

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FRIDAY, 4TH SEPTEMBER, 1953

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## Mahatma Gandhi On 1914 Settlement

N view of the Governments declared intention to abrogate the 1914 Settlement of the Indian problem in South Africa between the then Union Government and the Indian community it will not be out of place to quote some passages here from Mahatma Gandhi's larewell letter on leaving the shores of South Africa.

"In my humble opinion it is the Magna Charta of our liberty in this land......The promise made by General Smuta to administer the existing law justly and with due regard to vested rights gives the community breathing time, but these laws are in themselves defective, and can be, as they have been, turned into engines of oppression and instruments by indirect means to drive the resident Indian population from South Africa. The concession to popular prejudice in that we have reconciled ourselves to almost the total prohibition by administrative methods of a fresh influx of Indian immigrants, and to the deprivation of all political power, is, in my opinion, the utmost that could, be reasonably-expected from us. things being assured, I venture to submit that we are entitled to full rights of trade, interprovincial migration and ownership of landed property being restored in the )not distant future. I leave South . Africa in the hope that the healthy tone that pervades the European community in South Africa today will continue, and that it will enable Europeans to recognise the inherent justice of our submission. To my countrymen I have said, "Nurse the Settlement; see to it that the promises made are being carried out. 1 Attend to development and progress from within. Zealously remove all causes which we may have given for the rise and growth of anti-Indian prejudice or agitation, and patiently cultivate and inform European opinion so , as to enable the Government of the day and Legislature to restore ".etdgir ruo au,otv



If we are to reach real peace in this world and if we are to carry on a real war against war, we shall . have to begin with children; and if they will grow up in their natural innocence. we won't have to struggle. we won't have to pass fruitless idle resolutions, but we skall go from love to love and peace to peace, until at last the corners of the world are covered with that peace and love for which, consciously, or unconsciously, the whole world is hungering.

#### INDIAN OPINION

FRIDAY, 4TH SEPTEMBER, 1953

#### Smuts-Gandhi Agreement

TOHE Government is referring to the entry of gate the Smuts- thereof reads as follows:-Gandhi Agreement of 1914 which permitted Indians domiciled in the Union to bring their wives and motor children into the country. So it would appear from the notice given in Parliament by the Minister of the Interior, Dr. T. E. Donges, of a Bill to amend the 'Immigration Act. This "concession," if you wish to call it so, was purchased by the Indian community at a very heavy price, which was a complete stoppage of Indian immigration barring six educated Indians per year.

When this Agreement was arrived at the Indians in the Union were subjected to many disabilities to which : the attention of the Government was drawn and it was " agreed that the Indians would rely on the good faith of the Government not to introduce fresh laws to curtail their rights and to administer the existing laws in a sympathetic manner with due regard to the vested rights of Indiana domieiled in the Union. This Agreement was however shortlived, for from 1919 onwards legislation after legislation was introduced corrading the residential and trading rights of the Indians. Things came to such a pass that in 1926 the Government of India had to intervene and the negotiations between the two Governments resulted in the Capetown Agreement of 1927. The clause

determined to abro- wives and minor children

To give effect to paragraph 3 of the Reciptority Resolution of the Imperial Conference of 1918, which intended that an Indian should be enabled to live a happy family life in the country in which he is domiciled, the entry of wives and children shall be governed by the following principles (a) the Government of India should certify that each individual for whom a right of entry is claimed is the lawful wife or child, as the case may be, of the purson who makes the claim (b) Minor children should not be permitted to enter the Union unless accompanied by their mother, if alive, provided that (I) the mather is got already resident in the Union and (2) the Minuter may, in special cases, permit the entry of such children unaccompanied by their morber; (c) in the event of divotes so other wife should be permitted to enter the Union, unless proof of such divorce to the entisfaction of the Minister has been aub. mitted; (d) the deficition of wife and child as given in the Indian Relief Act (No. 22 of 1914) (which resulted from the Smutt-Gaudhi Agreement) shall temana ja force.

. It would not be out of place here to refer to the Upliftment Clause of the Capetown Agreement which reads:

The Union Coverament firmly believe in and adnese to the principle that it is the duty of every civilized Covernment to device ways and means and to take all possible steps for the uplifument of every section of their permatent population to the full extent of their espacity and opportunities and accepts the view that in the provision of education and other facilities a

substantial number of Indians who remain part of the permanefit population should not he allowed to lag behing other sections of the people."

In view of the above the step the Government now proposes to take is undoubtedly a retrograde one in that, it denies the Indians domiciled in the Union the right and opportunity to live a happy family life. is an assault on the right and liberty of the individual which no self-respecting human being can tolerate. Any Parliament that can pass such a legislation, and no doubt the Union Parliament will, since worse laws have been passed, we wonder if it can be called a Parliament of, civilised people.

. The time has come for all who claim to be civilised to take stock of the present position. Unless a change is brought about soon one is at a loss to know what is to become of this country and its people. If the white people believe they can survive by their might they are certainly living in a fools' paradise. They can only hope to survive by right and right plone.

What are we Indians going to do? The time has surely come when we must decide once for all what we intend doing. In such circumstances one can think of doing one of four things. (1) If he is a coward he would flee from the clutches of the tyrant; (2) he would murder the tyrant by whom he has been grievously wronged; (3) he would commit sufcide because life is intolerable under such eircumstances; (1) he would stand like a rock and face the tyrant without bending to his will and with an unshakable falth in God, who alone is the great dispenser of Justice, allow the tyrant to do his very worst. The last course is the only right

and civilised course to We Indiana who adopt. claim to teach the Africans the way of non-violence have now the God-given opportunity to do so not by word but by deed. 'Are we going to live like rats in this country or are we going to live like men. If it is the farmer we do not deserve to live and we must suffer the fate of rats. If it is the latter we must rise up and consider no sacrifice too great for the vindication of right and the fair name of the great country we are proud to belong and her great leaders to whom we owe our very existence in South Africa. Let us not utter the names of Maharma Gandhi and Jawaharlal Nehru in vain. If we have any real regard for them the time is now to demonstrate it by our deeds. We cannot nor should we pocket the insults hurled at us and at our venerable leaders, for the sake of a mess of pollage.

#### NOTES AND NEWS

Bill To Ban Wives Of Domiciled Indiana

N the House of Assembly last Monday the Minister of the Interior, Dr. T. B. Donger, gave notice of a Bill to amend the Immigration Act of 1913. Details of the Bill will, not become evailable until it has been formally introduced and copies birculated to members, but it is helleved that the object of the Bill is to abtogate the Smitts-Gaudhi syrrement of 1913, which permits Indians domiciled in the Union to bring a wife, and phildeen under the age of 10, into the country under certain circumstances, says Sapa's Pathamesury correspondent. The Minister gave notice lest session of the Clovernment's intention to latteduce this legislation with retrospective effect from the date on which the angouncement was made-February 10, 1953. In making the ansouncement last session, the Minister said there was some justification for the concession ot the time it was made, because at that time the female Indian population formed only 37 per

tent, of the total Indian population in South Africa. According to the latest census that unequal relationship between Indian males and females had disappeared. Today 'the female Indians constituted 48 per cent, of the Indian population.

#### Crime in The Union

'The Natal Daily News' Pretoria correspondent states, an increase of 39,794 convictions for crime during the first five months of this year compared with the samt period last year is shown in the judicial statistics just issued by the Bureau of Census and Statistica. The figure for serious crime only had increased by 1.099. In two cases there were decreases-contraventions of municipal by-laws, where the figure was 1,383 less compared with the same period last year; and convictions for theft, where the number of cases was reduced by 4,099. During these five months there were 66,440 European convictions, 389,570 Native. 10,282 Asiatic and 51,334 Colpured. The figures for serious crime were 4,415 European cases, 20,159 Native, 465 Asiatic and 5.030 Coloured.

While we are pleased to bote that the figures for Asiatis convictions are the lowest it is certainly not a matter to be proud of. We must acknowledge with a sense of shame that primmality armong Indians has been increasing in recent years. There was a time when there were bardly any criminals to be found among India Has No "Plan" Of Pan-African Conference

The India-Africa Council in a statement issued in New Delhi said that the Council had no plans to hold a Pan-African Conference in Cairo nor was its function to hold such a conference. The Council was referring to the statement by Dr. Daniel Malan in the South African House of Assembly on August 7 that South Africa had not made representations to either Indian or Egyptian Governments about the "plan" of the Indie-Africa Council for a Pan-African Conference in Cairo, The Council stated that the very titles, "Pan-African Conference," clearly implies that, if such a conference was planned or held, it would be a conference of African people and India not being an African nation could not be a member, or convenor, of such a conference. India was a country which had always shown the utmost respect for the political and territorial independence of all nations, including her great friend Egypt; and did not desire to hold a political conference in "another man's house," If and when a Pan-African conference is 'called by the African people, who are now struggling to throw sway the foreign tule in their territories, the Indian people and the India-Africa Council would, in the fitness of their political ideological faith, follow activities of such a conference with great interest and deep "sympathy," - 'Hindustan Standard."

#### JOINT CONFERENCE OF A.N.C. AND T.I.C.

A CONFERENCE of delegates to the Western Region of the Rand, convened by the African National Congress (Transvasl), and the Transvasl Indian Congress, met at Kliptown to "defend homes," protest against the new -passes and the "Slave Labour Bill."

The conference was held in a bessian-enclosed pandal. From early to the morning delegates from Oclando, Pimville, Jabavu, Moordgesig, Albertynsville and Grasmere converged in busts, larries, and processions carrying banners, placards and flags of the African National Congress.

Mr. Nelson Mandela, Pesident of the A.N.C. (Transvaal) prended at the conference, which was attended by 2,354 delegates representing branches of the Congresses, Churches, sporting bodies, vigilance associations, womens organizations, youth clubs, traders associations, trade unions and other organizations.

.Mr. Yusuf Cachalia, the Joidt Secretary of the South African Indus Congress, who was arrested for attending a similar conference in Sophistown on Jone 25th, 1953, attended and spoke at the conference. Although the police. including the Special Branch were present in a large force, they took no action,

The Conference was also addressed by Mr. Dan Tloome, Secretary Transvant Council of Non-European, Trade Unions, who spoke on the new "Nauve Labour Bill,"

Mr. O. Tambo, a member of the National Executive of the ANC spoke on the effects of the new passes and the Registration. Books of the African people,

The conference unanimously adopted a resolution supporting the struggle of the people against the temoval of the "black apota" and noted "with estudaction the determination of the propie of the Western areas to fight against

the wicked, immoral and barbatous scheme and to defend their homes and families."

An appeal was made to the people to "join the Congresses and to strengthen the fight against white domination."

Another resolution condemned "the appalling conditions under which the non-European peoples live in this country" and noted with "indiguation the disabilities imposed upon the people, resulting from inadequate transport, police raids, so-called station barriers and the ever increasing cost of living" The resolution called upon the people "to mobilise the entire people, in their, respective areas to join the Congreases and solidify; their unity."

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#### THE UNITED PARTY AND THE ELECTION

#### WHITE SUPREMACY WITH JUSTICE

By C W. M. GELL

B

SOME people think the U.P. failed to get its principles over to the electorate I think the failure was to define its racial principles clearly to itself. You me't "put ever" what you haven't The result was that the country doubted whether the U.P. had any defiant colour policy based upon clear-cut prosciples, dunner from these of the Nats. The latter proceeded openby on the assumptions that civile setion to White and can only be preserved by uncompromiting White demanation If the U.P. agreed with these propositions, the Nats, had reserves of cushlesspres which guarenteed their outbidding say U.P. version of berrenvoluren. If the U.P. differed, what were its own prin-

Just after the election a leading Johnsonsburg daily summerzed the U.P. election principles in (1) the broad patienal muity of all South Africans (but opolised that releaded affirmation only to Europeanel; (2) apreptance of the Africanras a permanent part of the South African community (but evidencly only in an economic sense) (1) resention of the Colsured year, (4) sauceny of the Countries, (5) the Commonwealth connection I have discurred (3) and (4) in an earlier article and (5) should not be a recal feron at all. An to (1) it broadd be an admirable objective in on all White country is increasistant with (2) as a propmade in a might racial conserv

And, therefore, we start straight away with the Not. premise that the population of the Union conmate of South Africant and non-Europeans. It was no doubt in then sense that the U.P. leaders. while rededicating thrmselves to repairment of our ladiant, warned them that they must chouse between loyalty to South Africa. or to India. But they have quite obviously chosen to be leval to the four fifths minurely of our population who are struggling for servented rights and opportunities in the land of their bottle It is then conflict of loyaltrey within South Africa that in the heart of our recal problem.

Mr. Scrauss agreed with Dr. Malas that the colour question is our most important and persong problem, "ton big and too acrows to be treated on a party political hand." But his proposal to "aff the question out of political" does not, really much what he sold.

Nothing one take the busin problem of our byes out of polsace. Possibly his procedural suggestion in one way to achieve a dispassionate approach. But it is unrealistic to pretend that it will herp the decision out of party politics.

This question of section apart, Mr. Straum put three alternatives before us total apartheid which, he and the Ners, agree, is impossible; complete equality which he rejects as emphatically as the Nat.; and "the traditional South African middle way," Thus the Nats, and the U.P. are compating with each other for the middle ground between two alextorally unpalatable extremes.

To its credit the UP has never used the phrase "White domingtion." But its alternative "White supremacy with justice" comes to much the some thing. That some Johnnersburg U.P. day wrote: "At no stage can there be soy question of the European shdicating from his leadership." It spoke of "Christian trustreship with futies," "rendennal and nocial orgregation implemented with humanity," "economic apportunity for all according to their capacities," "regionable rights of representation for son-Eurapenne," and added that wethin this framework "these mucht to be ample scope for non-European advance." But the stalicted woods beg all the questions. Are Europeant and non-Europeans sgreed on what constitutes "justice," "framancy," "scaple surpe" and what their ecepterive paragral copacities are? If not, who deeiden between them? And the answers were made repeatedly riege. The trustees do not envisage a day when their wards will grow up; "It will be many, many generations before non-Europeans rior to anything appreaching four standards." if that in the U.P.'s unrighting attitude in face of the patent pengerm of non-Europeany towards ciosing the cultural gap and despile the fact that a small educated missority to already more "greekeed" than some of mur fearler Winte berthren, are unt the Nam. more pralatic in preparing to fight then Mr. Struet in wanting to disperse our "armed damp\*\*\*

Certainly the U.P. admits beneatly that Africana are in more emoneny to stay. But, systeps that it would being some of the more arbitrary laws within the production of the courts and

oduzinietes achesa less peavagetively in the hope of re-astablishing "a submissive and co-operative labour force in our homes, on our farme, in our mines and in our factories." does it easily offer the non-Europeans, a better deal and so emproving future? Stubborn sconomie factors are making nonsymm of the Natu." system intention of reversion the draft to the towns; and the U.P. is hardly less committed to influx dustral, compulsory essidential and secial searcration and the todustrial colour bar. Even though accepting Africans "as permanent members of the semmentry," the U.P. will so an further than appointing "a commission to exsmall such contentious matters sa freebold eights for non-Europeans." It will release finenceses from the obligation to carry masse (without the Native's liability to instant accest (or forgethulacus) and it will probably semore the mest stupid of the radway and post office pingricks but only "very deserving Natives" will be considered for anemorion from the Pass Laws peoper. This is a serious setreat from even the Pagan Report. Thus when variout U.P. stalwarts organd that U.F. neglegenou and Nat. apartheld were identical with "box traditional South African way," they were only too nearly quits correct. And this was further confirmed by the U.P.'s mandfast attende to the 1936 sattlement in regard to the Reserves and Nativa de Decementation.

Now the fundamental weakness of the whole U.P. colour policy for this election was that it offers little or nothing in plievate the very real governous and frustrations of all three non European communities. Not only are small non-European monestere dariff advancing towards civilizations at the same runs the Note here finally confronted them with the full, fatal unplications of "our tradetional policy," which greates men lake Smutt had the ocnes to hern in the background. The affront to non-European selfseenest and the blighting of their asperations are beyond the imaguing of most Europeans. In these circumstances "the old read of Boths, Hertzog and Smute" in closed for ever. The U.F. paid hy-service to "consultation with modernte pou European landers" upon a basic that they could not reasonably he expected to accept. As the Nats, have rightly east, consultation implies concentions as in meaningless. The U.S. offered none, Yet at the same The UP. tame it appeared to want to abolish a few of the erblirgry powers and modify pours of the strong sem methods that rare was almost certainty demands. The Nats. pay 11 is war and we fight. The U.P. cays 11 could not to be wer.

offree to diesem slightly but does next to nothing to remove the actions of war. At the last minute the perty seemed to realise its fales punttion. Hence, perhaps its undermised performance over the Sweet Acre, which are was measures, and Mr. Straues's ismentable broadcast of April 13. when he resed so "out Nat " the Note in emphasing the Africant' primative background. And he summitted the unperdocable soletism of enddemning as "the idless and the enemy" not merely contain and akolijen but "the ausalled intellectuals who broaded ever imaginary grevances and meeted Naboth's maryard which the Europeans had biled by the ewest of their brow," (In South Africa? Not very likely!) But there intellectuals are the funders of usion our European opinion which with its homelessness. equalor, crime, disease and thwasted lives to (se General Smutt foretold) the force that will make or break South Africa. The praentment of urban leaders springs from lack of opportunities to develop their skills and quale-Sections to a free and competitive Words such as Mr. tronumy. Strause uned only make it more certain even than their errorsseners that they will turn to publical and encounte agitation. And more neither of the more political parties offers them any real prospect of a quastructive and colorging future, how mid they avoid going anti-White?

Thus if the White electorate is saled to decide which party shall "put the nigges to his place," is will always upt for those who, fortified by religious dogma and acciptural sanction, are untroubled by only qualme of "liberalist" connectors. It should be removed to the U.P.'s moral credit that such a vote goes against my but the owners of its political weakness is that it allows the electoral battle to be fought on that ground of its opposents' choosing on the forters hope of detecting "float-

log" Nonenalura.

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## HUMAN RELATIONS IN THE UNION AND sions, tentative though they may be. I must tell you that I stood a despair among

FRANK S, LOESCHER, Ph.D.

Executive Director, Commission On Haman Relations, City of Philadelphia, who recently winted the Union.

RE. Union of South Africa and the United States of America bave much in common, The two "U.S.A.'e" are the leaders in their respective contipents. The dominant group in both is white Anglo-Saxon Protestant. In the minds of both dominant groups there is moral conflict. Myrdal in his recent study of Negro-White relations in America speaks of "The American Dilemma." This dllemma exists in South Africa because of the conflict between our creed based on Christianity and Western demouracy, on the one band, and our every-day deres of failing to live up to the ideals when it comes to our neighbours of a different skip

colour, This moral conflict is in the hearts of white South Africans of all backgrounds. Muny times I found myself in disagreement on goals and strategies with Roglis - speaking and Afrikaans. speaking people, but one of my matt satisfying experiences in South Africa but been the number of occusions when I was able to find common ground at a deeper level. I will return to America with the richest of possessions - a host of good friends, both Europenn-Mrt. karas and English speaking and non-Buropean-African, lodien and Coloured, I look forward to maiateining these friendships by correspondence and by future visits.

Our two countries are also alike in that the whole world is watching us. Americans who go to Europe or Asia or siways arked about our treatment of the Negro. I am told the same though happen to South Africans, when they go abroad?

As I drove around the Union during my briel four month visit, seeing Johnunesburg, Pretria, Pantermarite'surg, Durbau, the Trunkel and the Ciskei, Port Elinibeth, Cape Town, Repufort West (with ten degrees of fresti), Bloemfoutein and Walkom, I was reminded mony times of the reagraphy and areners in the Saler Your stenery 'la the Rater Cambers of Commerce should put me on their pay ralls, consclering bow I have treed my fellos- tereirant to be sure to judiede Cape Town and Durben and Johnonenburg and your other teautiful rities to their travels, Frankly, I was not prepared for the beauty of South Africa.



Dr. Frank D. Loescher Ph.O.

I was well prepared for many of your problems, thanks to the interest of the press and the many books now being written about South Africa. I had read about Maroka and Cato Manor and Windemere. Your slums are well reported! But I was not prepared for the model villages and other constructive schemes.

I can sympathise with the reactions of white South Alcicans to the singling out of the nerative aspects of urban housing. I recoll my feelings when visitors from foreign' countries would come to Philadelphia and would ask me the most embarrasing questions about the slums where so many Negroes And yet, as I think about it, it was good to have these failings pointed out, because it is easy to become accustomed to slum conditions in our communities sod to do nothing about them

White I could go on and list many more similarities between our two countries, it is abvious that one big difference is that the ratio of white to non-while is about ten'to one in the States, whereas here the Europeaus are oulnumbered four to une. There are many other differences, but that in itself makes the Anuth African problem more difficult. Group relations to Bouth Africa are at complex as in any country in the world, and I do with every foreign critic could with South Africa and see for himself the good ha well so the bad.

But I would be less than honest, and I know my South African Incode would think less of me, if I did not give some of my negative impressions

sions, taniative though they may be. I must tell you that I found a despair among Africans that was disturbing. When our discussions got around to how their living conditions could be improved jobs, housing, participation in government, there was an unmistakable lack of faith and confidence that the Europeans would extend democracy, to them. This was my most disturbing experience,

The better educated African people who had fairly, good jobs, and who lived in some of the model locations, left no doubt in my mind that to them it all seemed like life in a model minimum-security prison. Their desire was a common one of all managed—to have a my in the affairs of the community, to be able to secure a job on the basis of their merit, to awa land freehold, to help their children do a little better than they were able to do. It does seem that man the world over, in addition to food and clothing and sheller has a basic need for a feeling of dignity and acceptance by his fellows.

When Africans select me what they could do, I arged them to persist in their efforts to reach the minds and hearts of white South Africans of good will. Africans and Indians, and Coloureds also have a responsibility. It is a two-way proposition.

In Philadelphia a typical Northern city, I meet, somewhat the same reactions. About twenty per cent of the population is Negro, Qualified Negroes are beginning to work alongside whites in departmental stores, banks, insurance companies, factories, schools and bospitals, Since the war segregation and discrimination in schools, cinemas and park has been decression. But it will be some time before the white American's freational leclings about colour disappear, as witnessed by the fact that despite the progress made in recent years it is almost impossible in Philadelphia for a Negro to buy a newly constructed home.

It is easy for outsiders to 'eriticise white Americans or white South Africans. It is also easy to set Christian and democratic goals 'before the United States and South Africa. But it is not so easy to find the ways to achieve these goals, 'That is where the social engineer' is necessary to help 'people of good-will find the right way. In the United

States, World war II and Hitler's ideologies belped to make white Americans 'more conscious of the conflict between the American creed and the American deed. It began to dawn on some Americans that there was a grave deoger that we would lose our Christian and democratic ideals if we did not practise them, that the American creed would be brought down to the level of the American deed of discrimination.

Numerous organisations, private and public, have been established to try to find "the ways of bringing American racial practices a little more in line with American ideals, Scientific research is no longer limited to the material side of life but is being brought to bear on problems of how prejudice is acquired and how direrimination and segregation can be reduced. Our clargymen and teachers, unloss officials and employers are increasingly findicg that a major part of their responsibility is in the field of human relations. They have to learn the correct techniques of building tolerance and, if porsible, respect and appreciation for differences of colour, religion and untional background,

Some Americans are learning that in ruce relations as in every other supect of life the right thing mutally is also the right thing practically. It is a hard arrow for reany of us to group, but force of circumstances is teaching us that for economic, moral and international reasons we must apply our Christian and democratic ideals in everyday life to our brothers under the ship.

Economically, it is good bushness to amploy the best qualified person for the job-regardies of ruce, religion or ancestry, American business lenderable fe loud in its praises of free enterprice and the opportunity system. If this system in to have wide acceptance by Americans, then equal job opportunity will have to be accorded to all Americans, The lesson is also being learned that there is a great Negro market for the products of American industry. Recent figures show that No gross now have a purchasist power of more than four billion pounds a year. The better educated, the more productive. the greater the Nagro Americon's feeling that he too hes s stake in America, the better for the American economy at a

The 'moral aspect is about beginning to be sensed by white' Americans although i must see

that there is only a handful of white Americans who really care, who fully appreciate what it means to have a black aking and, i ecouse of that vecident of birth, be subjected to prejudice and directly. Still some progress is evident and we can hope and work and pray that this send-tivity will grow.

The international aspect is at last being recognized, Visitors to America over the past century have been shocked by the callous treatment of Negroes. They could not comprehend bow white Americans could go on docado aftre decade refusing to recognise the difference hetween the educated and uneducated Negro and hesping all "in their place." But Americans ere learning by travel, by press and radio that most of the world is sceptical of America's afforts to sell democracy while discrimination and segregation are part of the American systems America is learning that if she is to have friends for the democratic way of life abroad, democracy most be practised at home.

Both "U.S.A.'s" are on the spot in the eyes of the world. Our great need, as I see it, is to Beap our systems flaxible, so that they do not harden and make evolutionary change impossible, If we can been our minds open to new truth and our hearts sensitive to leadings of the Spirit, then our two countries need have no fear. Both our countries have to learn to live in a great big world with people of different colours and cultures. White Americans have an easier took than white South Africans in learning how to live with their black and brown fellow Americage because white Americans are in the majority. White South Africans, being in a minority, are in a more difficult situation.

White South Africage confront now what Europe and America are to lace shortly in the whole world. South Africa is a microcorm of the world's situation in which a large majority of the people have yellow or brown or black skins. The peoples of the United States and Wettern Europe living in a smaller, more closely anit world, cannot live slone and must find a compatible way of living together with been suroles radio le salques cultures: Perhaps South Africa

will show the world how people of different colours and cultures can live together with equal opportunity and equal treatment for all:

Should we be persimistic about white South Africans meeting the challenge? I do not feel that way, I believe there is still a reservoir of goodwill among the African people, that they will respond, if the hand of friendship and fellowship is extended.

May white men and women in both South Africa and the United States learn how to extend the hand of friendship and fellowship while there is still time.

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#### AFRICAN VIEWPOINT

#### DADOO-BOYS DADOOISM AND

By JORDAN K, NGUBANE

DR. DADOO has done me the kenour to reply very courtenanty to my comments on Dadooism and the Dadoo-boys in Johannesburg. I shall ondesveur to reciprocate the compliment. He seles me quite a number of questions, the gravemen of which is to find out presidely who the Dadoc-beys are and what Dadpolan is. I am seper to return replies to these. But before doing so, let me explain one or two points.

Firstly, I deliberately wish to evold names in this controversy for the rreson that they are not important for the purpose of my tasin thome. It is policies which ere under fire and dragging in personalities might confess the real points at lesse. I dragged in Dr. Dadoo's name because he is the driving power behind the policies of which I can very critical, I have mentioned Mr. Signing because the po-salled Shale Plan agured prominently In this controversy.

Dadoolem is the policy by which the Afre-Indian alliance is manipulated to create situalions-some awkward some ombarraning-where our Indian ally, in particular the Dadoo wing at the Bouth African Indian Congress, wields an influence on events out of all preportion to the Indian's esteel contribution to the struggle we wage jointly. The Dadne-boye are those people in the African National Congress who, for one rescon or the other, find it politically profitable to countre of this and not draw altertion to the barns this is producing inside the ranks of the Africa National Congress.

I think I kave defined terms in an olear a manner as fo humanly possible in the situation under review. New let me take a few concrete essec to liketrate my point.

When the Bouth African Liberal Party was formed, Dr. Dades made comments an it which erested the tempression that he was speaking for the non-European peoples when, in fact, this was not the cuss. He bimself falled to make it short herond all shadow of deabt that he was speaking only for that section which he leads. To me this fallure was significant. It was saleulated to commit the con-Enropeaus in advance to a particular stand stars sty the Liberal Party and then dare every non-European leader to political blackmail and Dr. Dadoo usad it in the knowledge

who held contrary views would ! not publisly dissent just then because of deliests situations inside the African National Congress which, for security purpower, I do not feel called upon to discuss here-

The actual position, of course, is that in condeming the Liberal Party in the way he did he certainty was not speaking for the African. As I have said, this was no mistake. It was part of a cornfully designed policy dallog to the days before the resistance movement. Even In the reclaimen mavement, it will be remembered that it was the Johnnesburg people, elesest to Dr. Dadeo, who exerted inordinate presents on the other three proviouss to runk to leunch the resistance sempatgn.

In the light of subsequent avents, the so-called Sinula Plan was one of the biggest political frauds foleled on the African people. When it same to setual performance the people who had so much to my for the so-called Signla Plan fell chart of expectations. The men who elamoured for the immediate lauguhing of the vasistance mavement at Bloomfontein told the senutry and the world that the peoplethe Africans, the Indiane and the Colouredy-were ready for solies and that those who wrand a escetal taking into account of all factors were waverers. But' when it was time for the brave in show these strongth and being forward the people whom they elaimed to have behind them. the Transval produced only a trickle by comparison. I mant heeten to say that I do not in now way blame Dr. Dadoe for the trickle. It was no hasiness ut als to produce the Africans who would have given weight to the word of the man from Johannesburg. But as the principal spokesman of our Indian ally. be falled to use his influence to slaw down a distatrant rack the end of which we have not as yet renched. This, when he had off-clively need his inflaunca enewhere on mallers of equal

When Swart chowed his hand, the se satted Books Plan was unlokly shulted, the resutance movement was, for all practical purposes, called off in a harry and rather then explain all this salisfantorily to the ecopie, Mr. Busin found it neuveniont to ran away to Bucharest

I hopsen to know that Dr. Dados wields a considerable

Amount of influence on come of the Congress higher-ups in Johnnesburg - Not without cause. I have known him for one of the bardest-working, asset determined and most self-sactthat responsible African leaders . floing figures on the political horizon in this country. But he cannot eccape blams when these under his influence ruch from one blunder to agether.

> Even on the resistance mavement, there are people I seide the African National Congress and the South African Indian Congreen who openly may that nonviolence was only a tactic for a particular purpose. It so happens that people who take un this attitude are elocast to Dr. Dadoo. It might be a colpaidecen that this is the case in this logishes. But it it is, it is for Dr Dadoo to show it in.

People who take up this attitude de met 'venlies | in entestrephie effects on world opinion. I, for ane, should hate to feel that the Joint Planning Council of the resistance campaign midse miss about non-violence mut because it believed in nonviolones but bemuse India had to be misled into taking an sellys interest in the struggles of the non-Europeens. India and the world and people like man were made to believe that the leaders of the posistance meressent senuinely accepted non-violence or the only means of solving our problems in a percetal way. Much of the help the escopping got from aversons was sent out on this understanding. New for us to be told that we my lenger helieve in nea-violence is a very rade shock. . But for the author of the whole plan of resistance to dash to Donbarcet instead of straightening out the taugle liste which he has led us, his followers, the world, India and everybady, to, politically speaking, a betrayal of a trust.

Two propie have explanations te make in connection with this. One of them is Dr. S. S. Molema. the Treasurer General of the African National Courress and the other is Dr. Dadon, Dr. Dadoo because of his infinence in the Juint Planning Council. Both have to my precisely where Mr. Simila got the meney to travel everyous. Dr. Molema will be easted to book at the national conference of Copgress. Dr. Dadoo might explain now.

I spoke of harm to the Afrione National Congress. What harm have all these moves done to the movement? Quite electe the inexplicable shifts of ground and policy are creating the Impression that the African National Congress and the South African Indian Congress are Irresponsible hodies. We esmuet afford to expose surrelves to

stock a grave charge at any time; but more so at the moment. The burden so the shoulders of the Indian Congress to less than that borne by its African counterpart. Consequently the responsibility of the-lenders of the African Oppgrom is toeogoparably greater-We cannot afford to make Bouth Africa and the world believe that these men are irresponsible, And that is presizely the position in which we now find ourselves after the dishonourable way in which the so-called Single Plan wee shelved and the way in which lie suther avoided Nemecle by rauning away to Bucherect-

There is a second; equally grave danger. The violent joils which there shifts of pollay give the previouses impose a stratu on the provincial branches of the African National Congress which will out day' impair Congress's collderity." I hate to feel that these straigs are imposed on the provinces with Dr. Dadon's consistence. At the moment the tensions this has generated are of each a nature that the African National Congress the virtually paralysed for setting of any port-

I must make a few flust explanations. I do not put the blame for the mass in Congress effeirs wholly on Dre Dadon. Bat I locat that he and these whom he influences, because, of one resson or the other, are collectively responsible for the dissairons strains imposed on the inner working of the African National Congress.

Becoudly, by referring to the Liberal Party I do not suggest that if Dr. Daden had sommented favourably, I would not have taken him to task. I am not luterested in what he said as such; I am interested in its offects and the way he said it. Quite frankly I am in favour of the Liberal Party. I do not regard it as a hestile group in the conce that I regard the Malan Party and the United Party. On the contrary, it is a friendly group. I am not a member of it, but this does not blind me to the feet that it is moving in the right direction. I make this explanation to show my real sympathies and to emphasise that in spite of this, my styletures against Dr. Dadao's pronotineement are egalnet the impressions be stlewed his ramerke to orests,

Let say end on a constructive note-became whatever I have written egalast Dr. Dades, I have no doubt in my mind that he le a determined snewy of restal oppression. For this yearon, whatever impairs the califority at the suff-oppression front to not in his interest ortified of the group of which he is the principal spokssensu. The scitistance

joyalled against bim are designed. to remove fatal weaknesses in the non-white front. If they cannot be removed, the African National Congress will find that It loses the field to the successors of the Bhengus. I am personally delighted that the Bhengu-Donges axis has ended in cattle trophe. But I definitely do not want the Afro-Indian alliance to go that way. And if the current trend of events in the African National Congress and the South African Indian Cougrees parsiels, we cannot avoid miastrophe.

I mentioned a constructive note. At the moment the constitution of the African National Congress is being revised. I believe one of the reasons for this is the disasters into which controllation has thrown the whole organization. We need a federal constitution which will

place the provinces in the posttion not to be dominated by any one of them as is the case at the moment. The working committes for very sound idea--but it most be constituted differently. Instead of getting a allque of man in one province in it for reasons of economy, it must be truly representative. Each province must be equally represented on it. Then, it the Trans-Task favours the Dadon approach. it can freely convess support for it from the other provinces instead of imposing it on the yest of on.

I have endeavoured to cover nearly all the ground envisaged by Dr. Dadoo in his questions. I should like to make my only request to him. He has saled me to call a spade a spade, I should appreciate it if he tells me the spade he has in mind!

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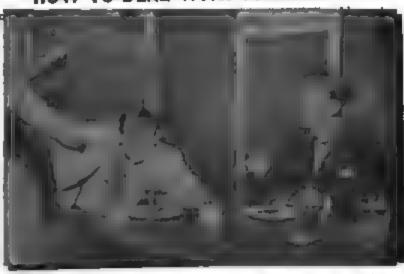
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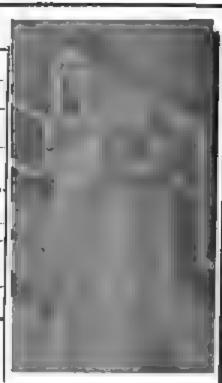
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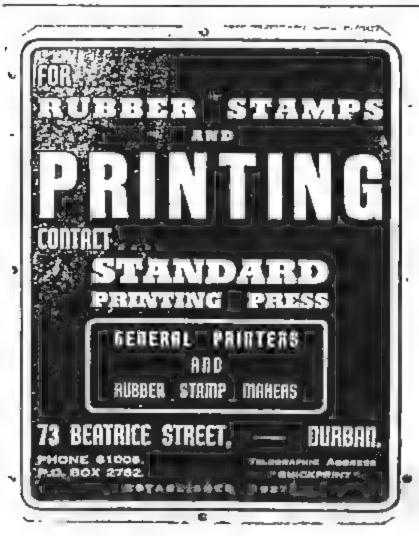
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(From Our Own Correspondent)

Bombay, August 18,

DRAMATIC developments took place during the past formight in regard to Keebmir, Sheikh Mahomed Abdulla; the 48 year-old Prime Minister of hashmir, was dismissed by the Sadar-i-Riyasut and his cabinet had lost the confidence of the people,

The dismused of Sheibh Abdulia was followed by the elevation of the Deputy Prime Minister Bakshi Gulam 'Mashomed to the Premierable of the State. Mr. Bakshi included in his Cabinet Mir Quem, Mr. Girdhardal Dagra and Shamial Baral, who were in Shribh Abdulia's Cabinet The name of the fill Minister will be aumounced later.

The dismissed Prime Minister, who was taken in custody under the Public Security Act, was charged with disruption, corruption, aspection, maintenantification and attablishing foreign toetacts of a hind dangerous to the peace of the State.

Among others arrested with Shuth Abdulla were Mis Azal Beg. Revenue Minister, Mr. Jankinath Zushti, Director-General of Information and Broadcasting, Mr. B. P. Sharma, Principal Information Officer, Mr. R. G. Ruma, Private Secretary to Shuth Abdulla and Mr. Sham Lal Kaul, Director of the Visitore Bureau.

After, the carrest of Sheikh Abdulla excattered demonstrations by pro-Pakistani alements took places at few places, but were qualified with a firm hand. Now the attention has returned to normal. Ensimity people are realizing the dangers inherent in Shrish Abdulla's plan for "independence" from India and Pakistan, Certain U.N. officials were stem inciting the people against the new regime.

Strangest reactions came from Pakistan. The Pakistani leaders and the Press, which had not spaced any invectives in describing Abdulla as traiter, arch villain and enemy of Islam and demanded his removal from office, evernight became the champions of Sheikh Abdulla-Faire reports of repression in Kashmir were published in Pakistan and anti-Indian feelings were whipped up.

Pakistan : Fremier Mr. : Mehemed All : appressed concern at the developments in Karbenje and requested Mr. Nehra for an immediate pretting to discuss the latest developments in Karbense, Mr. Mahomed All

was prepared to come to Dalhi on that very day. But Mr. Nebra specifically told Mr. Maboured Ali that the change of the Government in Kashmir was Kashmir's internal affair and as such could not be discussed. Even then niter saven sittings of the Patietan Cabinet discussing the Kashmir question, the Prime Minister of Pubittan along with the Foreign Minister Zafruila Khan, has arrived in New Delhi and the talks are going on between the two Prime Minuters on the Kashmir question as a whole.

Mr. Nehru mada-it clear in the House of the People and arrared Pabletan that all the pledges given to the people of Kashmir will be carried out and India stood by the declararation that the future of Kashmay shall be decided by the people of Kushmir through free and fair plabiscite. The Coverament of India bad not leterfered in the internal matters of Kashmir and was not going to do it in the future. The Sadar-l-Rayanat, Yuvaraj Karaneinhil, the elected head of Kashmir had taken all the steps on his own and was not in any way directed by the Government of India.

Pakistan's behaviour towards Sheikh Abdulla's dismissal came as a rude shock to the people of India, as they had come to believe, lafter Mr. Nehra's visit to Karachi, that Pakistani leaders and the people generally generally with India, "But when the story behind Sheik Abdulla's dismissal came ato light they understood the significance of Pakistan's outbursts very well,

Sheibh Abdulla had hatched a plan on the inspiration and with the contrivance of certain U.N. observers in Kashmir (who are mainly Americans) to spring a surprise on India by accesting Ministers and leading National Conference "workers" and "proclaiming independence and seek U.N. protection. But the Deputy Premier and the Hadar-le Riveret came to hone of the plan is time and got a chance to remove Should "Abdulla, When he asked Mr. Shamlal Bornf, a Minister in bis Cabinet to rough and the latter refused to oblige him. This indiscretion on the part, of Shoulb Abdulta precipitated matters and prevented one of the foulest self-out in modern bistory, .

Of late Shesh Abdulla came to be referred to as "King Abdulla" by UN. officials 10 Scinager in their inner curcles. For months past details of how Kashmur would be developed had been worked out by officials of an U.N. agency for economic and technical and to underdeveloped areas. The entire Kashmiz Valley having been mapoud and surveyed for the purpose of development by expert officials who came under one guite or another, a draft constitution for Kashmir as a U.N. State was prepared but an obitacle held up its finalisation,

Shorkh Abdulia wanted the proposed constitution to name him as the Chief of the State establishing a sort of permanent Sultanate, These foreign officials fearing that that would expose the true character of the deal hesitatud. References were made to New York to straighten the matters out and instructions were awaited. The chagrin of U,N, officials at the recent events and their action of the citing the people to resort to violence against the new regime is, therefore, unnderstundable, while aware of the plot (bought that an independent Knehmie would be an easy prey for Pahistan Pakistan was confident of its agents in the Valley sebotaging Abdullah's move after India's removal from the picture, so that what ! lbey failed by arms they could achieve through a plot betraying the sub-continent.

After hearing the order of discoinal Abdulla went to Guinars, a town near Pahistan border. Had the new regime not arrested Abdulla in time, he might have escaped ...to Pakistan and would have provided a good stoogs for propaganda against India.

The Kashmir Government has warned the U.N. officials that it would take stern steps against them if they meddle in the internal affairs of Kashmar,

In the messwhile Pablistan Press and the Radio continues to demand a war on India without giving any thought to the outcome of such an action which will definitely herm Pablistan more than India.

The Pakistan Prime Minister was given at immittuous welcome when he arrived in Delhi by the catisons who gathered in thousands to receive him: no the already. No other loreigner, except Lord Mountbatten, had received such a grand reception after India's independence.

In a speech in the flower of the Paople, swelcoming the Prime Minister of Pabistan, Mr. Nehra emured him of India's annuty to sattle all the disputes between the two countries is a peaceful manuar.

"There may be and are difficulties," Mr. Nehru said, "and sometimes a polution is not easy to find. But where there is a firm desire to follow the path of peach and reconclisation there can be no doubt that success will come. Only those who had little understanding of the world today and of India and Pabesian and bad no vision at all could think in terms of conflict between the two countries."

"It was nonetheless a matter of deep regret that some rections of people both in Pakintan and India challenged the basic policy of co-operation and friendship between the two countries contained in the joint statement issued by Mr. Mahomed Ali and himself after their meeting in Karachi last month. India was fronty resolved to pursue this policy and not be diverted from it even though some people might be swept away by the passion and prejudice of the moment,"

10 0

India entered the seventh year of her freedom on August 25 with a greater sense of confidence in the future, both in the domentic sphere and in the field of international relations. Within the country the sonsomic outlook is brighter than it has been in the fast several years, though accounting unemployment and high prices of essential commodities have been a source of concern to the Government and distress to the

The Finance Alsovier has, however, attributed these economic factors to the transition from a seller's market to a

buyer's market.

In the international sphere India's efforts to bring peace to war-torn. Kores have proved escassful and the dispatch of the custodian force to Kores have synchronised with the celebrations of Independence Day,

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### MEMORANDUM PRESENTED TO THE ADMINISTRATOR-IN-EXECUTIVE BY THE INDIAN EDUCATION COMMITTEE, DURBAN

THE Indian Education Committee is a body widely tepresentative of Indian organisations and was formed early this year to deal jointly with the pressing problems of Indian education in the Province of Natal, It represents the following organisations:—

Natal Indian Teachers' Society, Natal Indian Council for Child Welfate, Natal Indian Congress, Natal Indian Organization, Durban Combined Indian Ratepayers' Association, Durban Indian Benevolent Society, Friends of the Sick Association, Natal Indian Youth Congress, Natal Indian Blind Society, 15 Trade Unions and a large number of Aided School Committees and Grantees.

At a Conference of these orgonustrone held at the Albert Ornema, Durban, on 21st June, 1953, a resolution was adopted concerning:—(1) the provision of adequate school accommodation for Indian children, and (11) the extension of the principle of compulsory advestion to Indian children.

The Resolution of Conference has been forwarded to you already and this Memorandum deals further with the two pressing needs of Indian Education, referred to above, which the Indian Education Committee believes could be solved with the mutual co-operation of the Natal Provincial Administration and the Indian community.

It will bear constant repetition to emphasise that the Indian controllery of Natal is a per-South African auton. As such, the Indian community like every other section of the South African people, is very much concerned that its children should receive the benefits of a well-regulated action reducation. Owing so it does its sole allegiance to South Africa, the Indian community is anxious that its children should grow-up to take their place as ecapocarible, law-abiding, disciplined, productive and progreenve numbers of the South Africas nation.

The Indian Education Commotive is gravely disturbed about the present condition of Indian education in Natal, and submice that there is no room for complacency either on the part of the Natal Previncial Administration or on the part of the Indian community. Vigorous and streamous efforts are required todeal with a very unsatisfactory apparation. The Indian Education Committee is cognisant of the great progress made in the corolment of Indian children at the Government, Government-Aided, Platoon and Private Registered schools in the past ten years (1943-1952). Just over 30,000 additional pupils have been enrolled, making the total attendance in September, 1952, at 61,333 pupils in the primary and accordary schools.

Yet it is common knowledge that every year thousands of Indian children of school-going age steking admission into the schools are lurned away for want of accommodation. In January, 1952, the centus conducted by the Natal Education Department revealed that in the Durban and petr-Durben areas alone ever 14,000 children were unable to gain admission into the schools. Even this figure is an underestimate for hundreds of children were not recorded at this census for various reasons. The 1949. Report of the Director of Education estimates that over 30,000 Indian children of school-going age in Natal are out of school. (Vide page 12). Our calculation is that more than 33,000 Indian children berween 6-16 years wore aut of school in September, 1952,

It would appear, therefore, that the 30,000 additional places made available in the past ten years have been less than sufficient to keep pare with the normal growth of the population. The number of children who each the achool-going age of 6 every years is about 3,500—9,000. Allowing for achool leavers the annual needs are about 4,000—1,500 places per nanum. Thus provision was not made for the necumulated backlog of 33,000 children, mor aven for the normal annual require-

As it has been publicly acknowledged by representatives of the Natal Previncial Administration. we do not with to dwell upon the large measure of nelf-help and self-escratice displayed by the lades community in taking the initiative to build schools, for for their children, Suffice it to record that of the 237 Government, Government-Aided, Platoon and Private Registered schools In 1952, nearly 90 per cent of these (including four secondary and erveral primary schools banded ever to the Administration) have been built by the ledge community at a cost sunning into several hundred thousand pougla.

Even now the community will

not be found wanting in the

desire to do whatever it tanfor the education of its children.

But the time has arrived when the Indian community is lateralby staggering under the burden of having to finance the building of schools for its children. It is not often realised that the same community has also been 'forced to finance other health and social welfare programmes in the absence of adequate facilities. It should be borne in mind that by and large the Indian community is a very poor section of the population.

The Indian Education Committee is appreciative of the more progressive spirit that has been animating the Natal Provincial Administration in recent years in its attitude towards the educational needs of the Indian people. However, the Committee feels that there is still considerable opportunity and need for more generous financing of Indian education, particularly in suspect of capital expenditure on school buildings and equipment.

The main burden of the capital expenditure for providing a tystem of achools for Indian children has fallen upon the shoulders of the Indian people themselves.

Only 33 out of 221 primary and accordary achools are Govcrament achools, the rest be ing Government-Aided. Furthermore, many of the schools , which are now clamified as Government schools were built largely with mancy raised from the Indian community.

The sided schools were-built with the assistance of Building Grants from the Province, and this has been gradually increased com one-third to cone-half of the approved , cost of the building. Since this grant-in-aid towards the building was met out of Recurrent Expenditure and thus came in for a Union subsidy, the actual contribution from the Provincial Revenue-was nil up to 1939, pince less was spent on Lodian education than what was earded by way of subsidy. Under the new Financial Relations Act of 1945 the Province has been gentributing about 50 per rent of the Expenditure on Indian educawoa. But bere, toe, the burden upon the Province for financing the building of aided Indian schools was halved, because the building grant was voted under Recurrent Expenditure and thus esone in for a subsidy. We are not questioning not commenting upon the propriety of this procedure, Our point is merely to suggest that the Province has a meral responsibility to some to

the assistance of the Indian people and embark upon a vigorous programme of building schools-

At this juncture we may, perhaps, express our concern at the position disclosed in the Previocial Auditor's Reports for 1949/ 1950, 1950/1951 and 1951/1952. Out of the amounts set uside every year for Maintenance Equipment and Building Grants, sums of £38,763. £32,539 and £17,604 were unused in the reoperative years. These are oppreciable amounts and should not have been allowed to lapse when there is such a pressing nord for school buildings.

This Committee has started on inquiry into the building fixeds of different schools and localities. The inquiry is not complete but from the information we have up to now, we gather that 33 School Committees require, and are planning for, extensions, new building at re-building. It is estimated that this programme would need £126,000. This is only a fraction of what is likely to be required to brings all the children out of school into school.

Our inquiries also indicate that much headway is not likely to be made for many years to come in getting on with this programme, because the groups within the community which are sorely in seed of additional accommunity and earney for land, buildings and equipment without more generalished from the Prevince.

As an incentive to further contmunity effort, this Committee requests that the Building and Equipment Grant to sided schools be raised from 50 per cent to 73 per cent of the approved door.

Furthermore, this Committee urges upon the Natal Provincial Administration to build Government achools in areas such as Sydenham, Overport, Clate Estate, Cate Maner, Durban-Centical, Clairwood and Pictermaticabutg where the need in urgent.

Additional classrooms are also required at Government actions like Sastri College and at Depot Road, Dartnell Crescant, Pinetown, Tongazt, Stanger, Port Shepmone, Newcastle and Ladysmith. The building of the proposed accordary school at Clairwood and the primary school at Springfield should be expédited.

We now come to the second orrions issue in Indian advention referreg to in our Resolul tion. The termendous wastage in Indian athoois as a result of the falling off in attendance from year to year is a matter for grave concern, for the whole system of Indian education in being built as unround foundations. and results in a futile expenditure of public funds. It has been calculated that the average achool life of an Indian child at a priteasy school is about four years. The time, therefore has arrived for the introduction of a meaaure of compulsory education for Indian children.

We request that the recommendations made by the Provincial Education Committee in their Report of 1946 (Wilks Report) in paragraph 489 he simplemented, as a first step in that direction.

The Indian Community feels of its children, poorer and more consideration.

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#### Conclusion \*

keenly that it alone has been aingled out to bear an additional beavy taxation for the education needy though it in than other sections of the population. It, therefore, requests His Honour the Administrator-in Executive to give these representations on behalf of the Indian community of Natal Its earnest and sympathetic

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**પુરક નકલ** પેતી ૬

#### કાર્યકર્તાએ કેવા હાવા જોઈએ?

(ડાશ્વરનગ'જમાં વિનાખાષ્ટનું એક ભાષ્ય્યુ)

છ મુક્તિના પહેલાં કું આ જીલ્લામાં એક વાર પ્રવાસ કરી સુક્રમા ર્યું. આ ક મહિનામાં દેશના વાતા વરહામાં ઘણું પરિવર્તન થઇ ગયું છે. મા કારલામાં <u>કે</u> જ્યારે પ**હે**લી વાર આવ્યા હતા. ત્યારે ઘણી મુસ્ત્રેલીએ દસામાર હતાર એકરની વાત કરતા હતા. પણ દવે તમે જાઓ છા કે શાખાની વાત થઇ રહી છે. બિહાર દેશિયના પહેલા દરાવ ચાર લાખના હતા, પણ તે હવે ખત્રીસ લાખના મુધા છે. 🗃 પ્રમાણે જેમ દેશની माश्र इत्तरात्तर वधती वध है, तेम નાણી પણ ક્રમે ઉક્તી ત્રેષ્ટ છે. કાર્યંકતીએહી સંખ્યામાંથે જુદ્ધિ થઇ છે. હરેક પણે આ કામ પ્રત્યે પાતા ની સહાનુભૂતિ ભતાવી છે; અને દરેક ના દિલમાં તેના પ્રત્યે સદ્દબાવના છે. **લ્જા** કેટલીક શંકાઓ ઉદલી રહે છે. પણ એક રીતે આ જરૂરી અને માર્ટ પણ છે. ુકારસ શંકાએક ઉડે છે તેક વિશ્વારાની શુદ્ધિ પણ થઇ જાય છે, પુષ્ટ એ વિષે આઇને સેશમાત્ર સહિલ નથી કે ભૂરાન થતા અદિશ્લન એક કશ્પાસકારી આંદાેલન છે. કેટલાક શેહોને તેના અતિ ધીમી લાગે છે. તૈની મારદત પૂર્વ ક્રાન્તિ થાય કે નહીં તૈ વિષે પહાલો મત ક્રેલ્ડ શકે છે. એટલું જો(કાર્ન કન્યાણ ચરો.

વિચારની ગતિ

યાથી દારા પ્રકટ થાય છે. સ કલ્પનું રૂપ લે છે અને વ્યાંતમાં ફતિનું રૂપ લે છે, પછી સામૃદ્ધિક અને છે, પછી થી તેના પર આખા સમાનની મંજીરીની મહેતર લગ્ને છે. આ પ્રમાણે પહેલાં કાઇક વ્યક્તિના ચિત્ત માં ધાર્મ વિચારના શક્ય શાય છે અને પછીથી તે આખા સમાજમાં એક આપ્તું હીંદુરતાન કરી રહ્યો હું અને • રખૂર્તિ સ્થયના કાતુનનું રૂપ લે છે. ત્યાર પછી તે ૧૮ ભાગાર ભથવા પણ મેં એવા નિલય કર્યો કે કાઇ છે. એક દાખના વ્યાપીને કહે.

એમ માન્યું, છે 🥻 ચારી કરવી એ બહ્ન મેડા લામતા નધી. આપણો ગાનવતાની વિરૂદ્ધ છે. તેથી ધર્મરમૃતિ જે એોણામાં ચેતછી બત્રીસ લાખ અથવા કાતુન ખેતીમાં એને રયાન એકર જમીન અહીંસા, પ્રેપ્ન અને પણ છે. ટક્ઝાતમાં એવી સાવના હાંતિયા સેગી કરી લઇએ; વધારે ત્રકેતી. પણ એમ એમ નીતિવિચાર સમદ કરવાે એ પાપ છે, રિયર થતા ગયા, તેમ તેમ નિકા સદભાવનાના પ્રચાર કરીને, એ નિકા વધતી મઇ. સમાજની નિશની બાલત સમાજને ગલે ઉતારીને આટલું કામ માં મેં આ એક કાપ્યના આપ્યા-તે પ્રમાણે હવે એ ધર્મવિચાર રહ કરવા છે કે માતાની પાસે જરૂરથી વધારે જગીત રાખવી ત જોઇએ, વધારે સંગ્રહ કરવા પાપ છે. અન વિચાર કાઈ નવેદ નથી, જીતો જ છે. **ઝાવિઓએ પાતાના જીવનમાં તેનું** અ ચરાય કર્યું હતું. વ્યક્તિગત રીતે તેનું ભાગરણ કરનારા મહાભાધ્યા અને સાધુસંતા અત્રાહ્યું ત્યાં થયા છે. પણ વ્યામન્ત્રનતામાં ચારીની વિકલ એવી આવના છે, એવી તીવ અને દઢ ભાવના સંમહતી વિકલ નથી. વ્યાપણ હવે તે પેદા કરવાની છે. તેથી મે' આ આદેશસનને ધર્મચક્ર-પ્રવર્તન નામ આપ્યું છે. કારણ કે वेनी पाछवा ओह वियारने सामाछह પક્ષ આટલી વાત તેા સૌએ સ્વીકારી સ્વરૂપ આપવાના કેવું છે. અસગ્રહ મે કે આ ઓદાલન જેટલું વધરી અને અપરિગ્રહના ગુણ જાવિ અને સાલુ-સંન્યાસીએ)ને શાજા આપનારેક માનવામાં આવ્યે, હતે။ પણ તે ી ક્રોફ્ર પણ ક્રાંતિના કાર્યના ઉદય સામાન્ય લેહાના એટલે કે ગૃહરચાના પહેલાં ગિતામા થાય છે. પછીથી જીવનના પણ એટલા જ મેઇટાં અધ ર છે. તે વિના સાયક નાબુક થશે નહીં. આ ધર્મવિયારની સામાછા 🖦 🌃 પણ પ્રથમ જ્યક્તિગત દેશ નિકાના રૂપમા આપજો સ્થાપના કરવી तेने। अस्र'भ वियानशंतिथी अने વ્યતિ સામાજીક ક્રાતિયરે થશે.

સામાજક કાંતિના આર'ભ

ભાના ચ્યારંબ જયીતના કાયડેડ **૯લ કરવાથી થયે**! છે. તે ગાટે <u>હ</u>ં ળીજા લેહોાં પણ કરી ર**લા** છે. જીવનનિયાના રૂપમાં આનવામાં વ્યાવે એક પ્રાંતમાં તેનો વ્યાપક રીતે પ્રયેણ કરીને ક્રોપડાના ઉદેલ કેવી રીતે ધાર્ય અમાજે ચારી કરવી <sup>ક્રા</sup>ય ખરાજ મળાય - છે તે ખતાવતું જો⊌એ. તેથી મે' સર્વસાધારસ સમાજ અને જિંદાર પાસે ભત્રીસ લાખ એકરની કાવદા પણ ચે.રીની વિરુદ્ધ છે. પણ ચામણી કરી, આ અંકડા દેખીતા એમ દર્શાત નથી કે ચોરીની લિગ્ર માટે લાગે છે પણ વ્યારે આપણે કાર્યદા લડવાયી લોકા ગોરી કરતા ખધી જમીનના પ્રચ શર્કલવાની દર્ષિ

કરીએ; તા જગીતના ક્રેમ્પડેન હ્રજ મામ કેન થાય પણ વ્યાપણે એટલું त्रक ग्रीमार्ड हे स्थितिक शिक्ष हरूल. 15 करवाने। रस्ते। साथ करी हीथे।, तेथी આ કામને વેગ આપવાને માટે વિચારપ્રચાર કરવા એકરી. અને એ લેલ્કાએ તેના અમસ કર્યો હશે તેઓ જ વિચારપ્રચારતું કામ કરી શકરો. આ પ્રમાણે આ વિચારના અમલ કરનારા કાર્યકર્તાએ જેટલા વધારે સંખ્યામાં મળશે, એટલું કામ વધારે જક્ષદ્રી થશે. તેના મૂળ વિચાર વાતાવરણમાં ફેલાઇ ગયા છે. ગ્યાપણે નો ઇએ છે એ કે પેલાયુ જેવા પછાત્ છદમામાં પણ લાકા જમાત દેવાને મતે કેટલા પ્લાતુર છે! વિચાર સમનવા પછી તેએ। ન્ટમીન વ્યાપવા માં વિશ્વભ કરતા નથી. તેના વ્યય એ કે અબ્યક્ત ફપર્મા આ વાત વાતાવરહામાં કેલાઝ અર્ધ છે. તેને વ્યક્ત રૂપ આપવા માટે ગામેમામના દરેક ખેડુત પાસેથી દાનપત્ર મેળવર્ષા लेस्स. त्यारे तेने व्यापक विवातमक [પ મળી શકરો.

કાર્યંકર્તાઓની જરૂર

આ કામને માટે ઉત્તમ ચરિત્રવાળા અને નિકાવાન કાર્યક્તીએાની જરૂર છે. કકત એક પશામ છાલામાં જ લગભગ તાેહ લાખ એકર જમીન મળા છે. તેથી ખમણી પણ મળી શો, પણ એટલાયી કામ નહીં થાય. દરેક આગના દરેક એક્ત પાસેથી ન્યારે પ્રેમની નિશાની તરીકે ચાર્ક પણ દાન મળશે ત્યારે ગ્યા કામ પુર્વ થયું કહેવાય. આ બધું કરવાને માટે કાર્ષકર્તાંગાના સેના જોઇએ.

દેવળ કર્મ નહીં, પણ કર્મચાગ સાહિત્યમચારને માટે અમે અમારી સાથે પુરતી લઇને ફરીએ છીએ, તેમાયે 🛓 'ગીતા પ્રવયતા'ની ખાસ નથી. પણ પ્રાથમની વિવેક્સુક્રિએ થી વિચાર કરીએ છીએ ત્યારે તે માટે કે નપારે ટું ભૂરાન હતા વિપે

વિચાર કર્ફ છું, ત્યારે ગીતાનાે ≅પદેશ મને યાદ અપાવે છે. ધર્મવિચાર ક્રોઇક ધર્મનિંઇ પુરૂષ દારા જ ફેલાઇ શકે છે. ગીતાએ 🍣 વાત શીખવી 🥹, તે શીપ્યા વિના નિશવાન કાર્યંકર્તાઓ મળશે નહીં. કારણ કે તેને માટે ક્રમ યોગના શિક્ષણની જરૂર છે. કર્મ તા ભર્ષા કરે છે. કર્મ વિનાનું ઢાષ્ટ્ છે i આળસુ બિખારી પશ્વે"છેવટ **શીખ સાગવાનું કામ તે**ા કરેજ છે. પછ અમે તે કર્મ કરવામાં કરી વિશેષતા નથી. સાધ્યુસ જ્યારે અહંકાર છાડીને કામ કરે; જ્યારે હેનામા રામ, દેવ, કાય વગેરે રવે નહીં: કુળની વાસના તેને શુબ્ધ કરે નહીં, જ્યારે તે દરેક કામ ધર્મકાર્ય સમજને નિરપેક્ષ મૃદ્ધિથી કરતા રહે છે, ત્યારે કર્મધામ સિદ્ધ થાય છે. અહ્યા કર્મ યાગી પ્રચારકાની બહુર છે. પછી અલેને તેએ સ્ક્રોબર 8મ ન હેત્પ. મેં હતત્ત્રા કાર્યકર્તાએકની મહમણી કરી છે. પણ તેમાં આ ધારણા રહેલી જ છે કે લાખેર ગામકાઓમા लर्त है; वे शहे हलरे। क्षपं तिथे। ભેઇએ, પણ આ બધા સાચા કાર્ય ±તાં કેલા જોઇએ. તેથી મને ગીતા તું રમરણ ચાય છે.

કાર્ય'કર્તાએલના શુણ

મારી એ કચ્છા છે કે ચાહાક એવા કાર્યકર્તાએક ક્રેત્વા જોઇએ 🚡 એએ નિચય કરે 🤰 આ કામ પુર્વ ચાય નહીં ત્માં સુધી તેએક બીજુડ કરાં કામ નહીં કરે. પાંચ-પચીસ પશ્ચ વ્યાવા કાર્યકર્તાએન મળી જ્વય તા ને રચના આપણે કરવા ઇચ્છીએ छान्ने, ते अत्यक्ष करी शप्ती<u>शं</u>, ते કાર્યં કતોએ! એવા કેત્વા જોઇએ જેઓ \$તેઇ પણ પક્ષતે માનના ન ક્રોય, જે ગતુષ્યમાત્રને પેતાના સ્વામી અને प्रीताने तेना सेवक भानता देए: એટલા ગાણસા છે. તે જધા વ્યાપણી સેવાના પાત્ર છે: ચ્યાપશા સ્વામી છે મતે ભાષણે તેમના સેવક છીએ; એવી સ્વામી-સેવકની ભાવનાથી ક્રામ કરનાશ કાર્યકર્તાએક ભેઇએ.

અહીં પણ તરણે આવ્યા છે અને શાંતિપૂર્વ કે માર્ક આપણ સાંભળી રહ્યા अ. भारे। व्यवाल देमना अन सुधी જારે માતા હશે. તે તેમના હદવ સુધી પદ્માર્થ એમ કચ્છું છું. દીદુરતાન હવે સ્વતંત્ર શસું છે. સ્માપણે એ લાલામણ કર્ફ છું. શા માટેકે તે વાલ પ્યાનમા રાખની જોઇએ ક (अनुसंधान पाने ४४१ मे)

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રરેક બહતા અળી, વર્દુ, ગુજરાતી, અંધેઇ, હોંદી સામામાં અલા વિશ્વના પુરતો-પ્રાહાસ-કુરાને શનીફા હપેશાં પ્રાહ્મ જ્યામાં આવે છે. પુતાની---નેદયાય-સ્વદેશા દવાઓ---ખતરા હપેશા મળશે.

#### MINTS HEAST

શિષ્યાલીયા, દુર્ગામાંશિયા, નવગઢના માટેંદ, પુળખ્યાન, છી. સનીચરની ક્યા, રામ વાલીસા, સની ચાલાસા, બ્યાક્ટેલર સ્તેલન દરેકની કોંગત ૧ પેનો

दनुभान आहीशा, द्वसीहास ने क्ष्मीशनी सामीओ, मन्तेन भीता, दनुभान क्षांतिय, मारती संबद, धरम्यान ने सुवदिनती प्रायंता, भून स्पान क्ष्यं, मारती संबद, धरम्यान ने सुवदिनती प्रायंता, भून स्पान क्ष्यं, मार्था स्पान क्ष्यं, मार्था स्पान क्ष्यंत्र क्ष्यंत्र क्ष्यंत्र क्ष्यंत्र क्ष्यंत्र क्ष्यंत्र क्ष्यंत्र क्ष्यंत्र क्ष्यं क्ष्यं क्ष्यंत्र क्ष्

STHE M. S.

આદ્રશાના ક્યા. સત્યનરાયણના ક્યા, બદું વેસ્ટરી, નૈતાન પુત્રસાસી-વરેકના દીયત એક શીલીંગ અને ઇ પેની દા ઇન્ના ઇન્નાર-મુખ્યાની હેઠર રાઇટર (પંત્ર બ્લેયારનું પ્રેરતા) છો? " " " " શવર (પર ધારા અંગેલ શાખવાનું " છો? " હોદ્ર પેલેટ મુખ્યાની કું અંગેલ હેસ્તરી ત્યા પાના હવ્ય કોડ

એ સીવાય લીખે અનેક ભવના વાંચનના પુસ્તકા—દીવાળી અધા, દીવાળી કાર'-ધાર્માંક પુસ્તોન લીધેરે સ્ટાકમાં રહે છે માટે આપને-એલની વસ્તુઓની શાસ્ત્ર માફ્યોને તો હાલના લાગ લખો જણાવશે.

એક વખત વધારી અથવા ઐશરૂર આપી ખાત્રી કરો. તો. પી. (C.O.D.) થી પ્રધાનનારને શી. ૧ વધુ ભરવી પડશે.



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ગલાસ કાઉન્ટર

સુન્દર અને કસાદ વલાસ કાઇન્કર, શેર કેસીસ, મેલા કેસીસ, સ્વેક કાઇન્કર તેમન કીન કાઇન્ટર, ફીશ કાયર, સુંદર વીન્સ ફિટિંગ્સ વીગેરે હમારે નાં મળશે. તમારા જીવા કાઇન્કર-ખદલી અથવા વેધા આપીશું.

લાંબી સદતની ઉધારની ગેઠવણ કરી આપીશું.

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ઈડગો, ગાંગ, ધારી, કુલ્લક, અક્ષ્માત, પ્લેકમાંચ, વિગેરેના વીમા વ્યક્ત કુતરાની આપીએ ક્રાપ્તે

ઈન્કમરેક્સ, પરસનલ કેક્સ, હિસાળના ચાપડા હખાવવા વેવન્યુ ક્લીધરન્સ સહિદિક કે વેપાવના લાયસેન્સા પાસપેક્રાં તેમન ઇમીધેશનને લગલી લાવતામાં કંઈ પણ દી લીધા વિના ભવે અરત સલાહ ભાષોએ કર્યોને તેશનલ ગ્રાહ્મભાલ લાઇફ એસેન્સીએશન એક એક્સ્ટ્રેલીયા, માંકેશાવય ઇન્સ્યુરન્સ કંપની લીમીટકના પ્રતિનિધિ

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#### નવલ કથાએા

| भानवी भ'डीयेरे (के सत विचीनी भारत श्रा)                                                                          |     |   |  |
|------------------------------------------------------------------------------------------------------------------|-----|---|--|
| भवभार (भाग संभाग देवन देवरना पुरुवानी अञ्चला)                                                                    | - 5 |   |  |
| ભારતાવરી (તારવ રસપી લાપુર નાનેલ)                                                                                 | ш   |   |  |
| जाता क्रेशक (र. प. देशर्थ fa)                                                                                    | 14  |   |  |
| ब्रेस्ट कामवत (नानामार्थ कई १०) अम्बायाम्बतनी अपानी                                                              | 11  |   |  |
| भ्राज्यपात्रारी (१८ भदान नश्नारीकोना हुक परीवय)<br>यहाम्य महेता<br>सर्वातः कर्षपा (नवकार्ध साक्ष) सान सामै मानार |     | ٠ |  |
| म्हापुरी नवस क्या                                                                                                | u   | 4 |  |
| effentent aufer (gest witteres)                                                                                  | u   | 1 |  |
| आनदीनि अवाध (पलाबाद भटेब)                                                                                        | 1,8 | • |  |
| ભાવ સાહિત્ધ                                                                                                      |     |   |  |
| अब्द्र काने कादक (रहुछ वार्ता)                                                                                   | 1.  | 4 |  |
| श्री'क डेंक क्षेत्र कादश्रदी बरपुर गाण पार्वी                                                                    |     |   |  |

મળવાનું ઠેકાણું

# 'INDIAN OPINION' P. Bag, Phoenix, Natal.

#### "ઇન્ડિઅન ઓપિનિઅન"

શુક્રવાર તા. ૪ સપટેમ્ખર, ૧૯૫૩.

#### સ્માટસ-ગાંધી કરાર

િ દ્રાપ્ત કમતસ-ગાંધી કરાર કે જેની રૂચે આ દેશમાં ટામીસાઇલ યએલા હીંરીએા પાતાની પત્નીએક અને સગીર ભાળકાને આ દેશમાં દાખલ કરવાના હંક મેળવી રાક્યા છે. ને નાધુદ કરવાને; સરકારે નિશ્વય કરેલાે છે. સુંકંકી ગયાન ડા. રી. ઇ. ઢાંગીસે ઇસીગ્રેશન ≊ોક્ટ ર્મા સુધારા કરનાક બીલ પાલી-મેન્ટમાં દાખલ કરવાની અ.પેલી નાેડીગ્રમથથી એમ સમજાય છે. મા ફ્રાટ**–ને તેને** "ક્રાટ" કહી શકાલી દેશ્ય તાે—માટી કીમતે भेजदार्ध હતી થ્યને એ હતી કે વરસના છ કેળવાયેલા હીં હો એ: સનીયનમાં દ્રાપ્યલ યવાની છટ રહે એ સિવાય કેલ્ઇ યણ નવા હીંદીએ। આ દેશમાં દાખલ નહિ શઇ શકે. વ્યા કરાર થયા એ વખતે સુનીવન માં હીંદ્રીએ! બીજી અનેક હાઢ મારીઓ ભાગવી રહ્યા હતા જે તરફ સરકારનું ધ્યાન છે અવામાં માન્યું હતું અને એવી ક્યુલાત થઇ હતી કે પાતાના હેઠાપર ઠાપ સુકનારા નવા કાયદા દાખલ કરવામાં નહિ આવે અને .હય.લ કાયદાએાના સુનીયનમાં હાંત્રીસાઇ**લ થ**એલા હીંદ્રીએાના સ્થાપિત હેટાને ખ્યાલમાં રાખી ને દિલસાછથી અમલ કરવામાં મ્ળાવશે એવી સરકારની શુબનિકા માં હીંડીએકએ વિશ્વાસ રાખવે.. મરંદ્ર આ કરાર અલ્પ છત્તી નીવડયા. કારણ ૧૯૧૬ની સાલ થી હીંકીએાના વસવહ્ટના અને વેપારતા હઠાપર કાપ સુકતાશ એક પછી એક નવા કાયદા દાખલ થવા લાગ્યા. પરિસ્થિતિ એટલી બગઠી કે ૧૯૨૬માં હીંદ સરકારને વચ્ચે ગઠનું ચઠશું અને मन्ते सरकारा वस्थेनी असहता ના પરિણામ ૧૯૨૭ના કેપટાઉન

એ કરારની પત્નીએ: ..અને સગીર બાળકાને લગતી કહય નીચે પ્રમાણે છે:

वरार थया.

"૧૯૧૮ની શાહી પરિષદના અલ્લાબદલાની નીતી વિવેના કરાવ તેર પારિત્રાદ ત્રીન્ત્રે 🚓 એવા સિલ્લાન સ્થાપિત કરનારા હતા કે. કેશ્ક પણ દેશમાં ડે(મીસાઈલ મગેલા હીંદાને એ દેશમાં સુખ્યા કોટુચ્બરિક જીવન જીવવા દેવું જોઇ**એ**, તેને ઋમલમાં શુક્રવાને ખાતર, પત્નીએા कते भाणीता का देशमा काशमन માટે નીચેના સિદ્ધાના લાગુ પાડવા માં વ્યાવસાઃ (અ) પ્રત્યેક વ્યક્તિ જેતે માટે દાખલ થવાના હત માંગવામાં અવાવેલા હોલ તે તેના **માગલી કરનાર માણસની કાવદેસર** પત્ની વ્યથા તેં. કાવદેસર ભાળક એ **કે**ાય તે-છે કે નિર્ધ તેનું હીંદ સરકારે સહીંત્રીકેટ આપનું; (ગ) સગીર ખાળક જો તેની ગાની સાથે न दे।५-को वे छनती दे।4-ते। तेने દાખલ થવા નહિ દેવું, સિવાય 🕽 (૧) તેની મા સુનીયનમાંજ શહેતી દ્દેાય અને (૨) પ્રધાને ગાસ ક્રેસા માં, તેવાં ભાળકાને મા સાથે નહિ કેાય તેા પણ દાખલ થવાની છૂટ **અ**ાપેલી ક્રેાય. જો ત્યત્નિ ફારગત ચાએલી ક્રોત્ય તેા મ્લીજી ક્રેલ્ફ પણ પત્નીને કાખલ કરવામાં નહિ આવે, ાસિયાય કે, તેવી દારમતીના પ્રયાન ने स'ते।प याप तेना प्ररावे। रख કરવામાં વ્યાવેલે હાય. (હ) પત્ની અને બાળકની વ્યાપના (સ્મટસ ગાધી કરાર સુજવના) ૧૯૧૪ના ⊌ન્ડિઅન **રીતી**દ એક્ટર્સ પ્યાપવા માં આવેલી છે તે સુજળ રહેશે.

કેપટાઉન કરારમાંની ઉન્નતિ ને લગતી કલમનું સુચન કરવું અંકિ ભર્ચાને નહિ ગણાય. તે આ પ્રમાશે છે:

"भेरत,नी रथाये वसतीना प्रत्येक वर्णनी छलति तेनी संपृष्क शक्ति वनी संपृष्क शक्ति को सम्भाव करवाना भनतां समणां प्रवही सेवानी अने तेने भारे आशों भनते सापनी योगवानी करेक सुपरेशी सरकार नी दरण छ अ सिदांतना सुनीवन सरकार स्विकार करे छ भाने तेनु भावन करवा तह्यार छ भने मेणवानी संभाव स्वापित हो स्विकार के भावन सम्भाव स्वापित को भावन संभाव संभाव स्वापित को भावन सम्भाव स्वापित को भावन तरी है रहेशी छ तेने वसती ना-मान्य वशीनी पाछण क्षमां व

દેવી નહિ .જોઇગે ક્લ વસ્તુને! સ્વિકાર કરે છે ...''

ઉપલી વસ્તુ એતાં સરકાર હવે જે પગલું લેવા ધારી રહી છે. તે બેશક અવગતી કરતાર્થ છે કારણ તે શુનીયનમાં ડામીસાઇલ યએલા હોંદીઓના સુખી કોંડ્ર-મ્બીક છવન છવવાના હક અને તેને માટેની તકા છોનવી લેનાક છે વ્યક્તિના હક અને સ્વર્તવતા મર તે એવેલ પ્રહાર કરતાફ છે કે જે કાઇ પણ સ્વમાનપ્રિય માનવીથી સહી નહિ શકાય, જે કાઈ પાલીમેન્ટ આવા કાયદા મિયાર કરી શકે, અને શુનીયન પાલીમેન્ટ કરશે તે વિધે કરોક રાક નથી, કારણ તે કરતાં ણસ કાયદા તેવી પસાર કરેલા છે. તેા તેવી પાલાંમેન્ટને સુધરેલા લાેકાની પાલોમેન્ટ કહી શકાય કે કેમ એ શાંકાબરેલું છે. જેઓ પાતાને સુધરેલા કહેવકારે છે તે सबकाओने भाटे हवे की बणत આવી લાગેલા છે કે જ્યારે તેએ.એ વર્લમાન પરિસ્થિતિનુ નીરીક્ષણ કરતું જેઇએ અને તેને સુધારવાના ને તાડીકે પગલાં લેવામાં નહિ આવે તેા આ દેશ દ્યું અને તેની પ્રજાનું શું થશે એ કળી શકાતું નથી, ગારી પ્રભા જો એમ માનતી હાય 🥻 તે પાતાના અળથી ટકી શકશે તાતે સુખાના સ્વર્ગમાં જાયાં ખાઈ રહી છે. સત્ય અને પ્યાય धीक ते पेतानं अस्तित्व टहानी રાખી શકરો. ⁴

આપણે હીંદીએ! આ સંબંધ માં શું કરીશું? એ વખત આવી લાગેલા છે કે જ્યારે આપણે શું કરવા માંગીએ છીએ તેના છેવટના નિર્ણય કરી નાખવા જોઇએ, આવા स'लेगामा માણુસ ચારમાંથી એક માગ' લકશકેઃ (૧)એ તે નામદ હાેય તા જાલીમના પંજામાંથી છુટવાને ન્હાસી છુટે; જે જાલીમ તેને એટલાે ખધા રંભાડી રહ્યો છે તેનું સુન કરી નાખે; (વ) આપઘાત કરે કારણ આવા સંજેગામાં છવતું અસદા છે; (૪) ખરા ન્યાય આપનાર ઇ! જારજ છે એવી ઇ! ધરમર સરથળ શ્રદ્ધા રાખીને જાલીમને પાતાનું **ખુરામાં ખુ**ફ કરવા **કે** -પર′ત તેની ઈચ્છાને માધીન થયા વગર તેની સામે પહાડની જેમ અડગ

થર્ધ ઉત્પાર પહે. આ છેલ્લા માગ જ ખરા અને સુધરેલા આગે છે. આપણે હોંદીઓ, જેઓ ખા¥ીકને∖ને અડ઼ીંસાને∖ પાઠ શીખવવાના દાવા કરીએ છીએ, તેઓને શળ્દાથી નહિ કાર્યથી તેમ કરવાની ઇશ્વરે તક આપેલી છે. શું આપશે આ દેશમાં ઉદરાતી જેમ રહેવા માંગીએ ક્રીએ? જે ઉદરાની જેમ રહેવા માંગતા હૈત્કએ તેન આપણી લતી ઉદ્દરાના જેવીજ થશે અને તેને આપણે હાયક ઠરીશું, હેને મરદ્રાની જેમ રહેવા માંગતા હેાઇએ તા આપણે **જાગ્રત થઇ ખડા થતું નોઇએ** અને રાત્ય અને ન્યાયને ખાતર અને જે મહાન દેશના વત્નીએ) હૈાવાના ખાપણે અવ' લઇએ છીએ એ દેશના ગૌરવને ખાતર અને એ દેશના મહાન નેતાએ!, કે જેઓના પ્રતેત્પ हरिश्च આફ્રીકામાં આપણી **હસ્તી** છે, તેઓના નામને ખાતર 🦓 કાઇ માથુ ભાગા આપવા પહેતે તુરછ ગણવા નોઈએ, મહાત્મા ગાંધીછ અને જવાહરલાલ નેહરના નાગા આપણે વૃક્ષા હેવા નહિ જોઇએ. તેઓને સાટે જે આપણે ખરેખર માન અને આદર ધરાવતા હાઇ એ તેા આપણા વર્તથી તે ખતાવી ઋાયવાના હવે વખત આવી લાગેલા છે. આપણા ઉપર તેમજ શ્રાપશા ગ્યાદરહીય નેતાએ (પર વર્ષાવવામાં આવી રહેલાં અપમાના પાપી પેટને ખાતર આપણે સહત કરી ગેસી રહેવું નહિ નોઇએ. ઇશ્વર આ-

#### નાંધ

પણને સૌને સન્મતી આપે.

હીંદીઓની પતિઓને શુનીયન માં દાખલ થતી ભરકાવનાર્ બીલ

ગુલકો પ્રધાન કા. ડેંગીસે ગય, સામવાર પાલીમેન્ડમાં ૧૯૧૭નાં ક્યામેશન એક્ટમાં સુપારેલ કરતાફે ખીલ દાખલ કરવાની તેલીસ આપી હતી. સાપાનેલ સંદેશે કેપટાઉનથી જયાવે છે કે ખીલ દાખલ નહિ શાવ અને પાલીમેન્ડના સભ્યાના દાયમાં નહિ સુકાય ત્યાં સુધી તેની વીગતેલ જાણી નહિ શકાય પરત માનવામાં આવે છે કે ખીલના હતા માનવામાં આવે છે કે ખીલના હતા માનવામાં આવે છે કે ખીલના હતા ૧૯૧૪ના રમટસ-માંધી કરાર જે સુતીયનમાં ડેલ્લાકલ સ્થેલા હોંદીએલને પાતાની પતિન અને ૧૬ વર્ષની અંદરના છોક રાએને અયુક સ્થંભેગામાં દાખલ

ગામ ચેઠકમાં પ્રધાને નાટીસ આપી 🛦ती 🦫 🗯 अपदेश साववानेत सरकार ના કરાદા 9 અને તેના અમલ કેશભારી તા<sub>ન</sub> ૧૦મીના, ગ્રા વસ્ત્ર कार्देश अरुवामां कावी त्यारथी करवा भा जावते.

ગઇ લેક્સમાં આ અહેરાત કરતાં अधाने अर्थ कर्र के के बच्चते जा भ्रद अपार्थ कर्ता वे चणते तेने भारे કંપ્રેક વાજર્મિયા હતું. કારણ 🚉 વખતે હોંદી અનેમાની વસતી કરિય અલ્લોકાની હીંદીએલી આખી વસતી नी उठ दक्ष केटली बली. हेल्ली વસતી મજુત્રીના માંક્રશ મુજબ હીંદો પ્રાપા અને ઓએક વચ્ચેની એ ભામામના રહી નથી. આજે હીંદા અંગાની વસતી કલ હીંદી વસતીની જ હામ એટલી છે.

જ્રનીયનમાં શુનાઐાનું વધ્α' જતું મમાશ

**७५रे। क्रीह सेन्सम तरह्यी न्या**प ખાતાના પ્રસિદ્ધ પંજેશા પહેલા પાંચ માસના <del>વ્યક્તિમાં</del> સુજબ ગત વર્ષ

### નાટાલમાં હીંદીએાની શિક્ષણુની જરૂરીયાતા

પ્રાંતિક સરકાર સમક્ષ રજા કરવામાં આવેલું નિવેદન

હું દીએાની લગભગ સવળા જાહેર ગયુત્રી પરથી જણાવું હતું કે કરખન હેં કે સુરત પર હરમનમાં મલેલી પરિ-થદે કરેલાં ક્રેરાયનુસાર એજ પરિવરમાં નીમાયેલી ઇન્ડિયાન એજયુકેશન કમોટી मे नाटाय अंतिक कांग्रन्सीस अध्यक्ष ધારા દિવસ ઉપર હીંદીએ ની શિક્ષના ની જરૂરીયાતા દ્રશીયનાં એક વિસ્તૃત નિવેદન રજી કર્યું હતું. તેમાં જસાવ વામાં આન્યું હતું કે, હોદામાના શિરાભા માંભેધી હાહની વિવર્તિથી હીંદી કેમ્પને ઘણી ચિંતા થઇ રહી \varTheta અને લે માને છે 🦫 🤝 માળતમાં **4ने बॉ**ड है।में है अस्ति। सरकारे तिथील नहि रहेता में असतिगात्रहरू રિયતિને સુધારવાના અવાસ અને ત્પરિત ધવમાં લેવાં જોઇએ,

बींत केम 🖹 बख्यपी बाक्र छे के ૧૯૪૩ થી ૧૯૫૨ સુધીના છેલ્લાં દસ વર્ષમાં અરાભરી, સરાદારી મદદ મળતી, મ્મેહન અને પ્રાક્ષ્યેટ રક્ષ્મોમાં ત્રીસ &लार विषय बेशकरांन्साने बाध्यक करना માં આવ્યો છે જેથી ૧૯૫૨ના સપ-ইম্পর্যা সাধ্যার বিঞ্চলযোঁ ৱার વિષાર્થીભાતી કાજરીતી કુલ સંખ્યા ६९३३३ नी घर्च द्वती.

તેમ ખતાં દર વર્ષે નિહાલ જવાની જ્યના હજારા કેલ્લરાંગાંગે માટે નિલાગા ની સમયદ નધી.

કરવાની <u>છુટ અ</u>ાપે છે તે **રદ કરવા ની તેટલી મુદ**તના કરતાં *રહ*ાલ્ય વધારે શના થયા હતા. અંબીર શના १०६६ भपा बता. अ्श्रनीसीपथ भारा એોના મ'મના અને ચારીઓના શના ર્ચા મટાડેક થયેક હતા, સ્ક્રાનીસીપલ ધારાભાતા જંગના શતા આગરાં વર્ષ **३२तां १७८८ क्रा**का थपा **६**ता व्यते ચારીના ૪૦૯૯ એકાંબા થયા હતા. ગ્યા પાંચ ગરમમાં શૂનેમાર દરેલા શરેલ્પીયનાની સિંપમાં કુકપ્રજન્તી. નેટીવાની ૩૮૯૫૭૦ની, એશીયાટીપાની ૧૦૨૮૨ની અને ક્લડોની પાક્ટકની અર્ધ હતી. બંબીર શનાના અહિત નીચે પ્રમાણે હતા: કુરાપીયના જજરમ, તૈરીના ૨૦૧૫૯, એસીવારીદા YIN व्यने अस्त्री ५०३०,

> એશીવાટીક શુનેમારાની સંખ્યા સૌધી ગાળી છે ગામાં માય લેતાં જો 🕽 અમને સંવાય થાય છે હતાં 🔊 વસ્ત ખાસ મર્વ લેવા જેવી તેા નજ મહાય. અમારે શરમ શાયે રિવકારને પડે 📦 કે હમણાના વધેમાં હોંદીઓ માં શુનાનું પ્રમાણ ઘણું જ વધવા લામ્યું છે. એક વખત એવા હતા क्यारे बीटी शतेमारे। भाग्येक लोबा માં પ્યાવતા હતા.

संद्याओतं अतिनिधित्व धरावती अने धेरी उरणनना ल विस्तारमां ૧૪૦૦૦ છેમ્પાંગિલે નિશ્કામાં शाप्यस करी सकाया नहे.तां, क्या **અ**લંકડા પણ ભરામર તા ન જ ગણાય भारत भवा जार्जिता अने भारती સર 🕮 અજુતીમાં સમાવેશ થયે!

> इस्प्रद्र ना वाधरेश्वर खेल अस्त દેશનના રીધાર્ટમાં અદસટવામાં આવ્યું હતું કે નાટાલમાં નિશાળ જવાની વયતા ૩૦ હત્તર ક્ષપર હોદી છે!કર્યા માને મહે નિસાળાની સબવી≀ નથી.

> હોંદીઓની ગલત્રી મુખળ ૧૯૫૨ ના સપટેમ્બરમાં છ થી સાળ વર્ષની यभना अप ६००२ सपर होता छ।।।रा 🥯 નિશાળામાં દાખલ થવાં નહે.તાં.

આ પરથી જસાય છે કે દસ વર્ષ માં ત્રીસ હત્તર છેલ્કરચિંતે માટે નિસાભામાં સમયક યમેની દેવા હતાં વસતીમાં થતા જતાં સાધારમ વધારા अलल केटड प्रत् नथी.

દર વર્ષ નિશાંષ્ઠ અવાની છ વર્ષની વયના કેદકરાંગાની સંખ્યા સમસ્ય ८५०० थी ६००० सुधीनी धना लाग છે. એટલે તર વર્ષે ૪૦૦૦ થી ૪૫૦૦ જેટલાં છે!કરાંગોને માટે દર વધે! સમયત્ર ધવાની જરૂર છે.

**ब**ित्रमान भेताना केर्ट्यामाना ૧૯૫૧ ના જન્મુભારીમાં નારાય દિશસ્ત્રને માટે જનમર્યનનથી મુજ अलक्षीयन क्षेत्रार मेन्द तरस्यी अमेती. खंदर आम कोई देलाई अहिन सत्ता

OPINION ધીરોમએ વખતા મખત સ્વિકારેલું છે. ૧૯૫૨ માં ૨૩૭ સરકારી મદદ મળતી. પ્લેટન ભને ખાનગી નિશાળામાંથા લગભગ તેલું હતા જેટલી લાખા પાઉઠ ની ક્રોંગતે દ્વીંદાએક તરફથી ર્ભાષી सरभारने सप्रत अरवार्धा व्यापी दती. જેમાં ચાર માધ્યતિમક અને અનેક પ્રાથમીક નિરાભાના સમાવેશ થાય છે. देवे सरकारी भदद विना दींदी है। ए ની 🏁 દિશાંએ કાર્ય શિક્તિ સીહ ચવા સાગી છે કેમકે તેના ઉપર ચારાગ્ય અને સામાજીક સુધારાની સગવડા પણ સરકારની મદદના અભાવે જાતે પ્રશ્ની પાંડવાના વધારાતા માન્ને રહેશે: 🕽.

૨૨૧ પ્રાથમી≽ ખેતે સાખ્યમિ∌ निशावायांयी भाग वत्र सुरकारी छे. ભાગીની સરકારી ગલ્દ મળતી છે. વળો મચી નિશાના જે સરકારી તરીકે લેપ્પાય છે હે પણ ગાટે આગે હોંદ્રો કામને પૈસેજ જંધાએલી 🖜

સરકારી મદદ મળતી નિશામા વર્ષ વામાં ગ્રાતિક સરકાર તરરથી મદદ મળતી આવેલી 🗃 જેમાં 🗚 🔊 ત્રીજ ભાગથી હવે ભરધા ભાગ સધી ના વધારા થયા છે. પરંતુ ૧૯૭૯ सुध्य भातिक सरकारने चाताने मसाव પહેલું નવેલું ક્રેમકે એ અદદ શુનીયન सरकार तक्ष्यी अंतिक सरकारने हे શિક્ષ્ણપેટ મળતી મદદની રાજ્યમાં હ અ.પરામાં આવતી હતી 👄 કેટ્રે શ્રુનીયન સરકાર તરફથી મળતી રકમ

नी करतां नाधी बती.

૧૯૪૫ નાં નવા કાયદા પ્રજ્ઞભા હવે ર્ગાત તરફથી હીંદીએનાં શિક્ષણ પર પત્ર હકા જેટલા ખર્ચ કરવા પડે છે. પરંતુ તેમાંથી પણ ગઠાનાના ગાંધ કામના વ્યવસા ખરમ મુનીયન સરકાર તરાથી મળતી મદદમાંથી અપાય છે.

**ગ્લાને ૩૩ શક્ય કપેટી≥ા નની** નિશાષ્ટ્રા ભાંધવાની અને હવાત નિશાષ્ટ્રા ના મકાનામાં પધારા કરવાની વેલ્જના પડી રહી છે એમાં ૧૨૬ હન્લર્ધ માઈક ની જાર પરવાનું અકસ્ટનામાં ભાષે છે. આ તે આખી રક્ષ્મના જીજ MIN or B.

હીંદી કામને આ કાર્યમાં પ્રેરત્સાહન આપના મકાનાના ખાંધ કામપુર હાલ આપવામાં આવતી ૫૦ ટકા ગદદને वधारी ७५ दश करवानी क्रमीटीजे अंतिक अरकारने निनाति करी है. તેમજ સીડનમ, ઐાવરપાટ, ક્રમેર એસ્ટેટ, \$ટામેનર, કરખન-શેન્ક્રલ, ક્ર**ો**ર લુક અને પીટરમેરીટક્રબર્ગમાં સરકારી નિશાના માંધવાની પણ વિન'તિ કરી છે. વળા શાસ્ત્રી કેલેન્દ્ર, ડેવેરિસ, डार्टनब देशेन्द्र, पा⊌नटा\$न, देशाट, रहेन्सर, चेर्च केप्सटन, न्युकासस अने लेडीरपीयनी सरशारी निक्षाणार्था વધારાના વર્ગો ભધિવાની જારીવાત તરફ ખાત ખેંચવામાં અલ્યું છે. થપરાંત ≰ોંદા હોક્સંજાતિ માટે કરછ યાત સિક્ષભાની પ્રથા દાખસ કરવા પ્રષ્ ખાસ ભાર પ્રક્રવામાં આવ્યા છે.

## વિવિધ ખબરો

કારીયન પીસ કાન્ફરન્સમાંથી હાંદે મેંગી હીધેલ પાતાનું નામ

हुरीयन पीस है।न्युरूसनी सम्प नीभावा धनास्टेब नेशन्सनी अन રલ એરોમ્બલીમાં ઢાઉ ચાતાની નામ ખે'થા લીધું છે. બોટન, ગારટ્રેલીમા, ક્રેનેશ અને ન્યુઝીકેન્ડ, હોંદને ક્રાન્ક-ર-સના સભ્ય તરીકે નીમના ઇનેજન્ હતા પરંદ્ર કુનાઈટા સ્ટેટસ વીક હતું. ગ્યામળ, દક્ષિણ ≩ારીયાના પર દેશ 'પાતાના મંત્રી, પીજન ટ'મ ટજમે सनाप्रीय नेकन्छनी चेल्लीडीक्स क्रमीडी માં જણાવ્યું હતું કે કારીવાની પાસ કેર-૧૧-સર્મા હીંદ સાથે સમજીતી મ્તળવળી ભાશકર છે. તેમણે જવાઓ કે કોલે કેમ્પ્યુનીરદા સાથે મોત્રના રાખો ખને સ્વતંત્રતાની લક્તમાં 🖦 પશ્ સીપરંધ ગામનો નહીં. એસેમ્બલીની માલીકોલ કમોદીએ હીંદને પાસ કાન **६२ल्छना सम्प भनावनःनी दरभारत** મંજીર રાખી હતી, હોંદી પ્રતિનિધી મા, મેનને એસેમ્બલોમાં 📲 🕽 મત એંદા માટે આ વખત નથી, ' આપવો દેશન સુધ અન્યાવિયા તરફ આગળ

વધી રવા છીએ એટલેજ નહીં પાત શાંતી સ્થાપવા અગમળ નધી રહ્યા છી**એ. આ** બાબત**માં શાંતી<u>ન</u>ે વા**તા नश्च वित्पल कर्य' क्ले⊌के. तेशके बीदने केल्प्सरन्यना सभ्य तरीके नीभूपा म्मायक नहीं करवा मेरोम्पसीने ब्लब्ध વ્યું હતું. જ્યારે મી, ગેનન પ્લેટફ્રામ પર**લી ઉતરી ગયા ત્યારે ≥ેસેમ્મ**સીપ્રાં પ્રતીનીધીએલે અલીન'દન અલ્પા 4તા. કુનાઈટ સ્ટેટસના પ્રતીનીધી भा, बेनरी क्षेत्रीय केल्प्स भा, ज्ञेननत તેમની પદારતા અને કાસ્તિમીથી भदि अभीतंत्रन आध्या बता.

કલર્રીને કામનરાલ પશ્ચી કાઢી નાંખવા સામે બીન-પ્રકાપીએક્સ

क्ष्यों, दरिन्ना, सवायन्। क्षत्र માં⊌નીત્ર લેકોનેન મત ધરાવતા, ધર્મા જો મળલી સહેવીક લીવ અને રેટ પૈયસ अभारतीयम् । लेक देवाय रूप्त क्ये છે જેમાં તેમએ ક્યોડીને કાયન રાય પરથી કાંહી નેખિયાની 'દરખારત

#### INDIAN

हिश्वी होशी छे. ज्या हैन, स जिपार है। में सबता भंधी सूचना, जेवा है ज्युप जिरीपाल जिस्त बीगेरेने पण्य नामं जुर हरे छे. वसूमां ज्या हैवास, है क्लापुर माछने। सीटी ज्युपा पेरतानी है-नती माट सरकारनी जिपार हैंदनी नीती क्लाब करे छें तेने मध्यु ना मं जुर क्यी हता. तेजा है। ससान में श्रीपाल जेकर ज्याने प्रीक्त जिपार केरिया हैदने समना भाषश्या पीरी प्रीन-मुरापालीना यत सेवा जैसेन्स करे छे.

#### યુનીયતના માલ ખ**રીક**વા પાકીસ્તાનની ઇચ્છા

હાયમાં યુનીયનમાં આવેલા પાકી-સ્તાન દ્રેક કમીશનર મી. એ. એચ. પ્રીચાએ પ્રીટે.રીયાની હોંદી કામર-શાયલ અસાસીએશનને જચાવ્યું કે તેઓ દફિલ્યુ આત્રીકર પાંકીસ્તાન પ્રાટે કરેલ માલ નીકાશ કરી શકે છે તે મહીતી મેળનવા આવ્યા છે. પાકી સ્તાન હાલ દક્ષિયુ અત્રીકાના કોલસા આપત કરે છે અને બીજો માલ આ-યત કરવા આશા રાખે છે.

#### ઉત્તર રાઉશીયામાં ભાવેલા હીંદીએન

મથે અહીતે દૂપ ક્રામાં મન્ટા તાર્ધન રાદેશીયા આવ્યા હતા અને આમા વર્ષ દરમીયાન ૨૯૮ જાલ્યા હતા. મથે વર્ષે કુલ કર્ય ક્રામાન્ટા આવ્યા હતા. આ વર્ષે એ હોંદીઓને દાખલ કરવામાં આવ્યા હતા તેમાંના ૧૯૮ શાપ કેસ્સીસટન્ટ્રા હતા. હાલમાં આવ્યા રેલા ૨૩ હોંદીઓને ખેરા ઉત્તરવા દેવામાં આવ્યા ન્હેતા કારણ કે તેમની પાસે તેમાંન રાહેશીયામાં દાખલ થવા પરમાટ ન્હેતી. બીજા પ્રસ્તે ઉત્તરવા દેવામાં આવ્યા હતા.

#### ભવીષ્યમાં સુર્વે દીરણમાંથી શક્તી ઉત્પન્ન કરાશે

''ફેરસ્યુન'' નામના ધેગેઝીનમાં મા. કેરીક કે.છત્સે એક લેખમાં જવાલ્કો છે કે મનુષ્ય જાતી, સાધે તરાણી મળતી હકિતના હગભગ હ્યુ-હપ ટકા એટલા ભાગના વ્યવ કરે છે. ૨૦ વર્ષમાં દુતીયા પરતા કાલસા, તેલ, ગેસ વીગેરે ઘષ્ટા એક્કા મહ જરી, હતાં મતુષ્યાએ સુર્વં માંથી મળતી શકતી એક્ટી કરવા નહીં એવે કામ કર્લ 🤲 અમેરીકાના ચૈતાનીકા માત્ર 🗣 કે 'એરાગીક એનરછ' કરતાં 'સાઘર ચ્ચેનવર્જ વધુ અગત્મની છે. આ ભાગતમાં એ દિશામાં ઉત્તર થઇ **ર**હી છે. (૧) પાત્રર માટે સસ્તા હીટ કરોક ઽરા ભનાવવા ≒ાને (૨) કક્ષારાષ્ટ્રીલ **અતે મુ**ર્યોકીરણની મદદ**છ**ું પાણી કારજન-હાપ્ય-એક્સાઇકમાંથી भारती बार्ग्य प्रथम भी शत जान छ ते शिष्या.

મેસેચ્યુસિટસર્માં-પ્રવેશ ખાતર એક લર બાંધનામાં આવ્યું છે. આ ઘરમાં ભર ઠેંડીમાં પછુ રહી શકાય છે. ઉતાળામાં વ્યવેશિયમાં સાલ્દ બીનમાં' મરમી ભરી રખાય છે. આ સાલ્દ ૯૦ પરસેન્ટ ફેરતહીટ એંગળી જાય છે અંગે કંડી પાતાં જ્યારે તે લદ અંગે છે ત્યારે તે મરમી પાછી આપે છે.

#### રીશ-અલી પ્રક્રયણ

નામદાર આગાખાનના કુંવર પ્રીત્સ જાલી ખાન જેમના શીલ્મ સ્ટાર રીટા **હેવર્ષ** સાથે થયા જન્યુઆરીમાં છુટા છેડા થયા. તેમના વધીલ અને રીટા ના વડીલ ખન્તેએ જર્યાં વિષે સમાધાન ક્કુ છે. ના. આમાખાનની સામતી भणश्च ते। ते अत्यम १६१३. सम्बद्धन 🗃 થયું છે 🤰 તેમ્માની દોકરી રેસમીન તે માટે યા કપાય•ન્તું એક ટ્રેસ્ટ કરતું અને પ્રીત્સ અલી ખાતે કીઠાને એક <u>भ</u>रतीम शादलधने ६३शी सकाप અદલ પા. હ૧૪૦ નું વર્ષાસન આપને. રીટા વરસર્મા કસ અહવાડીયા પે.તાની દી⊾રીને પેાતઃના પિતાની પાસે જવા દેશે, પરંતુ રીઠાની હાજરી માંજ, ઉપરાંત પેરીસમાં રીઢાને માટે એક ઘર રાખવામાં આવતી.

#### મી. પ્રાપ્યુસંકર જેશીના માતુલી તું ભવસાન

થી. પ્રાપ્યુશંકર સાંગેષર જોશી, જેઓ કેટલાક વખતપર સ્વરેશ મળા હતા અને રેડિક માસ થયાં જેઠાતીમ ખર્મ પાઠા આવી પર્વેચ્યા છે, તેમને સ્વરેશથી પાતાના ૮૭ વર્ષના જુદ પ્રાત્યુથીનાં સ્વર્યવાસના ખગર મળ્યા છે. તેમનું અવસાન હું મહારાદ ભાદ તા. ૨૫ ઓગસ્ટના સૌરાષ્ટ્રમાં જેત પર મામે મહું છે. બી. જોશાને થએલી મહાન પાટમાં તેમને ઓળખનારા સૌની હાર્દીક દિલસોલ્ટ તેમના પ્રત્યે જયે. સદ્યત આત્માને ધ્રયર ચિર-શતી પર્ફો અને તેમના કુડુમ્બીજનાને ધ્રીરજ અને હમિત પર્ફો

પૈરતાના માતુર્યાના અવસાનમાં તાર, ૮૫ાલ કે ડ્રેલીફેલ્ડ દારા કે ફળફર્મા આવી દિલસાછ દર્શાવતાર સર્વેડી લી એશી આ પત્રદારા અલ્લાર માને છે.

#### ધ્યોકન દ્વીલ ઇન્હિમ્પન સ્કુલ

પ્રેક્કનહીલપી લખી જપ્યુ.વગ્રામાં આવે છે કે અગેની કન્ડિયન સ્કૂલે રવિવાર તા. ૧૬મી એંગસ્ટ ૧૯૫૩ ના દિન સ્કૂલના ઇતિદાસમાં પહેલી જ વાર ''રમત-સમત દિન'' તરીકે ઉજ્યો હતા. સાળાના એક એક બાળક આ કાર્યક્રમમાં અગ લીધે હતા અને '૧મત સમત દિન' શ.નદાર રીતે ઉજ્યો હતે. અધી હરીકાઈ પુરી ધ્યા વાદ મિકનહીલ હન્ડિયન સ્કૂલ પેરન્ટ- ટીયર્સ એંસેક્સીએશનના આશરા હેઠળ ધી લલ્લુબાઇ બી. પેટલના પ્રમુખપઢ મેળાવકા પેરાજ્યમાં આવ્યા હતા.

#### MOINISO

પહેલા તેમજ ખીજા નંબરે - આવતાર ભાળકાર્તે ઇતામ માં શલ્લુલાઇ પડેલના શુભ હરતે વહેંગ્રનામાં આવ્યાં હતાં.

વધારમાં વધાર પ્રનાધા છતી જનાર ખેન કાન્તાખેન થી, દેસાઇ હતાં ખતે થીજ ત'બરે ભાઇ કાન્તિકાલ હી. પટેલ હતા.

પ્રમુખપદેવી થી લલ્લુબાઇએ સાવનુ કરતાં આવે! કાર્યંક્રમાં રજી કરવા ખલ્લ શિક્ષોના તેમન નગતાએ શક્યમાં રસ લઇ હાન્ગરી આપી બાળકાને ઉત્સા હિત કરવા ખલ્લ નગતાના આભાર માન્યા હતા,

પેરન્ટ-દીચર્સ એ સાંસોએ સનના મંત્રી મી દિવભાઇ કુંતાવાલ એ બાળ દેશાં આવી રીતે કાર્યક્રમ ગેહવી ઉત્સાદ રેડનાર શિક્ષોના તેમન્ટ અદ કાર્યક્રમને સફળ બનાવવામાં કાઇને કાઇ રીતે મદદ કરનાર સર્વેતા અદ આર માન્યા હતે.

રાષ્ટ્રગીત 'જનમનમણ અધિનાયક' ગાઇને સૌ વિશ્વન થયા હતા.

#### ભારત-સમાજ, વૈદ્યમંદિરના **૨૧** મા વાર્ષિકાત્સવ

मेरिनी भारितस्थी सणी लक्षावता भा भावे छ है, स्त्री ता, १४ स्तरी १ पत्री सेशियदाना रेक्य भारत-सभाल ने। ११ मेरिकास्य भट्टल दिसाई थी उल्चवस्थां स्थानी। इते। इत्स्व नी शरुभात यज्ञ-६वनथी घर्च इती। प्रथम दिवसे रात्रे वार्थी। इतिहास द्वी। यस दिता तथा विद्यार्थी वेशल युक्ते। तरह्यी "संसुक्त-१६०मा" नामने। भने,रांका नाटा अल्बवस्थां स्थानी। इतिहास प्रथम दिवसना प्रभुष्य स्वतीनी लागुनी पेडी भी अनुभान द्वाना सामी। हार भी नाथासासनान नान्छ इति।

બીએ દિવસે સવારના **યત્ર-દવન** માદ, આખરાહશના વિધિ થયે. હતા. એ પછી વિવાસી-વિવાસીની તી દેશી રમતે:તેં! સંદર કાર્યં મ્ય હતા. રાત્રે બાળામ્યાના સરણા હેમજ જનવ સર્જન ના કાડ" નાથના સંચાર અજ વવામાં આવ્યા હતા. સરભાતે, ગ્રા-ગ્રામ બહેજ સંદર હતા. તે બદલ ગરમા તકવાર કરોવનાર આઇ બહેન ના પ્રશંસા સરિત આબાર માનવ.માં આવ્યા હતેર. બીજા દિવસને પ્રમુખ શ્યાન અલેના જાઈતા મેપારી શ્રી त्रेस्रिक क्रनवासाओं सीधुं हर्तु. ब्रह्मस् તી સહળતા માટે ભંતે પ્રકામોના, तार तथा अपथ द्वारा अदिशासा માહ્યનાર જોઢાનીસભર્ય તથા કરખન ના બાધએકના તેમજ ધા મંત્રીજીની શાળા સંચાલન માટે કરાયેલી આર્ધીક ગાપીધના જનતા તરફર્યા જે **સારા** સહાકાર મળ્યા હે ભરદ સર્વના અત: ⊾રુજા પૂર્વક આભાર પાનવામાં આવ્યો હતા. શાંતી પાઠ બાદ મેળત્વો ખુશ भारत थपे बता

આણાર .

क्षेद्धानीसणर्भं नेतन धुरैत्रपीयन देशस-મીટ<del>લ</del> હોંદુ મુસ્લીય વેલ્ડમાં લેટીરમાય નિવાસી એ વિદ્વબાઇ શાદ્યાની માંડગી દરમીયાન, 🧳 જે ભાકન્ના અને બહેતે. એ પ્લાસ જાતે પ્લચર લેવા આવી મ્યાચાસન માર્પ્યું, અને બહારથી પણ ने भार पहेंगेओं तार-भन्नाधी आ-ધાસન આપ્યું. તે બદલ તેએક સર્વના તથા ખાસ કરીને જેહાનીસભર્યના ધીવત રહ્યછેહનાઇ એલ. માસ્ટર અને શ્રીમતિ કાઢીએન 🥻 એમએ વખતા વખત પ્યાસ દર્દોનું ગાજન ખનાવી મે.કલ્સં હતું કે ખદબ તેમના મો નીદબ લ્લાઇ લાલાના પ્રત્રે થી ભગવાનદાસ તથા થી દામેલ્ટર આ પત્ર દ્વારા વ્યંતઃ કરજથી આભાર માતે છે. શ્રી વિક્રમ ઓઇ જોઢાનીસળ ત્રંધી આવી ગયા છે અને તેમની તળીયત સધારા પર છે.

#### म इसी इसी

— મુંબ⊎માં ઐક પ્લેરિટકના ક.રખાના માં ગ્લાગ લાગતાં ૧૧ ગરણ પામ્યા કતા અને ૧૨ને સખત ⊌જ ઘઇ હતી. — 'એલ્બઝરવર' પત્રના સલ્ય મી. દ્રસ્યુસનના (લંડનમાં) લગ્ન વપ્યતે મી. સીરેટસી ખામા ભેરટમેન થયા હતા.

—કેપટાઉનની વિદાપીદર્માં, ભે આદી કતાને સ્ટુડન્ટસ રેપ્રેકેન્ટેટીય કાઉન્સીય ના સભ્ય તરીકે સુંટવામાં આવ્યા છે. આમ પહેલીજ વાર તેટીવાને સભ્ય તરીકે સંટવામાં આવ્યા છે.

—જનરલ નગીબ વીચાનમાં ઢજ માટે મકકા ગયા હતા.

— ઇજીએ અને સાવિમેટ લુનીયને કાય રામાં વેપારી કરાર પર સહી કરી છે. આ કરાર મુજબ ઇજીપ્ટ, ખનીજ, પંત્રા અને લાકકાના ખદલામાં રશીયા તે કાટન, ફેલ્સફેટસ અને પંત્રિતીન

— લક્ષીયા આક્રીકાના વર્ણનેદ અને જાતીનેદ પર આદીકન નેશનલ ક્રેકિસ અને દરિષ્યુ આદીકાની હીંદી કેરિસ યુનાઇટેડ નેશન્સ કર્યાંશનને જીવાની આપરી

યુનીયનમાં આવેલી નવી ત્રાહ્ય કારો ના સમલમ અહધા ઉપરાંતના ભાગ બીડનથી આવ્યા છે.

—નૈયવા માટે પ્રદર્શીત કરેલા બધા માલ પર ભાવ મુક્તા, ગવરપ્રેન્ટ ગેગ્રેટ એક્સફ્ર એક્સકીનરીમાં દર્શાવ્યું છે. આ બાવ તાર્મલ રીટેલ અન્વ દેવા જો∀એ.

—મી. રથી કોડવાકએ હીંદમાં જ્યા-વ્યું છે કે હીંદમાં અનાજની પરિસ્થિતિ સધરી ગઇ છે.

—स्वतंत्र यथा भागता ६ वर्ष इरभाषान, पाशरताने दाएडी अनेश्वीश रिश्मा व्यते । स्टिम कनरेटरायी विभूतमां त्रस्य असी वधारी शर्म के. કાર્યં કર્તાઓ ક્રેયા હેલ્લા જોઇએ ? (મહેલાં પાનાનું અનુસંધાન)

પ્રાચીન સંસ્કૃતિના પાયા પર વ્યાપણા દેશની પ્રતિયા વધારવા માટે વ્યાપથી એ આતલે સ્પ્રય તેલે આતા દરસ્ત તા તે આપણને લામકારક જ છે. આ દેશમાં ઉત્તમ સંદેશીને હજારા વરસાયા પેલવા અપાતું આવ્યું છે અને હવે સ્પરાજ્ય મળ્યા પછી તા **અાપ**ણે આવ્યા ક્રૃતિયાની સેવા કરી રુપીર્ટી વ્યાપા ચોગ પહેલાં કદી વ્યાપ च्या नहाता. तथा रूपा लननाना શિક્ષણ અને સંસ્કારાને પ્યાનમાં રાષ્ટ્રીને બાનવમાત્રમાં અબેદ કરતાસ અને કામ પણ પશંત્રેદના આગઢ ન રાખતાં અહંકાર છેલીને કામ કરનારા ક્ષેત્ર એવા લેક્ક્સેવઉં! માટે મારી માગસી છે. આપણી વાસીયા મુદ્રતા દ્રાની એપ્રેએ, સુદ્ધિ અને દ્રદયમાં તખતા હેતી એકએ તથા વિચારામાં મુહિ જોઇએ. અપયો આપવા વિચાર લેહાતે સમજાવીએ અને જે રોહા દાન અહવે તેમની પાસેથી લઇ ચ્યુ. 🔊 ન આપે તેમને એપ સમછ ने नमस्थाय दरीजे हे का साधिकाने ત્યાં કરી આપણે આવતું એક્શે, આ तेमनेः परेशे। परियय येगे। अपने स्था પડેલી મુલાકાતમાં જારે ો એમણે म्भापणने पी.छ वार आवदानुं निभावस આપ્યું, આમ સમછને આ નારાયળ ની મૃતીને નમરકાર કરીને આપણે ત્યાંથી ચ્યાગળ જું જોકએ વ્યને

તેની પાસે જવું જોઈએ. આ રીતે **આપણે નિશ અને નપ્રતાયી નિરહ**ંકાર यप्रेने आम अरीशं ते। आपश्चा शब्द અમાલ થશે. તે કદા નિધ્ય જશે

ચાતમાની વ્યાપકતાની અનુભૂતિ આપણે આપણ સ્વામી-જનતા-ને દ્રક્ષા આપીએ, તેને એ વાત સમજાવી એ 🤰 આત્મા કાંઇ દૂકત નાનાશા દેહ ની આદર જ લંધાયેલા નધરે, ખલો તમારી સાત્રે એટલાં શરીર દેખાય 🔍 ते भ्रषार्भा तमे स्थाप्त है। तेथी १६त પૈતારો અને પૈતાના માનવામાં અલ્લેશ કડું ખરા જ વિચાર ન કરતાં આપા સમાજના વિચાર કરો. સમાજે ले करता रदेवं हेत्य, देर व्यापयो સંક્રચિત રહીએ તેવી નહીં ચાલે. व्याचा व्यातभानी व्यापस्तानी सान की મ્માપણે તેને કરાવી શ્રીએ, તે<del>ા</del> તે कदर समलरी. धारम् हे व्या क्रीह વસ્તુરિયતિ છે. વ્યાપકતાની અનુગૂત યમ માટે છે, બાળભગ્યાને જન્મ હતું. આપે છે અને તે દ્વારા સમાજ સુધી પહેલ્યે છે. જે તે દારા સમાજ સુધી

પાકીથી અનુકૂળ લખત એક્સે પાક્રી લેકોને સમજવનામાં આવે, તે મને અન્દ્રી પરમાટની માંગણી કરવાનું વિશ્વાસ છે કે તેએ! જરૂર દાન આપરો. આ વિશ્વાસથી કામ કરનારા કાર્યકર્તા બધા આઇએોને મંબાસા ઉતરવાની માની જાર છે.

રાહેસીયાના ખબરા

(લીવીંગસ્ટનના ખળવપત્રી ત્રશ્કેથી) ર્શી- અ'લુભાઇ પુરાણીતું આગમન અકાદીકાની સુધામાત્રે આવેલા ગા. વ્યાં ભુભાઈ પુરાણી અત્રે આવ્યા હતા. કેપીટલ યોએટરમાં રપાનિક હીંદીએં! તરફથી તેમન રવામત કરવામાં આવ્યું હતું. ચી. પ્રસાણીજી લીક્ટોરીના ફેક્સ જેવા ગયા હતા તેમન ખીછ કેળવણીની સંસ્થાએની તેમજ ધી, અરવીંદ પુરતકાલય વિ.ની મુલાકાત લીધી €તી. અંચેજમાં તેમજ ગુજરાતીમાં ભ્યાપનાના આપ્યાં હતાં. અત્રેધી ધી પુરાણીછ ભૂતવાંથા ઉપડી ગયા હતા નર્યા તેમનું સ્વામત ભુલવાયા હીંદુ જ ખરી છે. તેથી તે! લોકો ગુંદરમાં સાસાવટી તરાવી કરવામાં આવ્યું

કે પાલા સ્ટીમરમાં કટ જેટલા નવા પદ્યાંગે નહીં, તેર પછી આંતમાને કમીયન્ટા નાર્થ રોડેસીયામાં દાખલ મલેદિત ભનાવે, તેવી માગુસને કદી થવા ઇચ્છતા હતા તેમોને બેરામાં એક જાહેર સભા રાખવામાં આવી સમાધાન મળતારૂં નથી. તેવી વ્યારમાં કેકાવામાં અભ્યા હતા. તેર્યા રેકીસીયા ી કેદી ત લતાવા. આ વાત જો તમ કંપ્યોગ્રેશન ખાતાં તરફથી થઈ વચનાતું વાંગન રાખવામાં અલ્<u>યું</u> હતું.

ફરમાવાર્ધ હેાય એમ લાગે 🦫 🤄 એક **વાકતો રજા આપ્**યામાં **આ**વી હતી, બે બ.ઇચ્ચા ફ્રામેટ દારા તાર્ષ માં કાખલ થઇ ગયાના સમાધાર મળ છે. ૩૨ જેથે મિળાસાધી પેલેન ચાટી ) મુ<sup>જ</sup> હતું, <sup>કેમ</sup> ખધા ભાઇ⊅હેતો ખ્સેનટાવર મધને સાલ્સળરી મ્લાવવાના विभार देते। पश्च क्लेनटापरधी व्यामण જેવા ન પામ્યા. કારણ ર્સા પણ એન્ટ્રી પરમોટની માત્રણી કરી **હ**તી જાતે નાર્થ વેતદેશીયામાં એન્દ્રી પરપીટ **આપવાની સખત મનાઇ છે.** 🖼ટલે **क्षेत्रटापरमां ५७ डॉटीकार्नु अपभा**त થયું અને બધા બાઇએાને એન विभागमा पाछा अभासा 🖋 पाई હતું. સત્તાવાર જણવા મળે છે 🕽 કર જ સ્ટીમરમાધી પશુ તવા ઇંગીમત્રો તે મંખાસા ઉતરવા દેવામાં આવ્યા

તા. ૧૫મી ક્લામસ્ટના પવિત્ર દીને મહર્વી અરવાદના ૮૨માં જન્મ દીન નિષ્ઠિત્તે થી ઋરવીંદ પુરતકાલયના व्यासारा देशक विकासिया राजि ८ दावे थी. छ. नानाना निवासस्थाने दती. आर्थना भार थी, करश्वीरना



ફાન: ૨૪૮૪૫.

## ગ્રોસરી ક્યાંથી ખરીદશો ?

એ આપ સ્વચ્છ અને ભરે.સ.પાત્ર મેાઝરી મેળવવાને ઇંતેન્તર હેા તેા અમારા ઉપર લખવા સુકશા નહિં. હોં ળનતી ઝડપે, ગાકખા માલ, કિશાયત લાવે માકલાવશું.

#### ''ગ્રાહેટાને સંતાષ આપવા" એ હમારા મુદ્રાલેખ છે.

એક વખતના ત્રાયત એક્ટર, આપના વિધાસ સંપાદન કરવાને અગુક ક્ષ્મીસુત થશે. કન્ટ્રીના એક્ટરા ઉપર સ-વિદેષ, કાળજીપુર્વાનું ધ્યાન આપવામાં આવે છે.

લ્લન−પુજાની સામગ્રીએા. ગાંધીવદ્ર, કરાયા. ઘર-ગથ્શ દવાએન સાડી ક્ષુગઠા, લગ્નની પ્રત્યેક જરૂરીયાત.

કન્ટ્રોના એ રાસે સી. આંત દી.થી માકલાવવામાં આવશે.

પ્રાંતમાં છે.

હિંદના ટુંક ખબરો

(ભગારા ખબરપત્રી તરાધી)

લ્યાં હતાં. જ્યારે ભારતથી પત્ર લાખ માણુસના ધંધા શાક ઉપર છે. **૧**૦૦ ની કોંગતનાં પુરતકા પરદેશમાં ગાક- લાકા રાજ શાક વેચવા જાય છે. શાપાં હતાં.

અનુવે તો તેમાં કુશળતા અને તેમ થી ૩૦ માકલ દૂરથી પથ એડિંા મુનાય 🕏, તે મુજબ આગામાં તાજ <u>જોવા જનારાએાને પેતાના સુદ</u> ઇતારવાના દેવપ છે તેના માટે સાચવ-નારા પણ ક્રેાલ છે. ન્યારે હમચા મુકેલાના વ્યાપુલ કલામ વ્યાપ્ટાદ (રિળવણી ખાતાનાં પ્રધાન) તાજ જોવા ગયા ત્યારે તેમના એકા જમનાદાસ (ઉપાન રહ્યક)ને આપી અવા હતા. આવ્યા ત્યારે તેમણે ક્સની નાટ તેને આપી. તેએ લેવાની ના પાડી /તા ક**ે** 🕽 કાવદા મામવાની ના પાકે છે, ખુશી થી અવસ્ત્રે તે લેવાની છુટ છે. તેથી શીધા. આઇ જમનાદાસે આ સેવા શાર્ય પાતે શરૂ કરેલ નથી પણ તેના પિતાલી પાસેથી વારસામાં મનેલ છે એટલુજ નહિ પણ તેના દાદા પણ એજ કામ કરતા એમ ત્રણ પેટીતા વારસા તેની સવામાં સમાવેલા છે.

કારા સાથેલ કાલેલકર લખે છે: અમારા જમાનામાં વ્યક્ષણા કુંગળી આય નહિ અને ખાય તેક કશાય ન કરે. ભયારે રોયાય તે કાર્કારજીને બહાર પડી છે. તેના તરજીમા નહિ એટલે શતે આય જેથી ગંધ ન માં શાય છે. **આવે. પણ ચાતુમાંસ બેડે**! એટલે કુંગળી ખીલકુલ બંધ તે ઠાકમારી સહન ન થાય એટલે પૂર્વ તર્ધધારી તરીકે ર્ક્ષ્યાક નવમી "કાદા નવમી"ના ઉત્સવ મુખાય છે. તે દિવસે કું મળીના શાખી ના પરાઇને કુંગળા પ્લાઇ કરે, બજીયા માં, શામાં અને દાળમાં તે. કેંબળા है। बन्द, पद्म हैटलाइ दे। रेश्टरीमाँ • અને બાતમાં પણ નાખે. આમ કાંદા નવમીને દિવસે કુ મળીનું રાજ દેાય. વ્યાને તે દિવસે તેને બધે પદ્દીચવાના म्यधिकार.

અમદાવાદના લેહી વધે ખે કરાડ શેષમાને શક ખાય છે, તેમાં પ્ર છ માલિસ શાકભાજી વપરાય છે. મારકેટ - આદર્શ જેલ પરો. માં શાકભાજી ૧ કરાક ૧૨ લાખ શા. ની વેચાય છે જે ૨૮ લાખ મથ વવાળું ગણાય છે. કારણ તેમાં તેલ છે.

QU1ते अपे वन्ते परदेशया अत्र आर्थ की⊌ओ. भीता अने शीलेता કરાડ રૂપિય્યાના પુસ્તકા મંત્રા- મા વધારે તેલ ભેષ્યને. પ્રકાર ડીસા અને સીમલાથી ખટાદા, વેરાવળ નાસીક, મહુવાથી ઢુંમળી, મરમા એક ધંધા પૈતીદર પૈતીએ ઉતરતા આમાં અને જ્યપુરથી અને અમદાવાદ ક્ષાક લાવે છે. પુના તરફથી ભાઇ આવે છે. પુનામાં ૪ લાખની વસતી માં કલાખ મણ ભાજી લેકા ખાય છે જ્યારે અમદાવાદની ૮ લાખની વસતીમાં ૧ લાખ ૩૪ હત્તર મધ્ય વપરાય છે, અમદાવાદમાં લેમી-કલગરમ પ્રેલવુસ મારકેટ રમુપાયાને પાંચ વરસ થયા છે. ત્યા શાક વેચાય છે. વરસે ખેડુતાને ઐક કરાડ દેવ લાખ રા. ચુકવાય છે.

> રાઝક્રવપુરમાં કેરીનું પ્રદર્શન અરાહ્ય હતું તેમા ૧૫૦ જતની કેરીએ ગુકાઇ ६ती, तीरदत छल्ला ले सारतमां **પ્રે**રીના સાટામાં ત્રેલ્ટા પાક માટે જાણીતા છે, ત્યાંથી ઘણી જાતની ડેરી આવી હતી.

રાષ્ટ્ર પ્રમુખ હા. રાજેન્દ્ર બાલુએ પાતાની લખેલ હોંદી આત્મકથાની ३० दर्भर नाम विमाध गर्ध, ले રેક્કિક મહાય છે, ખીછ આવિત મામ ધરાય તેથી દિવસે તા ખવાય અંગ્રેજી, ઉરદુ, બંગાળી અને ટેમીલ

> देखवेता वेशन भनाववानुं भारभानु મદાસ પાસે સ્વીસ પૈકી નાખે છે. ૧૯૫૫ ના અધવચર્મા તે તકવાર થયા વક્ય છે. દુનીયામાં માહું બધારી. तेमां वर्शनी अपप देशन यशे.

પ'દર વરસ મહેલાં જેટલા મેઠીક અને બી, એ,માં વિશ્વાર્ધીએક પાસ યુએલ તેનારી ચારમણા આ વરસે પાસ થયા છે. તેલારી વગર તેઓનું શું થશે અને પ્રક્ર થઇ પડયા છે.

મધ્ય પ્રદેશની સરકારે ધ્રીટીશ સાયની લાતમાં કામેસીએને જે જેલ લાખના ભટાકા અને ફા. ૧૨ લાખ માં રાખવામાં આવ્યા હતા ત્યાં હવે Yo હત્તરની કુંગળી ખવાય છે. ઓમિંગ માટેની જેલ કરી છે. જેમા અમદાવાદમાં માંચુસાઉઠ સરેરાશ શાંહા ૨૧ વર્ષ નીચેની ઓંગા હશે. તે

૮મેટા, મુળા વિગેરે શાક કરકા વહેલા એમોકલયર એપીસર નીમાર્યા

અમદાવાદમાં એક કરાડ રૂપિઆના ખરતે 🕮 સીવીલ કે સ્પીટલ ભંધાઇ છે જે સપટેમ્ખરમાં કુરી થશે. તેનું ઉદ્દ્વારન સૌરાષ્ટ્રના મુખ્ય પ્રધાન કરશે. ઢારપીટલર્મા ૪૫૦ બેટની સચવદ છે જે વધારીને હજારની થઇ શકે તેની સગવડ છે. ગેડીકલ કાલેજ પશ્ચ ત્યાં wil.

\$डी<sup>©</sup>र। अत्येना वर्तीवनी **व**ीशानिक તાલીમ મેળવવા માટે જેમાતા અધિકારી એક્ટે૧૫ ર.જયોએ લખની માકલ્યા લખનીમાં જા અતના જેલશાળા સરકાર તરફથી ખાલવામાં વ્યાવી 🖯 જેમાં જેમરાને શિક્ષણ અપાય છે. व्याः व्यवनी ≈ે**ર**ી,પાભ₹માં पदेवदेसी सामा छे.

મ્હેસાણા પાસે ખરાક ગામ હાય ડાંગ્રેસ તરફથી રસ્તા ભેષવા શ્રમશિખી રુયાએલી રહી છે. ૧૧૦ મામુસા ટાપ્સા લઇ ખાદેલ માટી માથે ઉપાડી ઉત્સાહવી કામ કરે છે. ૧૨ માર્કલ તા રસ્તા બાધવાતા છે. જમના માટે રસાફું નથી ખાલ્યું પત્રા ગામના પ∞–૫૫ લરખેકુતા છે તે≐ગા બધો માણસાતે પાતાને ધેર લઇ જાય 🕏.

રાજકાટમાં વૈપારીએાની સંગઠ ધારીને અગ માસમાને **ચ**ઢી રહેલા લાવા દ

હ્યાલમાં ભેવમાસ પહેલાં ąl, 4H \* <1 내용 भारते । 41 ě. - 1 74913 ચાેખા W 2.0 तेध 30 30 મરચાં 46 ગેત્વ 13 કપાસીયા 30 40 я ક"દાઇને ત્યાંનાં

યવાણ

કલાત્તાથી ૩૦ માઇલ બંધાતું क्रमाध्य नभर केना भर्य १४ करेग ધવાતે! છે ત્યાં કે.ગ્રેસ નગર લધાવાનું કામકાજ શરૂ થઇ મધું છે. નામપુર ત્રજીક એક અને સતી થતી હતી તેને જોવા ત્રહા હજાર માણસા બેળા મનાં હતાં. માલીસને ખજર પડતાં ત્યાં જઇ ઓની સાઢી સળગતી હતી ત્યાંથી **૨**યુ/ા લીધી, લેાકા પાલીસની સામા થયા તેવી એક ગે.ળીખર હવામાં કરેલ

૧૦ આના શેધનાં.

खुनाभद्धी एक भाष्ट्रस <u>इ</u>च शिक्ष કચ્છ માંકવીમાં ચીમતી વ્યાર. · સીંદ માલધારીનું વાછરકું €પાડી શાક થયું. કાકઠી, ગામરી, મેથી એમ. શાહ, નામનાં શાબારી પહેલ મથા તેની ખળર કાના નામના ૨૫ વરસના ભરવાડને પડી અને દાડધા. કુવાડી તેજો સૌંદના ગાયાર્મા ઝીકી

નાત્રપુર નજીક પાણીની ઘણી ખેંચ ક્રેલિ,થી સાત તરસ્યા વાંદરાએ કુવામાં ત્રંપલાલ્યું, ખબર પાતાં ગ્રામવાસી એ દેશી આવ્યા અને છ ખવાવી શકાયા એક મરી બધા.

મુખ્યતા શુતાવસીટીમાં બી, ઍે.નુ

પરિશામ હર ટકા મ્યાબાં છે.

ગુજરાત શુનીવર્સીટી ભરાડા, મુંબર્ધ,

પુના અને કરણાટક એટલી મુંજઇ

र[य] जीबारमा २७ भाउना धार-ખાતા છે. હ કરાક Yo લાખ તે **ર**ક્ શેર શેરડી પીલ્વામાં આવી હતી. ७४ लाभ वन कमार २१ होर आहे। થઈ. છેલ્લા બાર ગાસમાં આવેદ પાક થયા નથી. શેરડીમાંથી દસ ૮૪) ખાંડ પાય એ સાર્ક પ્રમત્સ મધાવ છે.

ભારતમાં ૧૧૫૭ પરદેશી મેઢીએ! છે જેમાં હજાર ઉપરના પંચારના रक्षप्र प्रदेशी नेश्वरेश थे लगारे भारत વાસી રરમહ છે. ૧૯૪૭માં ૫૭૩૦ परदेशीओ। अने ४३६ भारतवासीब्स

બારત સરકતર દેશમાં મેપ્ટર ખના-વવાતા ફ્રેલોયને ઉત્તેજન આપરી. **અત્યારે ગે.ટરના ૧૨ કારખાના છે** તેમાં પાંચ કારખાનાવાળાએ। અ. રાજીમ મુજબ વસ્તવા તકવાર છે. કે.ડે જનરલ માટર વિ. વાળાએ! s े 0 र अपे ते। क्षेसेम्यस करीओ બારતમાં ન બનાવીએ. તેથી ત્રસ વરસમાં તેઓએ તેમના કારખતા મ'મ કરવી પડશે. અત્યારે દેશમાં ચાર હત્તર મેત્ટર સ્ટાકમાં છે. અને लकात घटाउपानी पात **हे**।पाधी कार સસ્તી થવી એપ્રએ તેમ સરકાર માને છે. ૧૯૫૬ સધીમાં મેરિશમાં આવતી બધી પ્રશીનરીમાં **અડધાઅડધ ભા**રત માં ખનવી જોઇએ તેવા સરકારના આગ્રહ છે. ફેરકે વાળાને ત્યાં ૪૦૪ काम करनारा अने १७० कलाई छ જતરલ વાળાને ત્યાં ૧૨૦૦ વ્યને 400 B.

ગીરનારની તમેટીમાં એક 'દીંક ધર્મશાળા નહેાતી તેવી એક લાખને ખરૂચે માંપવાની હીક્ષચાલ રારૂ થઇ છે. તેમાં ફા. ૨૫ હત્તર શેઠ નાનછ કાળીદાસે આપેલા છે.

મુખર્શ સેન્ટ્રલ શ્ટેશન ઉપરથી ખીરતરામાં સંતાદેલું ૧૭૨૦ તેલા સૈન્નું ચારાય માલ હેલ્યાની શંધા ઉપરથી પાલીરો પાડેલ છે.

સત્તા પર મેસોકવાની ગાગણી પાપી- થી અવિધાસ જાકેર કરી અને સદર-अन्तिमासतने तेमने भरतशः अरवानी तक भणी भर्छ.

बेब्बा देश्याद्र अधिनाथी श्रांतानत રાષ્ટ્રાના આ અધિકારીએક શેખ અલ્દુલ્લાને ''રાજ અલ્દુલ્લા," તરીકે ખાનગીમાં ઐાળખાવતા હતા. અા ભર્ષિકારીએએ કાશમીરના વિકાસ માટે કેટલાક મહિનાથી ગાજનામા મકવા માટે કાશમીરનું મવે કર્યું હતું ખતે સ્વતંત્ર કાશમીરનું ભંધારણ પણ પહી આપ્યું હતું. પરત 🖹 મા એ **લ**બે! ગવા ∄.વ રીમ અબ્દુરહાએ તના ગધારજ્ઞમાં માકસાહીને ખદલે જેલાને કારમી હત મનાવવાની એટલે કે કાશપારના નવામ મનાવવાની માત્રણી કરી. આવી આં અધિકારીએક કું ત્રીજા, દેવે અલ્દુલ્લા ની આ માગણી સ્નીકારે તેં તેઓ જગતમાં ઉપાદા પડી જાય. એટલે તેમણે મ્લાના ક્રીક માટે ન્યુ ચેકાં પ્રખાવ્યું. આ આપ્યાં કવિતરીથી પાછી स्तानना पञ्च अत्तिधिया बाह्य दता. પરંતુ તેમને ખાતરી હતી 🚡 🛋 ક बभात आक्षमीर स्वतंत्र साथ ते। ते તરતજ પાતાના કાશપારમાંના એએન્ટ્રા દારા અબ્દુરલાને હીસા કરીને સહેલાઈ થી કાશમીરના કળજો મેળવી શકશે. આપ જે વળવી ન મક્યું તે કળવી મેળની શકાશે, એની આશા 🛋 તે આ કાવતરાર્મા મંત્રા સહકાર આવત

જ, મહાયદ અની અને જ, જાણસા પશ્ચ દિવસે (રવિવારે) દાન્કી આવે આવી પહેલ્થા, ત્યારે પંડીત નેહદને કરામાર્ગ થયું હતું તેવું જ અચ્ય સ્લામત દિવહીના નામરિફાએ તેમનું 84° दश्चे. काममां अनि वजा प्रश्लेता વચ્ચે કાશમીર અભે વાટામાટા ગાક 🦫 🖹 દરમીયાન પાછીરતાનમાં ભારત તી તાકાલના વિચાર કર્યા વિના ભારત સામે કહ કરવાની માગણી થઇ રહી છે. જારતના નાયળ સંવસવા પ્રધાને મી પ્રદાશીર ત્યાંગીએ મ્યાના જવાબમાં ब्रह्म के के सब्दे व्यवस्था होन है। ब्याह्म પત્ર પાંચળથી તમારે જ પરતાનું પડશે.

હતું. પરંતુ 🔄 ભષાના કમનસીથે

મુખ્ય સર કાવતાં પકડાઈ મધું અને

તેમની ખાજી ધોંધી વળો. એટલે પાડી

સ્તાનીઓએ અબ્દુલ્લા માટે ઉદાપાદ

an all.

• પ'દરમી ક્લામરહે આરતે સાનદાય રીતે છ**ી આઝાદ દિન શ્ર**યભ્યા અત્ર <del>ચ્યાત્રાદ ભારતે ભાવિ વિવે વધુ કર</del>્યા પૂર્વક સહતમાં વર્ષમાં પ્રવેશ કર્યો,

પંડીત નેદાએ લાકસભામાં ભેલતાં જ. મહમદ અલીને એવી ખાતરી म्मापी थे 🔭 भारत प्राराशतान साथै ના તમામ પ્રમોના શક્ય સાંતામરી વાટાપારી દારા કરવાના પ્રમાસ કરશે.

ગુન્તરાત, સૌરાધ્ક કચ્છ અને સુવ⊎ निरतारथां भारे परसाद अन्यु रखी

(અમારા ખભરપત્રી તરાવ્ધી)

ભારતનો પત્ર

Han, at 12-2-43.

31માં પખવાશીયામાં ભારત તમાં પાછી श्ताननी अलाने शिक्षानी अक्रनार લનાવ કારુપીરના વસ પ્રધાન રોખ મુક્કમદ અબ્દુલ્લાની ભરતરથી અને ધરપકદતા હતા. ઉપ અલ્કુલ્લાના ગાનસર્ધા અગાનક કેલ્લા ત્ર**વે**ક માસ થી પશ્રી અલ્લા કરા અને તેઓ કાશબીરને ભારત તથા પાકારતાન ભેને થી સ્વતંત્ર એવું રાજ્ય ભતાવવા માહતા હતા. - તેમણે રોવે સારત સાથે शक्षभारते भाग अधकर निषये। ध्रस्तू-શ્વેરફાય, સ્ટિશબ્યવકાર અને વિદેશી लालपुर तरव, ध्युत्ता अन्त क्रुंशा વ્યક્તિની કરાષ્ટ્ર"તા અથય કરવામાં तेच्या कप्पाता करता हता. कासपीय ત્રે શંપુર્વાપથે આરત સાથે ભેરતા કર્યાં હતા. પર<u>ત્ર</u> કાલમીરના ખાસ ररक्ताने सम्भा सर्थ भारत सरकारे આમાં છટ મુક્ક આ જારુ વિધયા પૂર્વ એડાથ કરવાના વિચાર કરી હતા. આમ છતાં શેખ માળદુરહા પરદેશીએમાં હથિયાર અની ગયા હતા. અહદુશકાતા તંત્રમાં શાંચ કુસ્વતના અડેા ખુખ વધી અમેદ તેમની અન્મત 👊 🖟 છે. છે. જેમના સાધી પ્રધાના અને વાષ્ટ્રીય પરિષદના તેમના સા**ચી** કાર્યકરા રાયે અરાયા હતા. તેમના भेरवहीबट्यी तेमनी आमेने। अस्ति। बधता करो। बता, वे तेमधे स्वतंत्र धवानी वाता करता पराकाश्य पर्वत्य्यी હતા. મેતાની આમીક સ્થિતિ ભક્ भाराण भनी **६**ती अने चेने। हेव આરતને મત્મે એલ્લાડવાના અને પે.તે સારા થવા તેમણે કાશમીરમાં ભારત વિરાધી પ્રચાર શરૂ કરોં. તેમના સાધી પ્રધાના અને શાહીય પરિષદના કાર્ય ં હશા આવ્યા-પરિસ્થિતિથી વાધક હતા. રોમણે શેખ અબ્દ્રલ્લાને પાકારતા निवेदने। अर्थ अपने भाने पक्षे। बच्चे ખેંગતાલા ગાલી કાલ્લીર સચ્ટીય પરિવાતી ચુટથીમાં ધોનમસ્માં દોખ અંબ્રુક્સાએ ઉંબા કરેલા તૈયના પાતા ના ઇગેલ્વારેત્રા ગાટા બાગ હતી શ્રમા. એટલે પરિષદના પ્રમુખ તરીકે તેમને માંડણી જ મેડક રાખી ! મધાન મંકળમાં પણ ભદ્રમતિ પ્રધાની તેમની चित्र बना. तेमचे श्रामभीरना आ-રાજ્ય પ્રધાન ધી સામલાલ હસારને રાજ્યામ આપવાને કરી, પણ શ્રી **કરાી રાજનામું આપવાની ના પાડી**. માં દરમોનાન નાયળ વડા પ્રધાન ધી સુધાય મહત્રદ ભરંદી અને કાશપીરતાં અંટાવેલા વડા સ્તર-એ-રિયાસન કવ राज क्रम्युसींडलने अल्ड्रमाण अभे-

રીકાસાથે જળાતે રચેયા વાયંત્રતી

दिवासते तरतक रोण, अव्हत्साने મરતરફ કર્યો અને નામેલ વકા પ્રધાન થી બધાને વકા પ્રધાન મનાવ્યા.

ખરતરશીના સમાચાર સાંભળીને क्षेण अञ्चला, तेमना भडेससी प्रधान મીર આક્રમથ ખેત્ર અને બીન્લ શાહાક સાધા<sup>ક્</sup>માત્રે ક્ષણને પાક્ષસ્તાનની સર**કદ** પાસે આવેલા શહબર્ગ નગર જેવા ઉપડી ગયા. શેખ અખ્દલ્સાએ ચેલાક સમય પહેલાં જ પાતાના હરીદાને પાત્રી સેવા માટે પસાર કરેલા જાહેર સમામતિ ધારા કેટળ તેમની જ ધર પક્ક કરવા માત્રીસ તેમની પાછળ પડી જાતે ગ્રહમર્ગ ખાતે જ તેમને **પ**કડી પાડવા.. એ પાલીસે સમયસર પગલાં न सीमा होत ते। तेन्या क्राम पारी-સ્તાન નાસી જાત. તેમની સાથે પ**હે**-સુલી પ્રધાન ગૌર વ્યક્તિલ લેગ, કાશ-ગૌરના ગાહિતી અને રેઢીયાં ખાતાના થી અનુષ્ટાનાથ, મુખ્ય માહિતી અધિ-મારી શ્રી ની. પી. સમી, ભાષ્ક્રભાના **ભંગત મદદનીશ મી આર. સી. રેના.** પ્રવાસી ખાતાના વડા પ્રવાન થી શાય લાલ કાલની પણ ધરમાત્ર કરવામા આવી હતી. શેખ અબ્દુલ્લાને જમ્મ માં કહ્યું હતા દેવમપુરના મહેલમાં નજર કેદ રાખવામાં આવ્યા છે.

शैष अर्जुस्मानी प्रिश्पकः प्रश्री भीतभर अने भील पश्चि । हेशले पारीस्तान तरशी देखाने तेखाने। કર્યો હતો, 🤣 તરત દાષ્ટ્રી દેવામાં આવ્યા હતા. 😕 તેણતેની ઉશેરણી संधुक्त राष्ट्रांना निरीक्षके तसी कार મારમાં વહેતા કેટલાક અમેરિકન અધિ કારીએક તરફથી થવી હતી. કાલબીર સરકારે તરતજ આ અધિકારીએાને ચેતવણી આપીને પગલાં લેવાની ધવડો માપી હતી. આ તેહાની ચારેક દિનસમાં સાવ દભાઇ ગયા પછી હવે અહદુકમાં વિરાધી સરવસા તીક્ષ્ય છે અને મી બહાની સરકાર પ્રત્યે વકાકારી દાખવતા દેખાવા ગામ છે.

भारतनी अलाने श्रीकावनारी अने ગ્રમકાવનારી બિના હતી ગ્યા બનાવ પ્રત્યેના પાક્ષરતાનના વક્ષણતી, શૈષ્ય અહ્યુદ્ધાને ગાલા આંકવામાં પાઝી-રતાની અખવારેક રેડીએક અને નેતા એક્સે જરાય ભાળી રાખી નવેલી. वेते धरक्षामना व्यवस न परना द्वस्मन તરીકે જ આળખાવવામાં આવતા હતા. પરાંત જેવી શેખ ભાગદભાની ધરપદા भूभ है तरत वर भागरतानी अवन्यारी વેડીમાં અને નેતાએક ભારત પર હાંડીuset. Bu molent muies મહાન માલુસ મા ુંગવા, શેખ

સ્તાન તરાત્વી થવા થાગી, 6છ હમણાં સુધી પાત્રીસ્તાન તરફથી 📲 વાર્મા આવતું હતું 🕻, શેખ અલ્દુલ્યા શ્વતાપર કેવ ત્યાં સુધી કાશપીરમાં મારુમત સેવાને પાક્ષરતાન તક્યાર નથી, એ આમ અમાનક કરી ગયું અને શહાપાલ કરવા લાગ્યું એટલુંજ નહિ, પણ ભારત સામે સુદ્ધ જાહેર કરવાની માગણી થવા લાગી છે.

પંડીત તેઠકૃતી મુલાકાત પંખી પાશી રતાની નેતાએ અને અખભારા તરક થી ભારત પ્રત્યે એ શકેચ્છાની લાગણી વ્યક્ત થતી હતી, તે કેલ્લે અલે કર્યા હવામાં ગ્રામળી ગઇ, પાકીસ્તાનના વડા પ્રધાને તરતાજ પંજીત નેકર્યે તાર કરીને આ બાળત અંગે પાતાને દિલ્હીમાં મુલાકાત આપવાની વિનતી કરી. જવાભમાં પંડીત નેહરૂએ જયા <u>વ્યું કે, ક્રેપ્ય અબ્દુલ્શાની ભરતરત્રી</u> અને નવી સરકારતી રચના એ કોશ મીરની વ્યાંતરિક ભાગત છે, ત્રોમાં બારતે ક્લપી માર્યું માર્યું નથી અને તેમાં અધ્યું સારવાના પાષ્ટીરતાનને જરાય અધિકાર નથી, કાશમીરમાં મમે તે સરકાર માથે તેં પણ ભારતે કાશમીરનું ભાવિ કાશમીરની પ્રજાજ भेक्ष्मत हारा नक्ष्मी करते, जैना व्यापेका क्यानने भारत सरकार काशी ર્ક્કે છે. માક્ષે સમય કાશપીર પ્રય ની અર્ચા કરની ક્રેાય તે! અમે દિલ્હી આવે. આ ભાજત અંગે વિચાયશા કરવા માટે પાક્યસ્તાની પ્રધાન મંડળ ની સાત વખત માટે ગળી અને 🥞 મુછી પાછીસ્તાનના વડા પ્રધાન જનામ મદમદ અલી અને વિદેશ પ્રધાન જ. ત્રદ્દારમાને દરસી ખાતે ત્રાકસવાના નિર્ણય થયા હતા.

પાડીરતાનને અચનક 'ઇસ્લામના દરમત" રાખ અખ્યત્યા પ્રત્યે આટલા પ્રેમ કેમ ઉભરાઇ મ્લાન્યા એને રહસ્ય પાછળથી ભલાર ભાવમું. એમ જયાવ ३. श्रुताचा निरीक्षका तरीके आवेषा કેટલાક અમેરિકન અધિકારીએાની प्रेरणा भने भद्रशी केम मण्ड्रशाओ પાતાના વિરાધ કરતા તમામ પ્રધાના અને શબ્દિય પરિષદના કાર્યકરાતે અગાનક ગીરફતાર કરી લ⊍ને, કા**રા** મારતે સ્વતંત્ર દેશ તરીકે જાહેર કરવા ત્રંકણતાંક્યું હતું. આ પછી તે શ્રાંભુકત રાષ્ટ્રાનું રકાય માગત જે તેમને મળા જવાની આ વ્યક્તિકારીએક તરફથી ખાતરી આપવામાં આવી હતી. **્ધુમાં કાશમાર ખીખના નીકાસ માટે** તેમને માટી સાંતા આપવાની લાલચ આપવામાં આવી હતી. પરંતુ થી ખરૂરી અને સદર-એ-રિયાસતને સમય સર આ કોવતરાની ખબર પત્રી ગઇ **दती. नेपाँ क्षेप अन्द्रशांध श्र**ध **७रीने भी कामकाम धरवाने श**ळनामे -એટલે મહુમતિ પ્રધાનાએ સાર-એ. ખત્યર પડી અલ્લ એટલે સાર-એ- અષ્દુદેશાને શુક્ત કરી તેમને કરી રિયાસન પાસે રજીઆત કરી અષ્દ્રદા. **છે અને આ** વર્ષે વરસાદ અલ્લા ભષા રેકાર્ય તેલે એવું હાંચે 🐌 હવે **એ આ વરસાદ ચ**ેલુ રહેશે તે! લીલે! દુકાળ પ્રશ્વાના અપ ઉભા થયા છે. हेटलें। डेबाबे बेब्सा यप्त क्साक्रमा १४ ઈંચ એટલું પાણી પડી ગયું છે. લગ અમ પણી ખરી નદી ચામાં બારે પુર **ખા**વ્યાં છે. રેલવે વ્યવહારમાં ઢેઠ-ક્રેકાલ અંગાલા પહલા છે. પછા ખરા શહેરામાં કમરણા પાસ્ત્રી હરી વલ્યાં છે અને સુરતમાં તા શહેરમાં હાેઠીઓ દ્વારા વ્યવહાર ચાબે છે. ગઢકામાં ૧૪ કશાકમાં ૧૨ ઈચ, વિશ્વમામમાં ૧૫ હલાકમાં ૧૫ ઈંગ, જામનાગરમાં ૧૨ કલાકમાં ૯ ઉચ પાણી પડી બર્ચ 🕽. આછ, મચ્છુ, તાપી, સત્પરમતી, મહી, નર્માદા, વિધામીત્રી ભને ખીજી નદીએ જિલ્લાઇ રહી છે. તળાવા પશ્ચ હલકાઈ ગયાં છે. કશ્હમાં હઝાર સર અને દેશલ સર તળાવા ઉભરાઇ રવાં છે. હજી વરસાદ ચાલુ છે, મ્યાં આવે વરસાદથી પાકતે, સારા પ્રમાણમાં તુકસાન થયું છે.

## એન્ડ્રેાલા ઈન્ડીઅન સ્કુલ

થી. દ્વાર,મબાઇ સિતારામબાઇ શકત, ત્રીન્સીપલ, એન્ડ્રોશ પ્રન્ડિન અત રકુલ, લખી જણાવે છે કે, ¥-ડેાલા કન્ડિંગન સ્કૂલની ઉદ્દ્રવાટન વિધી હીઝ એક્સેબન્સી ધી ગવરનર માહ નાર્ષને રાકેશીયા, સર ગીલ્બર્ટ રેની, કે.સી.એમ.જી.; એમ, સી. નાં શાભકરતે શાકવાર તા. હપી એાગસ્ટર્ના रेज्य करवामां भावति बती. श्रुरापी મના ત્યા હીંદીઆઇ બહેના સારી સંખ્યામાં હાજર હતા. એન્કાના રાહ્યો કેઠ સહ સધી હવાન ગેરી ચ્ચેવન્યુના વસ્તે. ખન્ને બાજીએ તારણા થી શ્રભુગાવવામાં આવ્યા હતા. રકલ તે પણ સુંદર રીતે શખુમારવામાં આવી **4**-fil.

રક્ષનાં બાળકાં જ સ્વાંગત-ગીત ગાયું હતું. ખીડીશ ઇન્ડિંગન એસાસીએશન નાં પ્રયુખ એક મહુબાક પટેલે તા. ભરાવશ્વે ત્યાં પ્રાથીનશીયલ કમીશનર મી. કેઇન રમાયને હાર પહેરાવી કલગી એક અમી હતી. ત્યાર બાદના ગવશ્ નરે પ્રસંગાચિત આવળુ આપ્યું હતું અને સ્કલને ઉપાડી અહેર કરી હતાં.

 ગમતાનાં ગેદાના બનાવવામાં મદદ કરવાને ગાટ હીંદી જનતાને સચન કર્યું" હતું. ક્રાપ્ટીની રમત ઉપર ખાસ ભાર મુકતાં ના. મવરનરે જણાવ્યું હતું કે હીંદીએક અમા રમતમાં ઘણાં વર્ષોથી વિશ્વવિજેતા છે, અને 🕹 આશા રાખું હું કે આ શાળાના વિદ્યાર્થીઓ પ્રમા દેશનીની સમતમાં કુશળ થશે અને હીંદીમાની 💐 શબ્દિય રમતને સવોચ્ય રથાન આપશે અને એનું મીરવ વધાર વાના પ્રદેષ્ટરા પ્રયત્ન કરશે. વધ બે.થતાં તેમને જણાવ્યું હતું કે બાળકા માં અક્ષરતાનની સિદ્ધિ કરતાં ચારિગ્ધ એ વધારે અગત્મની વસ્તુ છે. હીંડો ब्यनताने तेमधे राजधने तथा मदा રાષ્ટ્રીને ભાગા દિલયી વદાદાર રહેવા કર્યું હતું. અહીતી શાળાએમાં શિક્ષણ अभेड सापादाश आपवार्था **आ**वे

छे, ते। तेमां मदद ३५ थर्ड प्रवाने

માટે તેમણે હીંદી જનતાને તેમનાં

INDIXN

બાળોતી વેલાતી ઘેર ઘોડું ઘણું અંગ્રેજી એક્સનાં શીખવવા મહેવિનંતી કરી હતી. વધુમાં તેમણે જચ્ચાવ્યું કે ઇ. સ. ૧૯૫૨ માં હીંદીએાનાં ભાળોત નાં શિક્ષશુની જવાખદારી સરકારે શીધી હતી અને ત્યાર પાકીનાં ડુંક સમય માંજ આ રહ્ય બાંધવામાં આવી હતી.

થી, છે. ગે. ના પ્રમુખ થી. મડુ-ભાઇ પરેલે રકુલના સહિપ્ત હતિહાસ રજી કર્યો હતા. અને જહાવ્યું કે આ રકુલ સરકાર સાથેનાં આઢ વર્યો નાં પત્રભ્યવહાર પછી જાંધવામાં અડ્યો છે. તેમણે ના. મવન રતા ત્યા પધારેલાં બધા સનજતોના હાર્દીક અલ્લાર માન્યા હતા. મેળાજી દુરા થયા બાદ ચાહ લેવામાં આવી હતા.

અ: રકુલની સ્થાપન, તો. રહ મી જાત્યુઆરી ૧૯૫૧ માં એન્ડે!લા ક્રન્ડી અન મેરન્ડસ એસાસીએશનનાં બાશરા હેઠળ મી મેરારજી કાલીકાસ પટેલની

મકાનમ ત્રા. હગલનાં હરતે થઇ હતી. અતે ધી હીરેક્ટર એક યુરાપીયન 🎮 જ યુક્રેશન ગ્રેહ ટી. વીલીયરસે 🌥 પ્રોલ ૧૯૫૧માં અની સુલાકાત લીધી હતી ખતે 29તે મંજીક કરી હતી. એટલે આ રકુલને સરકારી માન્ટ એની સ્થાપ ના થઇ ત્યારથીજ મળતી હતી. ઇ. મા. ૧૯૫૨નાં ધ્યામીયની ૧લી તારીખ થી હીંદી ખાળદાનાં શિક્ષશ્વની જવાખ દારી સરકારે પાતાનાં હાથમાં સીધી હતી, એટલે ત્યારથી આ શક્લના સંધળા વહીવટ સરકાર જ કરતી હતી. જાતે ત્યાર પછીનાં એક વર્ષ અને ચાર મામ પછી રક્લને પાતાનું મહાન સાંપડ્યું હતું. એકાન સાદું હાઇ સગ વાની દર્શિંગ પથ્યું જાત્તમ છે. ભા સુમમાં રીસેપ્ટન ક્લાસથી પાંચ રટાન્ડર્ક સધીનું એટલે સંપ્રષ્ટ પ્રાથમીક શિક્ષણ આપવામાં આવે છે.



# રસોડાનું રમખાણ ? રાન: ૧૭૦૦૪

્ સન્તુ…ધ્ય…ધ્યા...ધાક…ી કરતાં સરેશે ટેલલ ઉપરધી ચાળી, વાકકા ઉછાલના સંદર્ભ, અને તીલ સ્વરે તક્કમા; ''ભાટલેંદ જમાનેદ અધે અને તારી રસોઇમાં કંઇ દેકાલું જ નધી! આ કાળ કુંચુલી, આ ભાગમામાં કોકરી, મગમાં કાકળુ…''

સરથા, ઉમ સ્વરે કરપાંત કરતાં ગાલી; ''હવે તેમ હું તપ્રત્યાંથી ક'ટાળી હું. દધા બા તમારી દીકરી મ'લી અને પાલી, અને હું આ ગાલી…''

એટલાર્ગ સરમાની નવાદ, કહ્યા, પહેલસાંથી આવી પહેલો છે. "હું વહું છે આવી, કહે તા ખર્ચા ?"

"જું એકને ખો તમારા આઇ કામની ઉતાવળ એવેલ્ન્તેયા માલ લાયે અને પછી રસોઇમાં ધારા વાંક કાઢે! અઇ કાંલે દાળ લાયેલા તે સાવ જુની કતી, અને કરે કરે છે કે સ્વારે કુંચુલી છે. મળાના લાદમાં સૌથી કાંકરી હોવ તે, પછી બજીયમાં આવે જે તે!"

કેસમ: "જીએતે આઇ! આમ બાબીના લંક તમે કરવડીએ કહાકા એ ડીક નહિ. હમારે લાં પણ અમાઉ આમન પ્રતિદાન રામાયમ—મહાબારતનાં સુલ હતું હતું, પણ એ દિવસથી હમે કરબનથી, પરસા સ્ટોરસ ને સાંધી માલ મંગાવવા માંદ્રો, તે દિવસથી ઘરમાં સુલેક થઇ મહ. એમને સાંધી ચાકમાં માલ, તે પણ કિફાયત ભાવે, અને ઘણીજ ત્વરીત ગતીએ મળા રહે છે. ઉપરાંત તેએક પ્રત્યેક માંધી વડ્ડ—કેટાળ—કરીયાણ'—મર—ગર્યુ કવાએક—સગ્ન-પૂજા સમામાં, વિ. રામે છે, એટલે હમારે કાંકી મીતા કરવાનું રહેતુંન નથી. ફકત મે પેનીનેક સ્ટાપ્ય મારી પત્ર લખ્યો એટલે નિસિત!"

— હમારી દી-માક્-વાજ, પ્રાક્સ લીસ્ટ ભાટે આજે જ સચા —

### પરસુરણ

---કારામીરના વડા પ્રધાન ગી. ખક્ષી ગુલામ બહેામદ દીલ્હી ગયા હતા. તેમણે હીંદી હતા પ્રધાન થી. નેહર ખતે રેબીરેટ મીનીસ્ટરાની સુધારાત सीधी बती.

—પેહ્યુલેશન રેક્ટરટ્રેશન ઍક્ટના **માધારે, સીટારીવામાં એશીવેટીદાના** આઇડેન્ટીરી કાર્ક માટે તેમના ફેન્ટા લેવાલા છે.

—હીંલ કુર મીનીસ્ટર, મી. રશી શાહ્રવામુએ જસાવ્યું કે હોંદના પાસક તા પ્રશ્ન સુધરી છે. તેમલે જણાવ્યું કે ઢીંદમાં ચાખા અને પલના યુરતા પાક થયા છે અને અનોજની આયાત માં ધરખબ ઘટાડેત કરવાનું જપ્યુવર્ત્ય ŵ.

करनरश क्षिप्रस्थाक आहेडीने। हेाही नपायी 🌡 अने दने ते 🦥। राज्यारभी Lરના જનરહ''તે<del>ા હેાદી ધરાવે છે.</del> —हींदर्भा प्रना क्शायण क्रीक होंदी એક કેલ્સ લીબરેટર વીચાન વ્યાકાશ માં સળગી પાતાં તેમાં ભેડેલા ખધા & માણસો **મર**શ પામ્યા હતા Sept. નીયાન પ્રનાચી જામનગર જતું જાતું.

-પરશાવાના શાદ્દે નવા વડા પ્રધાન

નવાં પુરતકા આંપી સાહીત્ય दिहती अपनी કીશારલાલ મશરૂવાળા કૃત समार धर्म ٧ ગીતા મેંપન w क्टान साधन E શાબત ગીતા ¥ પ્રવય પરનાહું" નથી ¥ મળવાનું દેકાર્યા આ ઓરીસ

Indian Opinion', P. Baza Phoenix, Natal.

માવાવ'ત એસાસીએશન

સાઉપ આદીકામાં વસ્તા भुरत क्षांसाना भाषाव<sup>®</sup>त <u>बीड</u> भार्छ એાને જણાવામાં આવે છે 🖟 હરણન માં ગાલતી ''માયાવ'ત એસોસીએશન'' નામની સંસ્થાનું કામ સહેલી લેવામાં આવ્યું **છે. જે**થી રવિવાર, તા. **!** સપટેમ્ખર ૧૯૫૭ ના રાજ ભપારે ર વાગે, પ્રીમિયર દેવલ, પરુ, પ્રીન્સ એડવડ<sup>ે</sup> સ્ટ્રીટ, ડરખનર્મા, સર8ય અહ્ रीक्षामां वस्ता सुरत छन्याना भाषा-વંત-ભાષ્ટ્રેગ્રેસ્તી એક જાવેર સભા મળશે, જે પ્રસંગે સુરત જીલ્લાના માયાવંત સાઇએનાં क्रो⊪ अ**ं**उण રધાપનામાં જાવશે. સર્વ બાઇમાને આ અત્રત્યના પ્રસંત્રે હાજર રહેવા વિન'તા છે.

> છે. મીઠા લાલા પરશાલમાં प्रेमा ने।साह, रक्कीत श्रीरा તથા હરીમાઇ લાલછ. સભા મેલાવતાર બાઇમા

ગુજરાતી ફેલેન્ડર સંવત રુવા ની સાલતું

(૧) મહિના નાય, શિધિ સાધે અ'દાઇ તારીખ.

(२) इरेड भासला मुख्य देशी चढेनारे। ગાંચેછ હાલીળ સાથે

(૩) હિમિ સાથે ચંદ્રની શાળી હેની શરૂઆતના સમય સહય આદિકાના श्टिन्दर्व कारमार्थाः

(v) શશીના અમુરા (બાળકર્સ નામ પાટનામાં ખાસ જરૂરતા.)

(પ) દિવસ અને શત્રીનાં ચાપકાયા

(६) आर्ट पेपर वपर श्रंदर मार्गीक ષિવ.

કરેક ગુજરાતી કેટઝળમાં આદ हैंबैन्दर क्रायक्य है। वे लिएकी.

sh`ખલ : સી. ર—ક પારટેજ સાથે. —: પ્રસિદ્ધ કર્તા:—

भी. श्र-दाती अहतात अंत्र VI. 31. BISH 144, उर्जन (नाजाम.)

સાહેટીસની ચકર

€ીંદના ગ્રામ્ય છવત વિકે લેખો સવાલ જવાલ રૂપે આ પ્રસ્તકમાં સાકેટીસના વીચારા દર્શાવ્યા છે.

¥ોમત શી. **ર**⊷.

મળવાનું કેકાલ્યુઃ ન્યના સ્ટ્રોપીસ.

૧૧ યુસ્તકોના સેટ

થ્યા સેટમાં વિવિધ <u>પ્ર</u>સ્તકા તમને વચિવા ગળકે. પુરતો માટાએ માટે છે.

श्रीमत १६त था. १-१<del>६-०</del>. આ એહીરોથી મળશે.

ર્રાન ન'બર: 2-4486

# અબબકર ઇસ્માઇલ

કવાલીકાઇક હ્યુકકીપર, સોંદરી, ઐજન્દ

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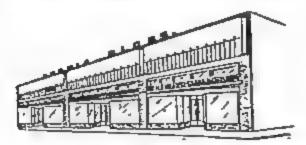
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-- Mahatma Gandhi.



## RACIAL DISCRIMINATION-AN AFFRONT TO MANICIND

The Prime Minister, Mr. Nehru, in his statement to the House of People, on August 17, said: "Our long struggle for freedom in this country led us to an understanding of and a deep sympathy with similar struggles in other countries. That was the basis of our policy even when we worked for our own independence. That policy inevitably continues today, not only as an inheritance from the past, but as an understanding of the present. Peace, it has been said, is indivisible. So also is freedom, and no structure of world peace can be built on the denial of freedom to the countries and large masses of people. It is a matter of deep regret to us that this basic fact is not recognised and given effect to in many countries.

"Racial discrimination and suppression has become one of the outstanding problems of today. We have no desire to interfere in the affairs of other couuntries, just as we are not prepared to tolerate any interference with our country. But there are certain factors which over-ride national boundaries and which affect the wellbeing of the human race. Among these factors is this question of racial discrimination and suppression of one race by another. This is an affront to men and women of Asia and of Africa, as well as to every sensitive human being. I have, therefore, ventured to express in clear language what we think of this inhumanity and complete denial of what the Charter of the United Nations stands for. I am certain that in saying so I have echoed the feeling of every single person of three hundred and sixty millions who inhabit this country, as well as of hundreds of millions of other peoples in Asia and Africa. We can never tolerate this idea of racial discrimination and in-

equality," Mr. Nehru said. '

### INDIAN OPINION

FRIDAY, 11TH SEPTEMBER, 1953

### The Late Hajee M. L. Sultan

N the death of Hajte M. L. Sultan not only Durban but South Africa has lost a unique personality. He came to this country at an early age and worked as an ordinary labourer in the culways. He then entered into commerce and became one of the rich men of our community. There are so many rich men whom nobody knows; there have been so many rich men whose names pobody remembers or even cares to remember, because such men are living and have leved just for themselves. Mr. Sultag was unique in that be did not live for himself but for

He amused wealth by his own ebility and business seunien but he did not keep it for his own comforts. He truly kept it in trust for others. many he gave away large amounts liberally and ungrudgingly during he lifetime for the noble cause of education and that the without may distinction of race, colour or ererd in a country ridden with tace and colour prejudice. Mr. Sultan was a true Muslim. Halling as he did from Madras he was a Tamil scholar and his knowledge of the Koras was more than many a Mushin. Some Muslims had tried to pursuade Mr. Sultan to give bit wealth to his co-reheappists only. This however did not appeal to him. "That is not what the Koraa teaches us," he said to them. He deemed it his duty to give most of what he had earned for the benefit of those from whom he and earned and so a large portion of his charsty has gone to the M. L. Sultan Technical College. He was, however, charatable roough to his co-religionists and gave a good sum to them for religious purposes. He gave also to the Natal University a liberal amount of £20,000 for non-European education, which was gratefully acknowledged by Dr. , felalherbe when he guid an gloquent tribute to him at his graveude.

With all his wealth Mr. Sultan. lived a very simple and austere life. He spent very little on bonself. He knew the value of money slace it was hardramed. Some people laid a charge against him of miserliners. But bad be not lived as he did out community would not have derived the beneot it has done. This reminds us of an incident of the late Pandit Madan Mohan Malayia, the founder of the Benares Handu University. While Pandit Malaviya was collecting funds for his University he was taken to a person who looked be an ordinary villager, His very simple living conditions did not attract Panditif much and he was very doubtful if it was not a waste of time to have gone to him. And then a strange incident occurred which shattered even the last shred of hope of being able to get anything from this person. The night was drawing east and the lamp had to be lit. The servant who was lighting the lamp wasted one match stick and struck another. This coraged his master who took the servant severely to task for being so wasteful. This naturally shocked Pandit Malavia. On the other hand Pandit Malavia was received with the greatest respect and was accorded a most loving hospitality. The host was informed of the object of Pandirit's visit. But that was all. Not a word was uttered by him in return The following morning when he wis taking leave of his bout the latter bidding his honoured guest farewell placed at his feet a theque which ran into aix ligures, Pandit Malavis was shockingly surprised. It was a lesson that money was not meant to be equandered, not was it meant to be boarded. It was meant to be used in deserving tauses in the service of mankind. Mahatma Candhi commanded millions has be did not waste even a scrap of paper. It was that quality that characterized Higi M. L. Sulran. His personal appearance was al-

clean. Ъċ ways spotlessly was sumply but well dressed and well manneved, Culture was writ in his face. Though a maunch Musless has beari went out to all alike. The WART concourse of people representing all sections of the comsounity and other non-Europeans and dutinguished Europeans preeent at the funeral bore testimony to the extrem in which he was held by all. Though physically he is no more amongst us he will always be with us in aptrit. His memory will be oberished not only by the present but by many generations to come. We firmly believe our salvation in this country her in standing united as Indians and not divided as Muslims, Christians, Parners, History.

Madrasis, Hindustanis, Gujaratis, Kathiawaris and the cest eccking to serve their own interests. We who are fighting against apartheid must begin with our own selves getting rid of this spartheid meatality. The late Harre M. L. Sultan har, in this respect, not a noble example. The greatest tribute we can pay to the departed toul is to try even in a meagre way to emulate his very noble example. That is a legace more valuable than all the tiches Mr. Sultan has left to his children and to our community. May we all deserve it. members of the Sultan family will find solace in the fact that their grief is shared by the whole cummunity. May the departed seed rest in eternal peace.

#### NOTES AND NEWS

Death Of Hajee M. L. Sultan ONE of Durban's olders and well-known eesidents, Hajee M. L. Sultan, after a lengthy iliness quietly passed away on Sunday, September 6, at the age of 83. The funeral which took place on Monday after offering special prayers at the Grey Street Morque at 1 p.m., was attended by a very large concourse of people representing all ecctions of the Indian community, with a sprinkling of other non-Europeans and distinguished Europeans. His remains were interred at the Brook Street Muslim Cemetery. Eloquest tributes were paid by Mr S. Nattrais, principal of the M. L. Sofran Technical College, Dr. Narbeth, chairman of the College Committee, Dr. Malberbe of the Naral University and other leading members of the Indug community, Decrated kares behind him four sons and four daughters to whom the symstathy of the whole community

# Reservation Of Separate Amenities Bill Passed In Assembly

The Reservation of Separate American Dill was read a third time in the Union House of Assembly on Proday, September 4. The United Party, the Labour Party and the Native Representatives voted against the third reading. M. Harry Lawrence explained that his Party had verted in favour of the Bill at the second reading because the Party supported the principle of until separation. Although the Dill upheld the traditional policy

of social separation the United was not prepared to support a measure that enforced partiality and inequality between the ratest groups to a substantial extent, said Mr. Lawrance. The Minuster of Justice Mr. Swart said that the Government were not prepared to leave it to the Courts to say how the policy of sparthrid should be carried out.

#### Group Areas Permits

Replying to Me. B. P. Buntles (Natives ' Representative, Cape Western) in the Assembly Last week, the Minister of Interior. Dr. T. E. Donges, said that 50 permits had been granted under the Group Areas Act to Burepeans in Durban to occupy premises formerly occupied by non-Europeans, and 95 permits to non-Europeans to occupy pretouses formerly occupied by Burnprans. The respective figures for Johannesburg were 11 and 21 Cape Town 52 and 56, and Post Blizabeth 17 and 10.

#### An Impressive Function At The Gandhi Hall

It was a heal treat to be present at the Mahatma Gandhi Hall, Lurge Street, Durbau, last Monday afternoon, when the pirty seventh birthday of Swami Sevenanda, one of the daines living to Southern India, was exlebrated by the Divine Life Seelety (Durban Beanch). The proceedings commenced at 3 p.m. and coded at 6 p.m. After Mr. V. N. Naldon, the chairman welcomed the guests. a brief shetch of the life and trachings of Swami Sivangada was given by one of the devomen. who said that though the Swant had renounced all and had b

decting pleasures of the mortal

life and found its home in things

eternal and immortal; and always,

ever always his mind's gaze was

come a Sannyasi he did not feave the service of mankind. Since he had achieved medical qualifications he gave his service free to the sick. Dr. N. P. Desai, and Dr. S. S. Cooppan, M. A. M.Ed., Ph.D. who had, recently returned from India, after a somern of about three years, were the guest speakers. Dr. Desai quoted the Bhagavad Gita and spoke on "How to attain Salvation." Dr. Cooppan gave a learned duscourse on "Divine Life" which was both instructive and impring. He quoted the example of Mahatma Gandhi, who, he said, lived a truly divine life which was worthy of emulation. Most impressive was the way the prayers were conducted and the devotional songs sung by Mrs. Ranganayagi Pather and Party and the Narandas family. It was really a thing which was tare not only in Durban but in Snoth Africa. The songs were sung harmoniously and the spiratual feevour was visible to them. They were bereft of the cinema style which seems to have become all too common in our music at almost all public functions. It was a worthy example to all those who calebrate the birthday of Mahatma Gandhi and even Shri Krishna. It is regreetable to have to my that such occasions are made, unconsciously no doubt, tather a mockery of. Both the organisers and the artistes of last Monday's very pleasant and inspiring function deserve to be most beartify congratulated for the besutiful manner in which the whole programme was carried

#### M. K. Gandhi Library

The thirty-second anniversary the M. K. Gandhi Library and Parsee Rustomjee Hall was celebrated at the Parsee Rustomiee Hall, Queen Street, Durban on Wednesday, September 2, The Rev. A. J. Choonen was in the chair. It was a special occueron more the Parsey community celebrated their New Year on that day and the building which was long dilapidated had been resovated and the renovation had just been completed. Among the speakers were Mr. Nattrass, principal of the M. L. Sultan Technical College and Dr. Narbeth. chairman of the College Committee. All the speakers expressed their good wishes to the Parties community on their New Year and paid a high tribute to the donor the late Mr. Parsee Rustomice for praviding the Indiana with such on useful insutution. Mr. Socabjee Rustomjee thanked the speakers. After the terminathe of the function all those prefant were served wab milk and packets of sweetmeats.

#### Durban City Council's Fine Gesture

At the function of the M. K. Gandhi Libracy last week the very happy news was conveyed by Mr. Naturan that the Duthan City Council had agreed to give £11,250 to the M. L. Sultan Technical College and the sum of £500 every year. When we think of the past when the then City Council had given two and a half acres of land most grudgingly and that too on lease after the late Rt. Hon. Srinivasa Sastel, the then Agent of the Government of India in South Africa had entreated the City Council on bended knees, for the Sasiri College

to which Indians had contributed no less than £20,000, the present gesture is certainly most thrilling and the Indian community will be profoundly grateful. If the same liberal apurit would be shown in other matters such as the provision of housing and other amenities and steps would be taken to remove the legitimate grievance of the non-Europeans in regard to the bus rank it would certainly pave the way for more happeness and contentment, Of course there can never be any happiness and contentment so long as there are laws affecting non-Kuropeans which place on them the stigma of inferiority.

#### INDIAN PHILANTHROPIST PASSES AWAY

(By Mr. Ashwin Chowdree, one who was very closely associated with the late Hojee M. L. Sultan)

NDIANS in South Africa will seen he celebrating their 100 years in this country during which period some among them have left their impress upon the country by their public deeds and spirit of generosity. Outstanding, unique and towering above all others will always remain the name of Hajee Malukmahomed Lappa Sultan who passed away silently from this world lest Sunday after almost 50 years of onceasing toil and labour, in service of his community. Born at Quilon, Malabar th the Southern (part of India, some 85 years ago, as a young lad of 16, he came out to South Africa as an early pioneer Indian immigrant in the service of the Natal Government Railways and for many a year he worked at the Berea Road Railway Station.

Here was a man, with a rare soul, strong and steadfast in his loyalties to busto human values, of humble birth and means, who was destined to revolutionise within a decade the concept of charity and generosity as in generally practised among our people. For like others among our people, his benefactions came not only after death by way of testament Nay, bir spielt knew no mortal limitations, for bir inner self always revolted against the amassing of wealth for his own personal benefit-not for bim the proal pattern of entrenching and securing the family wealth and possessions and as a mere gesture to give moto charity a negligible portion of one's estate-always you will find smong ordinary mortals, the first sounderation will be to benefit 'their children and their families-publie benefactions occupy a secondary place. But with this richly spirit-the reverse was the care-free and



The Late Hajee M. L. Sultan

foremest in his mind's eye there was always the picture of the poor, needy, illiterate and uneducated among his people. His prime considerations were for them and them alone. The fruits of sixty years of toil and aweat and labour must belong to them -no major family considerations of scattment did be tolerate nor did he ever consider personal wants or comforts—he shunned extravagance and a life of pleaty-his was a hard and store life-a bard and series disciplinarian, his access were the barest minimum just sufficient to maintain body and soul together-and thus with immense restraint and years of practice, he had, like Mahatma Gandhi, masrered the obysical self, brought bimself under complete control, Lying frugally and simply, denying himself pleasures and luxuries and a life of ease and plenty-the materialistic life was abhorcent to bun. It was foreign to his gature and repugasant to his spirit. His richness lay on a higher plane-it transcended the transient and

centred towards greater spiritual This, then, was the man Sultan, who gave away his riches for the cause of humanity, courageously and boldly without a flicker of remarae or regret. On the contrary, his spirit soared higher and higher at each great act of munificence. Among his many great acts of generosity. some ontstanding examples come to mind, £500 to Sastel College, later £1,500 to M. L. Sultan Avoca Indian School and several sums of £100 each to many institutions. Then came his final great act of sacrifice. One hundred thousand pounds in cash to found the M. In Sultan Charitable and Educational Trust Fund, of which £17,500 was originally earmarked for the creation of the M. L. Sultan Technical College, The foundations of this College will be laid next mouth at Curries Fountain and the institution will anally cost £80,000. In comparison to the final cost his contribution does not appear great, but almost 15 years ago it gave the fillip, supplied the driving force and committed the Union Government through the Hugo Commission to this scheme. Viewed in that light this College with its thousands of students owes its origin to the dynamic and magnetic personality of this great man. Not satisfied with this his mind probed into further expansion of technical training for Indians all over Naral, He felt strongly that such institutions abould not only be limited to Durbaes but they should exist to cater for Indian youth all over the Province. He said the poorest among them lived and worked away from Durban. What of them? Finally he increased hu original donation to thirty-three thousand pounds for the erection of Indian Technical Coileges as follows: one on the South Coast, one on the North Coast, one at P. M. Burg, with the main central College in Durban. Then came his interest in

University education and he has donated £20,000 to the Najal University. And now we find that in his Will be bas bequeathed one-third of his entire estate to found an Educational and Hosoital Teast Fund in the memory of his late wife Mariam. This portion of his estate is estimated

Continued on page 569)

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LIBERAL PERSPECTIVE

#### THE UNITED PARTY AND THE ELECTION

PAST, PRESENT AND FUTURE

By C. W. H. GELL

¥

THE conclusion of these acticles is that a new South African era opened in 1948. Piest, the last of the great Boer generals who have dominated our politics sloce Union was nearing the end of his span and henceforth personalsties and personal loyalties were in count less than party policies and allegiances. Secondly, the victotious party in 1948 was no ordinary political party but a "Nation" within a nation. Geographically more evenly distributed than its opponents, it could win on a minority of White votes. Thereafter, the largest sai lo superesty sentreme angonia, the sudoctrination of the preponderant section of the White youth and the follest explaitation of the possibilities of the electoral gerrymandering ensuce that it will not be yoted out in the foreseeable future, Just possibly an economic blizzard or grave external crisis might shift st. But it is proof against all ordinary appeals to reason and any probable swing of electoral favour. It will get stronger before it gets weaker.

Thirdly, by beinging to the surface all the underlying Eurapean accumptions about White poperiority and Black inferiority and making them the basis of a militant ratial ethos arragantly applied just when the rest of the world is studing off les chains. the Nate, not only ruled out any return to "the traditional South African way;" they instigated the active aumobilition of a muited non-European opposition. This slowed itself last year in the Defiance Campaign which was conducted with a dignity and contraint few thought poundle. The right were partly the result of administrative provocationthe strong-sent 'retalization to strong-arm markeds; and partly a further symptom, of the scute eacial tension which produced the Defiance Campaign. The Swart Acts will not prevent such unpremeditated mathernts of vislence. But they have made it imposible to earry on mouviolent pussive resistance on the original lines. Though we cannot yet forestell its form, we can he absolutely ture that the pouaccusion of Nat. recoil policies will stimulate increasing appointion and rescutment among non-Europeans, which now have no legitunate autlet.

The Nata are convinced that they can impane their will by

For a little while they probably can. But all Asian and African buttery in there to prove that, even if the whole White population gange up against the Blacks (as I hope and pray it with not), one-lifth of the population will find it physically impossible, morally sadefensible and economically ruinous to hold down the remaining four-fifths by force, once the latter have developed unity, a capacity for self-exerifice and the technique of mass action through some focus of passive resultance or industrial non-co-operation. Afrikaster Nationplists of all people should understand the probable strength of movements intrinsically so similar to their own. By dividing the country between White and Black nationalaum inspiseably opposed, the Nats. are levelling South Africa to disaster.

What then abould be the actitude of those Europeans who do not share this passion for nelldestruction?

I am your our duty is to recognise frankly that it is pointless trying to devise a steatogy to eagain power in 1958, could only happen through the impact of outside events which we cannot command. We must fearlessly face the prospect that aither the Nats, will ruth up gogs that Gadarens slope, in which time nothing can have a Whole community determined to immo. late itself, or South Africa will be saved by a sufficiently, large aumber of politically enfronchined Whites coming to realist in time that carestrophe lies immediately abend. Since we cannot plan for White jingoum run antok, we must prepare for the second possibility, however remove in now seems. For if it thould ever aventuace, it is execulty onportrue that there should exist a rallying-point for all man of roadwill when the scales drep from

So for the U.P. has commirecently failed to provide such a rallying-point. It is too early wer to judge the two new parties which seek to meet this need, One explicitly and the other very tentatively represent the still small voice of European conscience in racial matters. And one, therefore, views with the greatest starm the U.P. reaction of "Thank between, now me one will auspect as of liberalism," For if the U.P. is to oppose the Nats, only on the republican and English-Afrikasen differencen it

will gradually move even further towards them on the colour issue. The M.P. for Turffentein has already served notice on Labour. which slone at the last election had a progressive racial policy, to scrept the U.P. position or get out of the United Front. And nince the colour question does nates our political scene, it is only a matter of time before the Nats, and U.P. (if it continues to muddle along as at present) come so close together in face of rapidly deteriorating race relations that the U.P. will cease to have any convincing reason for separate existence,

We, theretore, plead with the U.P. to have the courage new to put before the country, as nely it effectively can, the one clear-cut alternative real to White dominations the liberal goal of squal rights for all civilised men and equal opportunities for all to became civilized. This is sa old and honourable part of the party's own tradition, from which it has steadily retreated since 1948 in s surt of panie before the Nata." appeal to all the barer political emotions. The threefold alternative of total apartheid, equality er a middle way in false. All are agreed that partition is practically impossible. But the so-called middle way turns put on inspection to offer no better peaspeet than a comming fight between White and Black narronalism.

The goal of equality of human status is not only the necessary moral corollary of economic integration; it is the only objective which squares with our profestions of religion and murality and on which we might secure the consent and loyalty of our nen-Ruropean majority, But when that is said, there is room for divergence of aplmon shows speed and the scope of each stage in the process. The liberal does not stand for immediate adult ouffrage which might "lead to the domination of primitive tribermen," as one newspaper affensively put it. But I believe that the U.P. can only regain, its soul and its integrity as a party with a distinctive policy by remon itself ficulty against Natronaker berremvoderen as a mateer of principle. And to do that it must clarify its thinking about the objective of which it aims.

If the U.P., will adopt the aid Cape principle, there are three chief things for early consideration. First, to suggest some method of enlarging the non-European franchise as some as possible. Labour had a plan to extend the Cape Native franchise to other previnces on a Losis at to other previnces on a Losis at advocate a leaded franchise on the country cell at being less likely to divide parliaments and managent

efpalities between mione ground with sectional loyalties. Whether either of these or some other way er chosen, the idea of getting more politiciana accountable to more non-European waters is sound, because only this will breed the multi-racial outlook essential to a true plucal society. Secondly, the industrial colour har must gradually be replaced by the principle of equal pay for equal work, regardless of race. For a long time this will favour the bettereducated European. But, an akilled shortages develop, non-Europeans will be trained to fill them; and it will then be proved that equality of economic emportunity is not detrimental to White interests but will estable the whole economy to expand by providing both mure efficient labour and a larger consuming class. Thirdly, the abolition of the Part Laws, few of which are effective, would do more than any other single act te restore goodwill among the races. There laws are not only a badge of inferiority, they discredit the whole system of law and these who have to administer it in the eyes of Africans liable to instant arrest with all its attendant die. courtemer.

If the U.P. would indicate its willingness even to consider these three matters (or any other way of achieving their sim) the way would be open for it to recognise Labour, Liberal and Federal as friendly fellow travellers, each secking along a parallel path for the key to the future of a South Africa commanding the respect and loyalty of all its peoples. The servival of our country and our civilisation depends upon finding that key. Even now, when opposition marale is at its lowest and its electoral chances slight, in the time to begin affirming its fatth that those whom Mr. Swart so elegantly termed "barbarison, nemi-barbariann and gultured barbarians" are men like murselves, many of them sold at an earlier stage of development but all sontrime potentially responsible citizens. We have to carry them with us and into our givily sition as they reach maturity. Thus, while we hold this faith before mur feilem-Whiten agoines the day when sanity may again prevail among them, we shall also provide a refuge from despair for both Europeans and man-Europeans who from their different positions see no solution but the use of expressive or revolutionary

No one not say dogranically that this way will work. But it may, if we can preserve the possibility of men terming to live, work and you as men, and not as units of lostile racial block, All other rouds lead to certain diamer.

#### EFFECT OF GROUP AREAS ACT ON SCHOOLS

#### DR. S. COOPPAN BEFORE LAND TENURE BOARD

DR. SOMASUNDRUM COOP-PAN M.A. M.E.D. P.bd. Incturer at the Sprigheld Training College, Durban gave evidence before the Land Tenure Board last week at its resumed setting to consider the proposals for the race access of Durban.

Dr. Coppan told the Hoard that he had done research on Judian education in Natal and that this was the subject of his theses for his doctorate.

He had studied the plans and maps of the Durban City Council in regard to the proposel race soming of the City and had worked out the effect of the proposals on the Indian albooks in Durban on the basis of the number of actions in pupils attending them as discovered to the Statistical Supplement of the Natal Educational Diparticulated Supplement of the Board.

Dr. Gooppan and that in Natal 11 "re were 238 schools at which 168 were government-aided with a lotal school population of 61,493. In Durban alone there were 96 schools made up of 14 Government, 25 Government-Aided and 7 Private Registered schools, with a total of 29,351 children. There four include 9 plateon schools and bence the number of school buildings in Durban was 87

Dr Cooppan analysed the ertuntion of the Darban schools in relation to the proposed group preat. He stated: "30 schools with 13 497 children fell in the working areas; 23 s.bools with 0,137 children in the proposed European group areas and & schools with 1.307 children in the proposed Cutoused ares, add to this the 5 branches of the Technical Latters with 2 the Students which fell in the Working areas, making an overall total of 70 schools with 23,851 students affected by the propossis. These schools and the children lavoteed will have to be accommodated to the proper areas if the Group Zoning plans were adopted.

Dr. Cooppan third that a contervative figure of 9,000 pupils of school going children in Darkan were without schools and their accommodation was an additional problem which must be manufated in conjunction with those affected by the proposals.

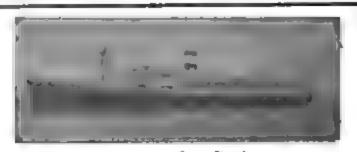
In answer to Ur. J. N. Singh. Dr. Cooppan stated the the bad estimated that the floancial costs involved in replacement of the schools affected. "The estimated cost of a classroom to accommodate 40 children in The Province £ 16,00. in. execting Government schools ber paid on the average of £2,000 per classedom. Working on the former basis it will cost £540,800, £246,000 and 64,000 to replace the schools involved in the working, Furopeum and Coloured areas respectively. A total of £818,000 would be required to build the schools necessary. Og the average requirement of 4 acres for a primary school and 8 scres for a secondary school, and the average size of a school of ten classrooms, 218 acres of land would be required. Even at a £1000 per acre this would cost 228 000, said Dr. Cooppne.

Dr. Cooppen pointed out that accurally pravision had to be made for the normal demand for the accommodation of about 2500 pupils. This alone would involve about 63 classrooms at a cost of £190,800.

The problem had to be conaideced in relation to the normal expenditure of the Province an education of Indian children which in recent years showed a more sympathetic and liberal specit. The Province had spent between \$30,000 and \$40,000 on capital development and grants in aid towards subool buildings on an estimated figure was between \$540,000 and €60,000 At this rate of financing only the normal requirements could be met and the problem of the backing of children and replacement anding from the group societ propossis would not be touched," concluded Dr. Cooppan,

# Ban On More African And Indian Leaders

Mr. N. H. Mandela, D. Ticome and of Marieso, members of the executive committee of the African National Congress, and Mr. Y. Gashella, joint secretary of the Bouth African Indian Congress have been bound from attending any public meeting.



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## INDIAN PHILANTHROPIST PASSES AWAY

Continued from page 505)

at £30,000. A further-donation of £4,000 to the Malvern Indian School follows. But let us stop here. There is no end to his acts of public charity.

Such men are rare in human history. Such genn are Heaven's own gift to mankind. His destiny fulfilled, his life's labour done, Sultanabib has gone to the land of immortals. We here in this world will always find him enstormed in our hearts. For many a year to come the pages of South African Indian history will be replete with accordates about him and there will be many a chapter written on the life of this remerkable, amoung personality, who brightened the life of his people and left behind a burning flame of service which neither time nor memory will ever dim or extenguish

# TALK OF UPROOTING UNDER GROUP - AREAS PREMATURE

-DURBAN TOWN CLERK

TALE of upracting and displacement under the Group
Arese Act was premature, said
Mr. W. L. Howes, Durbon's
Town Olark, addressing the
Land Tenure Advisory Board in
the city. The City Council had
been concervative in proposing
full group areas and few people
were affected.

Nearly all the areas proposed by the Connoil were "andsted areas" from where there would be no compulsory movement.

Mr. Howes saked the Board to allow the minimum period presoribed by the Group Areas Act (one year) for the movement of people from the proposed foligroup eress, such as Revervoir Hills and Block AL on the Berry.

The Council had been so conpervalies in proposing full group areas, that it thought this was a resonable request. Few people, were affected, and the compulsion would apply equally to Indians in Block AL and to Europeans in Reservoir Hills.

Where people could not find elternative accommodation withont hardship, they could apply for permission to stay longer.

Mr. Hower was arguing on behalf of the City Council at the and of four weeks of avidence on the race sociog of the city.

The Council expected that the voluntary imprement which would take place as a result of the persuasion of the establishment of "undated areas" would achieve racial absuge without atmosphism.

Plans advanced by the Natal Indian Organization contraveged nearly all the principles enuncisted at the hearing. These plans would perpetuate and intensify the most undesirable feature of the present situation

The City Council had been supported by the Reference and Planning Committee, which was completely divorced from local European politics. That was the masser to the contention that the City Council was influenced by local European political pressure.

Mr. Howes said that the key to the puzzle was the Berea ridge. It was a step towards a proper solution of the problem that the enoing of the Berea ridge at European had not been challenged.

#### European Belt

In view of this acceptance, and in view of the indeputable European character of Westvilla couth of the Palmiet River, a broad European belt linking the Bares and Westvilla was proramry. Sherwood and Wyndone had also been generally accepted as European.

Referring to applications that the compulsory provisions of the Act should not be applied to Indian in the Blook AL sree, Mr. Howen said that these formed part of the very people who canced the Group Area Act to be placed on the Bistata Books. Many of them, had bought property and accorpied property when they know they should not do so.

Advants Albert Christopher who had gone to St. Aidan's hospital owing to a heart attack returned to his home at Greenwood Park on Monday.

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## A DISTINGUISHED Q.C. VICTIM OF BAN

N the course of a letter addressed to the Minister of Justice: Mr. C. R. Swart, the South African Indian Congress writes:

The South African Indian Congress is constrained to lodge its strongest protest against the ban imposed, under the Suppression of Communism Act, upon Mr. A. Fisches, Q.C., an outstanding defendes of Peace and civil liberties and a stout champion of harmonious relations between the white and non-white sections of our population.

We wish to point out that the Indian people and indeed, the non-white people as a whole, look upon Mr. Fischer as a great friend and ally in the fight against the pernicious colour-har and apartheid system and for fairplay, justice and democratic rights for all South Africans.

We further make bold to say that Mr. Pischer represents the best and the finest traditions of the Afrikaner people and it is given to men of his vision, outlook and conviction to bridge the eyer-widening gulf in race relations in this country.

That the Suppressing of Communism Act should be so blatantly used to impose ban

on the policies and public activities a patriot whose selfless devotion to the cause of the country and all its proples is beyond question, provides ample proof that this Act has been placed on the Statute Book solely for the purpose of restricting the civil liberties and freedom of association of those who have openly and actively voiced their opposition to all facts of Nationalist policy which contravene the basic principles of detag-

#### Aryan Sports Club Port Elizabeth

The 23rd annual general mesting of the Aryan sports clob was held in the Gujrati Hall. The following officials were directed for the ensuing sesson; life patron; Mr. J. Druwr; patrone: Mosers P. Makan, T. E. Dollabb, L. Nagar, B. Dajee, N. F. Baneda; pracident: N. Umley; vice president: N. M. Veghmarie, B. J. Govlodjeet acoralary: R. Bhann: seet, seet. L. Dayer tressurer: E. Ranobhod; espisio: N. Umley, where capt; R. Shaue; score keeper D. Days; delegates to C.P.I.O U.: R. Bahana and M. Ranchhod; table tennis section: captains L. Banadr; vice aspising B. J. Garindjes.

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# Pakistan News

(From Our Own Correspondent)

Karachi, August 1953.

CINCE the latter part of July. 3 Indo-Fakistan relations have undergone many stresses ending. so il preme at this functure, in a favourable prospect! The events of the recent post will be famihar to readers of Toding Opipion. Mr. Nebru was received to Karechi with a welcome whose suscerity he cannot have doubted and his conversations with Mr. Mahamad Ali were, on both sides, conducted with feasbates and bonesty of purpose, As it turned out, it was foctonate indeed that this was

At the Karachi meeting it subsequently opposited that the degree of material progress was not great, but this general feeling was partly attributable to reaction after the woduly high hopes which had been set upon Mr. Nohrm's wigit before it actually took place. The wish of Pakistan to reach a settlement with India, was father to the thought that at the Prime Ministers' meeting all would be straighteasd out finally, but considering the complexities of the problem, such expectations were unjutlified. Nevertholen, determined efforts were made. The comparatively misor question of the Bengal unclaves seems to have been sattled subject only to a tidving up of detail. As to the problem of evacues property, it is believed that Pakiston made an all out effort to solve the difficulties by a proposal that on both sides existing leguelation should be acreoped and lotters owners of property be put buck into potention of what ther al-sadoned at the time of partetion, At all events, conversations between the Advisers to the Prime Munisters continued in Knyachi for several days after Mr. Nehra seturned to Delhi. The vital canal water dispute seems to be bound up in the settlement of an overall scheme to utilize the waters of the Indus to the maximum extent in which plan the World Back may well take a significant and valuable interest,

There remains the question of Kushmir and Mr. Nehru stated quits plainly, after his visit to Karaclit, that in this matter there was no progress to report.

Such was the position when, shortly after Mr. Nebru's departure, strange and disjuicting news of Kushmir butst upon the world, . As is now well knows, Sheib 'Abdullah was dismused from office, there weer civil

unrest and disturbance and the new Chief Minister, Ghulem Mohammed Babebi, signified his necession to power by some demonstrations of zecophobia said to arise from evidence of foreign interference in Kashmir affaire is which connection the name of Mr. Adial Stavenson has been mentioned.

It is not surprising to learn that the reaction in Kurachi was immediate and sharp, and it cannot be concealed that the mood of Pabietonia was of anger and bewildermant. On August 14, all Independence Day celebrations were cancelled except for the military murchpost at which the Governor-General tools the saints. Immediately thereafter Mr. Mako-Ali flew to Delhi to discuss with Mr. Nebru the new situation in Karbene

The Pakistan Prime Minister was received with a generosity at least equalling the reception. accorded to Mr. Nebru in Karachi and the two statesman were while to proceed at once to discussions. At we have remarked, it was fortunate that the Karachi lalks were conducted in an boomt spirit more thereby a basis was formed for the Dribi conversations, the results of which have just appeaced. Mr. Mahomed Ali bas confessed that he is not entirely patisticd and, tadeed, one to entitled to ask why Mr. Nebru has stepulated a date so late as April 1954, by which the Plabiscite Administrator shall be appointed to the last. Since Mr. Nebru has consistently conceded a plebiecite in Kesbmir and since to many years have posted, the passage of monther eight mouths seems to call for agplaustrou The suggestrou that the Administrator shall be appointed from one of the Great Powers appears unobjectionable for integrity and ability are by no means the monopoly of big battalioss.

Walshall not pursue contruversy further, but there is something more to be said of particular interest to Pakistania. Mr. Mahomed Ali has avoided a critis and in doing so has shows wisdom. His career on Permu Minister fine bud a premining einet which will add to the popularity se has siresdy auging parametric United many so ealled democratic leaders whose first cure, on reaching office, is to surround themselves

with the trappings of power, Mr. Mahomed All prefers to be accessible. On a Sunday areas ing, he thinks it proper (as indeed it is) to drive his family to Clifton beach and there stroll along the sands among thousands of other Karachi dwellers seeking the fresh out mir. This conduct may not please there drassed in a little brief authority, but it audears him to his couplitymes.

#### Gas Well Discovered

Some mouths ago, the Pakutan Petroleum Company Ltd., a subsidiary of the Shell group, but in which the Government of Pahistad has a thirty per cent, Interest, discovered at Sui, in Balurbistan, a neiteral gus well which promises to be a valuable neset. It is stated that this well can deliver a million cubic lent of gas every day for the next fifty years. Plans, are now being made to pipe the gas as for as Karachl where, as well se at various points along the pipelines, the gas will be used as a fuel for many purposes including industry. There is no trains why a system of domestic distribution should not be installed in the new capital so that housewives can equip themselves with modern domestle appliances and use them inexpensively. The ges will serve admirably at thermal coal and fuel oil. It is intended, among other things, to use the gas at the ferti ser fectory which it is proposed to erect at Kashmore, in Sind, about twentyfive miles from Sui, This fertiliser fuctory will be additional to that now under construction of Daudtel in the

The Kashmare factory, which will use us a raw material the entennive gypium deposits lying on the area, will have a valuable market for its products when the Lower Sind Barrage, located on the ladge at Kotts, in completed in 1954 at now expected. This barrage was originally estimated to bring into cultive. tron about 1.0 militon acres of land but current reports now state that the area will be much greater amounting to about 2.75 who desire to acquire areas for cultivation. The crops to be raised comprise cotton, rice, wheat and sugarcase. Probably also there will be market gardening, orchards and tobacco. A scheme is under preparation for the construction of sugar factories in Sind which will use the sugar case thus grown and experimental sugar cane farms are being stanted to develop species most suited to Sind soil and climate and, at the enmutime, expable of giving the maximum sucross content.

The bringing futo cultivation of this yest area will much a fremendous advance in the potentialities of Pakistan. The cotton production will bring aubstautial additional foreign exchange carnings, while the production of sugar and food grains will not only save beavy expenditure abroad; but will avert any future recurrence of foodgrain shortage such as very recently occurred.

Indeed, it is worth noticing that although, in the last year or so, the public mind the been focussed on Pahistan's trade problems, there has been strady progress in fundamental devalopment, lo our last laiter to 'Indian Opinion,' we referred in some detail, to progress in industry, but we made no mention of the hydro-electric schemes at Dargai, Rusul, Watsalt, the Mainhand Extension as well as the Kurnefulls Scheme to East Bengul: The construction of the Naval Dockyard at Karachi is going steadily abend and now the well-knows German firm of Krupp has argoed an agreement to undertake investigation of the iron ore deposits in Punjab and Chitral from which it is believed that an acqual production of 500,000 tons of pig-from is possible. The mormous quantities of cheap electricity from the hydel schemes we have mentioned will provied the means of iron and steel production, thus overcoming the problem of inadequate and saturactory coal supplies,

Despite the commercial uptand-downs and occasional poli. tical convulsions of a domestic sort, one has the impression that, in a quiet way, Pablican is moving shead, It is no wonder that cool brains look for years of peace to that the work of construction may be completed and yield its fruits.

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#### INDIAN SCHOLARSHIPS FOR COMMONWEALTH COUNTRIES

N pursuance of their decire to I premote cultural relations between India and foreign contrice and to extend educa-Rosal facilities available in India to students of other sountries, the Gereroment of India progoes to award 100 scholarships to ludiou and indigenous studeats from Commonwealth and terries countries for higher stadles to Indie during the year 1954. The following allotment has been made for Bouth Africa:

(1) Non-fodien students-African 1, Coloured 1: (ii) Bindents of Indian origin dominited to the Union of Bonth Africa 4.

Scholarships will be awarded for strdies in the Arts and Hemseitles, Boisnes, Agricuitere, Medicina, Narring, Trobsology, Education, Law, Comneroe, Ferestry, Vatorinary Science, Divil Engineering, etc. Preference will be given to students desiring to take up post-graduate quarters, But applications for post Matriculation courses will also be considered. Applications of students below 19 years of ago will not be outerblack for post-graduate courses-

Consideration will be given to students who have already had · Prese training in South Africa in the course which they propose in pursue in the Indian Institutions. Candidates offering themselves for technical and profemional courses must povere seriala minimum qualifortions to be eligible to take up the sourse, a.g. for Medicine the emiddate must have passed the Intermediate Science (medical group) of an Indian University or to extendation recognized as equivalent to that examination; a matriculate or upp who testarings on beased ten sed, examination will not be eligible ber buch course. Bindonte from Boath Africa who have passed Bille with required ambjects or First Year M.B B.B. (Medical) course of the University of Bouth Africa ore eligible to be considered. An training famili-Um in acrisin subjects such on ang'zerring, Medicine etc. ura extremely limited it will not be possible to find more than a very small number of made for Hady in these embjects.

Students who are already studying in India on their nwn will not ordinarily he slighle for there subclaratipe. Only auenceptionally hard ease in which the student deserves financial belp might be someldered.

The value of the scholarship hen been fired at Rs. 200j. p.m., explasive of expitation, tuition

will be paid by the Government of India direct to the facilitation soucerned. Miscellancous foca and payments, such as library fee, laboratory fee, games fee, admission fee, statutory deposits for libraries and hortels etc. will have to be paid by the scholar bimeelf from out of his stipends The Government of India reserves the right to reduce the amonut of scholorship if they think that elecumetanoes justify it The amount of the stipend is considered to be emple for all the expenses of a student is India including miseellancous fees and expenses indicated above, normal medical charges and expenses during vacations eto, and lit to alreamstances applications for additional allawsposs will be sonsidered.

INDIAN

The cost of passage althor way and all expenses on journeys in India will have to be mat by the students themselves.

The scholarship will be tonable for the period necessary for the scholar to negative the degree. diploma or certificate of the course for which he has been selected, depending upon the entlefastory progress of the student. The scholarship will commence from the data on which a candidate setually foliar the institution in India selected for him for studies or from the date on which that institution commences its section, whichever is later, and will normally terminate on the last date on which the final examination for the prescribed source ands.

The echolership is, however, liable to especiation say time during the correctly of the source, at the discretion of the government, for missenduct, unsatisfactory progress or failure to pass his ennual exemination.

Applications from persons satisfying the above qualifiestirms should reach the Assistant Bearstary to the High Commissioner for India on or before the 7th November 1953 in the prescribed application former, which can be obtained from the affine of the High Commissioner for India, P.O. Box 1245, Cape Town, up to 30th September 1952 and P.O. Box 5327 Johannesburg thereafter. Each application must be accompanied by particulars of the courses, theoretical as wall as practical, including the detailed sylishuses. corrientes etc., eleutdy complated by the student.

Saluble entididates will be required to appear for an interylow soon after the closing date.

The final selection of the and examination feet, which , candidates will be made by the

Government of India. The suc- missioner for India in the Union cessful annilidates will be informed of their selection through

After the completion of their studies in India the students will the office of the High Com- be expected to return to the Union

### DR. BUCHMAN AND M.R.A. TEAM INVITED TO VISIT SOUTH AFRICA

THE President of the Senate, the Speaker of the House of Assembly and the Adminis. trators of the Cape, Transvael. Natal, Orange Free State and South West Africa have invited Dr. Frank N D, Buchman and an international team of Moral Re-Armsment to visit South

The juvitation from the President of the Senate and the Speaker is as follows:

"Depr Dr. Buchman.

"Every responsible person must be conscious of the grave itsues facing the world today and especially here in South Africa where some of our most difficult problems are different from those in any other country in the world.

"All of us are surjout to find the right answers. Senators and Members of the House of Assembly of all parties have hund of the excults achieved in many parts of the world by the application of the principles of Moral Re-Armament in homes, ladustry and national affairs,

"For this reason we hope that you and your team will be able to visit South Africa and we can assure you that such a visit will be greatly welcomed."

> U. A. VAN HIRKSER. President of the Supate. J. H. CONRADIE. Speaker of the House of Assembly,

The invitation from the five Administrators states:

"We believe that your visit with its emphase on the search for God's plan, personally and nationally, well bring about a new willingness is all of us to cu-operate for the well being of our country and the rest of Africa. Your message based so it is on a change of heart and absolute moral standards can give us the new spiritual stimulus we need in South Africa today,"

Dr. Frant N. D. Buchman, initiator of Moral Re-Armament is no structure to South Africa. He visited the Union in 1929 with a small team largely drawn from British and American univernities, Hoo. J. H. Hofmeyr erote later of that visit that it was "of national significance and started a major and continuing raffuence for racial reconcilia-

Since then the work of M.R.A. has been extended to most countries of the world, fa-1050, Dr. Buchman was made a Chavalier of the Legion of Honour by the French Government and in December, 1951, the German Government awarded him their highest decoration, the Grand Cross of the Order of Merit. In both cases the awards were in seconation of the contribution that M.R.A. has made towards creating improved relationships between the countries.

Dr. Buchman, who is now 75, has recently completed a nine, months tour of Caylon, India and Pakistan at the invitation of government and industrial leaders, He was accompanied by an international team of 180 from so nations who, through meetings, plays and films, presented Domecracy's impired namer to Communism, Senator Alexander Wiley, Chairman of the Foreign Relations Committee, speaking in the American Senate of the work of Horal Ra-Armament In Ann described it as "advancing the principles which must be the foundation of peace throughout the world,"

Moral Re-Armament has become widely known throughout South Africa os a result of the tour of the industrial play "The Forgotten Factor" from 1949 to 1951, under the the patroonge of H. E. the Governor-General.

Dr. Buchman is now at the World Assembly for Moral Re-Armament in Caus, Swifterland. In the last seven years a large number of South Africans have attended the Caux Amendites, including the Administrator of the Transvani with his Executive Committee, members of the Senate and liouse of Assembly from all parties, delegations from the Transvani Chamber of Mines and the Missworkers' Dolos. and many others from all walks

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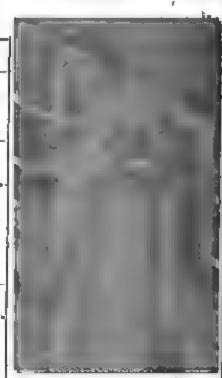
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#### AFRICAN VIEWPOINT

#### STEP IN THE RIGHT DIRECTION

By JORDAN K, NGUBANE

MR. DONG. 2. MILEBULU, Principal of Oblange College, recently told me something which I felt I wanted very much to share with my readers—herause it was a walcome development showing that the Jadum was cultivating a sense of social responsibility which would produce the happiest galations between him and the African.

A few weeks ugo 'Ohlunge College opened its new 75,000gation reservoir. The interesting thing about this is that it was the Indian community -to be precise the Muthim section of the Indians-which had provided the funds to construct the reservoir. In recent weeks Dr. Malan has been saying quite a lot about protecting the Africa can from the Indian. For our part, the Indian is no mesace to us and we see no reason why we should be protected against bims 'On the contrary, we see to him one with whom we have a lot in common. If we have to be protected against anybody, we would want to be euro that we were protected seninst the Malana and their

But it was not except for the Indian in our midst to may, simply, that he is black like us and hope to use that us the ealy argument to justify his being in our midst. Belf-interest saight have brought him amoug us. In the light of pravailing attacks on his position it has, in recent years, become extremely, withl for him to justify his being among us in a way to impress not only the vast majority of the Africans but the out-, and world as well-if to debunk Malaurte attacks on his role among the African people.

The popular line is that the ladian wants to be among the African people for purpose of making money from them and firing nothing in return. This line was made use of even to the Prime Minister's recent speech, by implication, But the Indian himself realizes now that if he does not show a sense of social responsibility in his attitude to the African he merely strongthess the Malan's and weakens his own position, Me a jusuit a new awakening has come about in the Indian community. The Indian feels that the struggle of the African propie is his own struggle; that help gives in this direction is not charity, but a vital contri-bulion in the struggle in which

the Indian himself has deeply vested interests—simply because like the African, he loves liberty for himself and his children.

It is a welcome awakening. The Indian in our midst is justifying his being in our midst in a concrete way. When the Malans acream about the Indian exploiting the African, the Indian waste to place himself and his African allies in the position to say that he has a special job to do and that he is doing that in the best way possible with the limited resources at his disposal. The Indian could give the Malans so better reply.

Let me tell the story a little more fully, When Mr. Mtimkalu took over the principalship of Ohlange his biggest headaches were accommodation, water and light, In his vinw, however, water and light were priority Number One, The College had an ald water supply which could not be relied upon in times of drought. He launched a fund-raising campaign. The Provincial Administration of Natal gave him about £3,000 for buildings and that started him on the way in the direction of accommodation. He approached some of his Indian icleads with the option to give the school water or light. Mr. Mitockulu assures ma that both the Muslem and Hunder sections showed the liveliest interest in giving concrete help,

The Muslim community, in particular, seemed most keen, to do something for Chlange. A Muslem Trust interested itself in his place and just at about that lime a certain Mr. M. A. E. Mooga felt that his family could give Oblance the water it needed and set up the reservoir as a memorial to his mother. In the end the project cost the Moots, family £1,050. The new reservoir takes 75,000 gallons of water and is built in such a way that it should meet the College's needs for forty days in the driest weather posmable

At the opening of the reservoir, the African spanhers welcomed the contribution of the Moose family and through them the Muslim community, not as an act of charity, but no proof of the Indian's growing social responsibility as well as a menos of high-lighting the significance of closer relations between the Indian and the African.

When we talk of the Indian and the Africas coming to.

gother, we do not want a sacial front for the destruction of the whiteman. We merely want to pool our resources to promote the welfare of the largest number of people possible. In that pooling process we walcome avery South African. We welcome the Whiteman as well. If, however, he feels that he cappot throw in his lot with his dark-skinned countrymen, he has no right to interfere with the African and the lading when they put their own house in order.

People hostile to this very heelthy process always say that it is the Indian who benefits more from the alliance than the African. Possibly, that was the case in the past, But today the Indian feels that he has to stand shoulder to sholder with the African and so the whole way in belplay to remove those weaknesses on the African tide-chief awong them being ordinary ignorancewhich tend to mulitate against the two groups pooling their resources on a wider field and in more effective ways.

I thought the contribution of the Moose family at a place like Ohlange, was of particular significance. Obliance is in the Iganda district—where the Africans and the Indians live in the closest proximity in the province. According to the Malans, this intermingling causes friction and ill-feeling. But during the riots, not one Indian was molested at Inanda. At that time the Indian community as such did not show much interest in the African and his problems.

landa holds a very unique position in Afro-Indian relations. Here, we can show that men with different cultural and racial backgrounds can live together at peace without being isolated into apartheid compartments. We can show that such a life can be one of give and take in the way which works in the interests of all concerned. The Moose reser-

There are reports at the morgant suggesting that some of the Indians at Isanda have in mind the idea of setting up a clenie or health centre to cater for the district's large, mixed population. I suppose it is by coincidence that the names mentioned in connectrop with this are also Wusless. But the important thing is not whether this growing social responsibility is strongest among the Hindus or the Muslims; the thing to be grateful for is that It is there among a growing number of Indians, regardless of whether they are Hindus or Muslims.

The talk of a clinic for people beyond the Mission Station is interesting because it will complement the move made years ago by the Africans who live inside the Musica Reserve to set up a close for themselves. Unfortunately, a chare forida a so-called Native Reserve is an institution which can serve only one section of the population-whereas one on private lands could be open to every South African regardless of race or colour. I defeel that while Musion people might be perfectly right in catering for their especial interests, the others too have the right to set up institutions where the communities of our land will work together; he treated together and prosper together. If the Indian plays his part fully in these developmente, be futtiffet bis existence among us before the bar of world opinion; in a manner to silence the Malane. He can always point to these Institutions which work for racial accord and mutual uplift and say: "We are serving a useful purpose by being among the Afri-

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### **જાતીએ**ક એ માનવીનું અપમાન

**હિં**દની સંસદમાં ≅ોગસ્ટ તા. ૧૭મીએ નિવેદન કરતાં વડા પ્રધાન શ્રી નેહરૂએ કહ્યું હતું કે "આ દેશમાં આઝાદીની આ-પહ્યુ લાંબીલ હતે આ પશુને અન્ય રેશાની એવી લહતાની કદર કરતા અને તે પ્રત્યે ઉંડી સહાનુભૂતી દશીવતા કરેલા છે. આપણી પે.તાની આઝાદી માટે આપછે લડી રહ્યા હતા ત્યારે પણ નીતીના એ પાયા મ્યાપહી **હते।** में भी नीती म्लाके पथ अन કાળના વારસા વરીકેજ નહિ વર્તભાન પરિસ્થિતિની સમજ તરીકે 'અનિવાય' રીતે ચાલ રહેલી છે. કહેવાયું છે કે શાંતી અવિલક્ત છે. એજ રીતે આગાદી પણ અવિશક્ત છે અને વિશ્વરાંતીનું કાઈ પણ બ'ધારણ દેશાને અને જનતાના વિશાળ સગ્રહાને ગુહામીમાં રાખીને રચી નહિ શકાય.

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થઇ પડયા છે. બીજા દેશે,ની બાળતામાં અમે ગાયું મારવા નથી ઇચ્છતા તેમ અમારા દેશ ની ભાખતામાં પણ દખસગીરી સહન કરવા અમે તઇયાર નથી. પર'ત અગુક ભાખતા એવી છે કે જે રાષ્ટ્રિય મથોદાથી પર છે અને સાનવનાતીની સુખાકારી ને લાગ્ર પડનારી છે. નાતીલેક મને એક જાતી તરફથી બીજી જાતીનું થઈ રહેલું દમન એ બાબતામાંની એક છે. તેમાં क्रेशीया अने आसीकाना नरनारी ચ્ચાનું તેમજ પ્રત્યેક સ્વમાની માનવીનું અપમાન રહેલું છે. **આથી આ અમાત્રવિતાને** વિધે भने सनाध्येक नेशन्सना न्याट र ના સદ'તર ભાગને વિધે અમે ટ્રા ધારીએ છીએ એ મે' સ્પષ્ટ શબ્દાે માં દર્શાવવાની હોંમત કરી છે. મારી ખાત્રી છે કે એ દર્શાવવા માં હું આ દેશની છ ત્રીસ **इराउनी वस्तीना हरेडे हरेड** શખ્સની તેમજ એરદેયા અને આદ્રિકાના 👚 કરે.ઢાની ભાગણી વ્યક્ત કરી રહ્યો છું, જાતીલેક भने असामताना भ्यादने भभे ના અલગણ્ય સવાહામાંના એક કદી પણ સહન કરવાના નથી.

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ગ્રામેરિકામાં અત્યારે સામ્યવાદી ન્યુરોક'ની મેડિયન હાઇ સ્કુલના એાં ત્રસ્તા ભયતું એતું ખતરનાક વાતાવરણ ઉભું કરવા માં આવ્યું છે કે, તેને લીધે ત્યાં લાકરવાત'લ્ય હણાય એવાં કાવે તેવાં મગલાં ગુરક્ષિતતાને નામે લેવાતાં જાય છે. હાલમાં ત્યાં ચેનેટે આંવરિક સંરક્ષણ કમીટી નીમી છે. તેની પાસે શિક્ષક, हेण इ वजेरे के भाने ते वादाव તેમણે પાતાનાં મ'તવ્યા વિષે ખુલાસા કરવાના હેલ્લ છે અને ખ્તરીએ આપવાની હેત્વ છે.

અગ્રેજીના એક શિક્ષક મી. ફિલ્મેન્લ્લાસને તે મુજળ એ સમિતિએ બાેલાવ્યાે. એ શિક્ષકે એ બાળત તા. કમી મેએ દેા. આઇન્સ્ટાઇનની સલાહ હીધી.

તે શિક્ષકે, આઇન્સ્ટાઇનને લખ્યું કે,

"ત્રે" આ જાતના પ્રશ્નોના જવાબ અલ્પવાની તર પાડી છે. એટલે હવે કહમ હન્ટ પ્રમાગ મને રૂખસદ આપવામાં આવશે. પર'દ્ય ચ્યાપના તરફથી આ ગાખત

માં બે કાઇ દેહવથી મળશે તેહ કેળવણીકારા અને પ્રભના માધ્ય-સાને પાથ આ નવા પ્રતિખ'ધક હમહાના સામના કરવામાં વ્યક્તા થવાનું ફાવશે,"

આઈન્સ્ટાઇને ૧૬થી મે એ જવાબ આપ્યો:

"તમારા પત્ર માટે ધન્મવાદ. આ દેશના વિચારપ્રેમી હાેઠા ને જે પ્રશ્નના સામના કરવાના થયા છે તે ઘણા ગંભીર છે. પ્રગતિ વિરાધી રાજનિતીફાએ જહેર જનતામાં ખહારના ભય ના હાઉ હેની નજર સમક્ષ ઉભા क्याँ क्सीने अधी औदिक अवृत्ति ત્તરક સ'શય ઉભા કરી દીધા છે. અત્યાર સુધી પાતાના પ્રયત્ના માં વિજયી નીવડયા ખાદ તેએ! હવે શિક્ષણતું સ્વાતંત્ર્ય હરવા <del>ખને જે</del>એા એ બાબ**ત**માં નમત ન આપે તેએકને તેમને પદેથી હઠાવી દેવા, અર્થાત્ તેમને ભુખે મારવા તત્પર થયા છે.

"આ અનિષ્ટ સામે વિચાર પ્રેમી સેંઃકાની ક્ષષ્ટુમતીએ શું કરતું ? સ્પષ્ટ શબ્દામાં કહું તા, મને તા ગાંધીના અધ'માં એક્ટ્રો અસહક.રના ક્રાંતિકારી માર્ગજ દ્રેખાય છે. એ કમીટીએક્સી સમક્ષ જે કેાઇ વિચારપ્રેમી માઇસને ભાેલાવવામાં આવે તેશે જુળાની ભાષવા ના પાડવી તોઇ क, अथात् तेथे रुं द तथा आ-ર્યીક પાયમાલી માટે તઈયાર રહેતું જોઇએ. દુ'કમાં, પાતાના દેશના સાંસ્કૃતિક હિત માટે પાતાના અંગત હિતના તેશે રોડગ આપવા તત્પર થતું નોઇએ.

"જુબાની આપવાની ના પાડ વાના કારલ સાથે સાથે એ ખતા-વલું નોઇએ કે, અલી તપાસ-અદાહતને તાલે થતું એ કેટઇ પણ નિર્દોષ નાગરિક માટે શરમ અરેલું છે; અને આ જાતની, તપાસ-અકાલત દેશના બંધારલ ની ભાવનાનું ઉલ્લ'થન કરે છે.

પુરતા માણુસા નો લઇનાર થાય,

તાે જકર સફળ નીવઢશે. અને એ તેઓ આમ નહીં કરે તેહ એમ કહેવું જોઇએ કે, આ દેશના વિચારપ્રેમી માથસા તેમને માટે જે જાતની ગુલામી વિચરાઇ રહી છે તેથી વધુ સારી સ્થિતિને લાયક તથી."

"તા. ક. આ પત્રને 'આનગી' ન ગસારીા.

'ન્યુચેલક' ટાઇમ્સ' ૧૨મી જીતના અંકમાં આ ખધી ખબર ટાંક્તાં વધુમાં જણાવે છે કે, ઉપરાક્ત શિક્ષક સામવારે સવારે પ્રિન્સટન ગયેા, અને પહેલેથી સુલાકાત' માગેલી ન દ્વાવા છતાં. તેને ડેત. આઇન્સ્ટાઇનની સુલાકાત મળી શકી. શિક્ષકે આઇન્સ્ટાઇન ને જણાવ્યું કે, તે પાતે આ પત્ર ને જાહેર કરવા માગે છે. ૩.. આઇન્સ્ટાઇને તેને કહ્યું કે, અને આ તપાસ-સમિતિ સમક્ષ બે.લ વવામાં આવશે તેા હું પાતે જેલ જવા તઈયાર છું.

## ગાંધી હાલમાં હદય સ્પર્ધી જલસા

ગાયા સે:ગવારે બધારે હરબનની લાૈન રહીટમાં આવેલા મહ ત્મા ગાંધી હેલમાં દસિલ હીંદ ના એક સંત સ્વામી શીવાન'દ ની સહસઢમી જયંતી પ્રસંગે ડરબનની ડીવાઇન લાઇફ સારા-યટી તરફથી ,થશેલ ભવ્ય અને र्भुदर क्खरा यथे। इते।, तेमा હાજરી આપવી એ એક લ્હાવાજ હતા. સમાર'ભ ખપારના ત્રણ વાગે શરૂ થયેં હતા અને ક્વારો સમાપ્ત થયેત હતા. પ્રમુખ શી વી. એન. નાયડુએ હાજર જનાને આવકાર આધનારા દ્યાહા રાખ્ટા કદાા ળાદ સ્વામીજીના ⊇રક લકતે સ્વામીજના જીવન અને શિક્ષણની હું ક રૂપરેખાં આપતાં हिं है स्याभी छाने की है सन्धास "આ ગભાર પગલું લેવા લીધા છે છતાં સેવા કાર્યના

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ભઢારમાયતા પ્રાહીમિ સારતર સાથે ચેક સાકતવા મહેરભાતી (કરવી. પ્રાથસ લીસ્ટ મંગાવેર

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યુનીયન પ્રોંટી ગ વક્સ ( थुर सेवस', स्टेंसनस' अने लनस्व ध्रवस')

ડરેક અહના અર્ભી, 81', ગુજરાતી, અ'ગ્રેલ્ટ, હોદી લાયામાં ભધા વિશ્વયના પુરતકા-કોલાએ કુશાને નવીકા હંમેશાં મેદદ નવ્યામાં આવે છે. धनानी—नेदशय-अनदेशी दवाकी-अनदेश देशेशा अनदी.

#### ધાર્ગીક પુરતદા

સિવગલીસા, દુર્વચાશીસા, નવમદના પાકા, વૃત્રાભ્યાન, મી. रानी गरनी इका, राम भागीका, रानी भागाका, व्य हेटेनव स्ते।अन દરેકના કોંગલ ૧ પેના

64मान वामीसा, gsसीहाराने क्योरनी शामीका, व्यक्तन शीता, હનુમાન જ્યાંતિય, આરડી સંપદ્ધ પ્રયમ્યાન ને સુવેદેવની પ્રાપેતા, तन मापीनी नडवड तथा क्षण्याका, नामायणु क्षपम, अंभारतक गुल्याची म्हेरिक तथा भाषी आहे, गुल्लांदीय, श्रीहात श्राप्ता भाने **દાય એટ મુન્ય મુજરાતી શકા સાથે, મીમર બાગવતના પાક, રામ** રક્ષાના સ્ત્રાવેદ, માં. વિષ્ણુ સહસ્ત્ર નામાવશી, માં સિવ સહસ્ત નાગાવશી, આવેદના ગરમા, રાસમંડળની ગરબીઓ, દાણશીકા સાથે, અલ્બ બંડાર, સુરતાવમી અને સ્વધ્નાવશી દ્વેઠની

मेक्तरधीनी क्या, कावनाशयम्ती क्या, लट्ट लखरी, नैतान भव्यासी-दरेकनी शिक्षत व्यक्त शिक्षीय व्यन्ते छ येना भी हेंची हैन्सीश-मुल्यांनी सेंदर पार्डदर (पण ब्लेबायन प्रत्यत) छान " शियर (धर क्या अभिन्न सामवाने " ज/ब " बीरक पानेर शुल्यानी हु अधिक मिलनरी दरूप पाना उनक पूर्व

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છેંદગી, આગ, ચારી, હુસ્લડ, ખાસમાન, પ્લેડઆસ, વિગેરેના વીધા અધે , કતરાના આપાએ ળએ.

र्धन्द्रभटेश्स, प्रश्चनत देश्स, दिसालना भाषता क्षणावना देवन्यु क्रायानस सर्वितित है विभावना कायसेन्सा भासपीर तेमल समायेशनने बनती ભાવતામાં કોઈ પણ કી લીધા વિના ભાગ મફત સવાય આપીએ લોએ. नेशनलं अपुरमुक्त्य कार्डर् क्रेसे.सीक्रियन कार्ड कारह बीबा, मार्डशायर

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### નવલ કથાએા

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| न्याधरी नवस अप                                                                                     | u   | 4 |
| न'द्रमायकः वर्धमः (प्रमर म'द्रस्तातः)                                                              | u   | 1 |
| भागपीति सपाध (पलासाव परेव)                                                                         | tw. |   |
| ભાજ સાહિત્ય                                                                                        |     |   |
| ભારત ગાતે આવ્યું (રમુજ વાર્તા)                                                                     | 1   | 3 |
| શ્રી'મ કેલ્મ એપ સાહસથી મરપૂર ભાગ નાતો                                                              |     | • |

મળવાનું દેકાર્ણ

# 'INDIAN OPINION'

P. Bag,

Phoenix, Natal.

# "ઇન્ડિઅન ઓપિનિઅન"

શુક્રવાર તા. ૧૧ સપટેમ્બર, ૧૯૫૩.

# મરહુમ હાજ એમ. એલ. સુલતાન

અવસાનથી માત્ર કરળતને ૨૦,૦૦૦ જેવી ઉદાર રક્ષ્મ નાટાસની निर्दे भरंतु समस्त दक्षिष्ठ म्याहीका अतीवसीटीने शीन ने।शामानी क्रियाणी તે એક અપૂર્વ અહિતની ખાટ અને ભારે આપી એના એ યુનીવસીટીના. છે. ધરકુમ જ્યા દેશમાં નાની વાગ ડેક. મેલ**દ**ભેંએ મરકુમની દક્ષ્ શ્રમરે આવ્યા હતા અને રેસવેમાં નેહારી - હિયા વખતે ખરવુમને, સુંદર ... અંજલી કરતા હતા. ત્યાર બાદ તેમણે ચેપાર : ભાપતી શોબાર ઉલ્લેખ કરી હતો. શરૂ કરી જેમાવી તેએ! આપણી કેમના , વૈસાદારામાંના એક ખન્યા હતા. પૈસા શારા તાલ પણા પડેલા છે 🕽 જેમ્બેન્ડિં; hu लाखूर्य पद्म नयी, पद्मा शिक्षा : हति। बार्स सुप्रेशा के देनकों द्वाप नाह **કરતું નથી કે માદ કરવા માંગતા પણ** ; - નથી, કારણ તેવા પર્કસાદારા કેવળ પાતાના સ્વાર્થને ખાતરજ જીવ્યા છે. 619 એમ. એલ, સુલતાને વ્યપ્ય હતા કારણ તેમા પાતાના સ્વામંત્રે મારે નહેતા શભ્યા પશંતુ ખીજાઓને માટે જીવ્યા હતા.

માતાની શક્તિ અને વેપારી સંદિ વડે તેમણે સારા પૈસા પૈકા કર્યો -4તા. પરંતુ પાતાની એ કમાણી તેમણે પેતાને માટે જ રાખી નહોતી. પારા અર્થમાં તેમણે બીજાબોને માટે તે ટ્રસ્ટમાં રાખી હતી. ઘણા ગન્ય અના કરતાં જીકું તેમણે પાતાના જીવન દરભીયાનજ પાતાની કમાણીના મેટા આગ દેશસ્તાથી અને નિ.સંડાય પલે કેળવણીના સંદર કાર્યમાં આપ્યા **હતે**. અને તે પણ કાઈ પણ જાતના અને એવા દેશમાં 🏗 જે દેશ જાલી **≈**ત્રે વસ્ટ્રેરેશથી ખલ્લદી રહો છે. મરદુધ સુવતાન સાદેળ ખરા મુસ્લીમ જવાનું અને તેવી તેમણે માર્કું, દાન ૨કમની ચેક પંડીતજીને ચરણેનાપરી. ભાષ, એલ. સુલતાન દેશનીકલ પ્ર⊎ક્ષેક, ભરળાદ , કરવાને બાટે નથી. દેશોનને આવ્યું, પરંતુ પાતાના ધર્મી તેમ સંગ્રહ કરવાને બાટે પણ એ પ્રત્યે પણ પાતે શકારતા કાખવી , નથી પ્રશંત . માનવં , સેવા અથે , સારી રકમ પર્ધતા કાર્યમાં પણ સુપાત્રે વાયરવાને, માટે 🧶 તેના

" મરદુમ 'સલતાન સાહેગ 'પાસે પૈસા ' પણા ઢાવા હતાં પે.તે વાઝેજ સાર્' અને કરકમરીપું છવન સાળતા હતા. માતા नी प्रपर तेजा महोल येहाँ भयता હતા, ખા કારણથી દેશાક તેમના पर अ श्रुसामंत्री अनाम " सुकता कता. પૈરોત એવી સોકાઇ અને કરકસરથી તેઓ છબ્યા નહિ, હેાત તા કાનને માન્કે જે લાભ ગ્રપ્ત રહ્યો છે તે ચના નહિ પાગ્યા હોત. અહિં અમન ખનારસ ઢીંદુ યુનીવર્સીટીના સ્થાપક સ્વર્ગસ્થ પંક્તિ મદન માહન માલા-યાપછો એક કિરદો મદ ભાવે છે. પાતાની એ ક્રનીવર્સીટીને માટે તેમ્લા દાંભા ઉપરાવતા હતા ત્યારે તેમને એક રૂપ્સ પાસે લઇ જવામાં આવ્યા હતા એએ! રેખારે અને રહેણી કરણીમાં ?के अमाशिया केवा **હ**ता. तेमना ખતી સાદાં જીવનપુરથી પંડીતછને તેમ ના તરફ ખાસ આકર્ષણ નહિ થયું અને તેમની પાસે જવામાં કેવળ સમય बरबाह करवा केंचुं क नथी श अवि શુંકા માર્ક તેમાં વળા એક વિચિત્ર જાતી<sub>ક</sub> શાતી કે વચ્ચુંના એક સ્થિવાય, , ઘટના - જતી, - રાત - પડવાં -- આવી અને ફાનસ સળગાવવાની જરૂર ંધતી. ને કરે કાનસ સળગાવતાં એક દીવાલળો એદરકારીથી ત્વકામી ભાળી નાખી અને હતા. મદાસ પ્રલાકામાંથી આવેલા , બીક્ક સળગાવી. ' આથી' તેના માલિક દેશ તેમા તામાલ ભાષાનું ઉદ્ય ગાન . મે કેલ ચડવા તમને .નેકરને સખત ધરાવતા હતા અને લગ્ના કુરલીમાના કપોક આપ્યા. પંડિત માલવીયછ કરતા કરાતના તેમણે લીક અભ્યાસ આ જોઇ વિશ્વિત થયા. પશંત બીજી કરી હતા. પ્રેટલાક મુસ્લીમાંએ તેમને તરાયી પંતીતછની પ્રેમ બંદી પરાચાયત ' જાતાતા પૈસા મુસ્લીમાના જ હિતતે માં જરાયે કચાઇ રાખવામાં નહિ - - મારે આપવા સમજાવવાં ,પ્રયતનું કર્યો હવાવી. પંતીતજીના ભાગમન ના કારણ હતા. પરા મે વાત મરદૂમને ગળ થી એ શખ્સને વિક્તિ કરવામાં આ-**શ**તરી નહિ અને તેમણે તેઓને જવાળ આ પશંત પ્રત્યુત્તરમાં તેણે એક સબ્દ આપ્યા કે કરાન એમ કરવાનું શિખ પણ નહિ . ઉચ્ચાયી, : બીએ દિવસે વર્તું તથી, તેમને પાતાની કમાણ્યુંના સવાદે.પંડીતજીને વિદાયમારી આપતાં पैक्षा कृत्या प्रक्रियों ते अभावा कता प्रशितल्लना भावन भावन प्रक्रियों का તેઓના જ દિતમાં આપવાનું ઉચિત જબ્લો છ આંક્કાર્યાં, પદેચિ એટલી

ુ આ એકે આદશે એલ્પાદ હતા. , मदोत्मा भाषीच अदला प्रवसापर अध्य प्रश्वता बता पर'त नेइ अभव ેના ડુકડા પથુ તેઓ નકામા ફેંક્ય દેતા નહોતા. મરદ્રમ હાજી સુલવાન , સાદેળનામાં આ ગુણા હતા. દેખાવે તેઓ હમેશાં સ્વચ્છ, સુધા અને સમ્પ • હતા. સરાતી તેમના મુખપર લખા-એલી હતી. એ કે દેવે ચુરત મુરલીય હતા હતાં તેમાનું હૃદય સોને ગાટે 🔰 🤊 એમ. એવ, સુલનાનના =નાપી. - એ ઉપરાંત તેમણે પા, -સમાન દર્શ તેમની દર્શન કોવામાં પ્રાપ્તના સૂષળા વગેનું પ્રતિનિધિત્વ ધરાવતારાએ)ના વિશાળ અનસપુદની तेमक अन्य जीन-वेश्योगनी तेमक પ્રતિષ્ક્રિત કુરાપાયનેત્ની હાજરી એ વસ્તુના પુરાવા આપતી હતી. મરહુમ **આત્રે જે કે આપણી** ,વચ્ચે પ્રત્યક્ષ રીતે નથી છતાં તેમાના આત્મા આ-પણ વચ્ચે છે. તેમની રમૃતિ વર્તમાન જ નહિ પરંતુ અવિધ્યની અનેક પેડી એક સુધી કાયમ રહેશે. અમારી એવી દહ પાન્યતા છે કે આ દેશમાં મ્યાપણા ઉદાર હોંદીએ။ તરીકે સગકીત થઇ 🛭 બાર રહેવામાં 😿 રહેલા 😥 અને નહિ 🕽 ગુરલીમ, ଣ 🕻દુ, ધ્લીસ્તી, પારસી, મદાસી, હોંદુરતાની, મુજરાતી, કાકીયા

વાડી વિએર એટાને માળી પ્રત્યેક પેતાના જ અલગ અલગ સ્વાર્થ જેવા માં. આપણે જેએ! આ દેશમાં એપાર'હેંત્રની સાગે લડી રવા છીએ તેઓએ આપથી મેહાતી અંકર ધર કરી રહેલા એપાર્ટ હેડના માનસનેક સીથી પ્રથમ નાશ કરવાન જોઇએ. મા દિશાએ મરદૂમ હાછ એલ. એલ. મુલતાને પણા ઉપદા દાખલા મેસાડેલે છે. 🖼 સદ્દ્રમત આતમાને સૌથી સારા માં સારી ભાજરી એજ આપેલી મધ્યુલ ભે તેમ**ે બે**સાડેલા એ સુદર લખલાનું યરિકૅચિત પણ અનુકરણ કરવાના અહ પણ પ્રયતન કરીએ, મરદુમ પાતાના સંતાનાને માટે તેમજ વ્યાખી કામને માટે એ વારસેત સુક્ષી ગયા છે 🗬 સવળા સંપત્તિના કરતાં વધારે કામલી છે. આપણે સૌ તેને લાયક છાતીએ. મરદુમના કુટુમ્બીનનો એટલું વ્યાયા સન લઇ રાકરી કે તેમના શાકમાં સમરત કેમ્મ ભાગ લઇ રહી છે. ધરદૂષ ના આત્માને પ્રશ્વર ગિરસાંતી અહે. અતે તેમના કુટુમ્મીજનાને ધીરજ અને ૮ૉમત બટો અને તેમને પગલે ચાલ વાની સદ્ધુહિ અને શક્તિ બર્ફે.

# નોંધ અને સમાચાર

એમ, દે. ગાંધી લાઇ છેવી

એમ. કે. માંધી લાયગ્રેરી અને પારસી કરતમછ કેાલના બનીસમા વાર્ષીકાત્સવ છુદ્દવાર સપટેમ્બર તો, ર જીના ક્રવીન સ્ટ્રીટપર આવેલા પારસી કરતમછ કે સમાં ઉજવાયા દત્તા. એ પ્રસંગની ખાસ મહત્તા એ હેલી કે એજ દિવસે પાસ્ટી કેલ્મ તરફથી પાતાના પટેટી ઉજવાક રહી હતી અને સાવચેરીનું મકાન જે ઘણા સમય થી અર્જોરિત થઇ ગયું હતું તેને ધરી સમારવામાં આવ્યું હતું અને સમાર કામ એજ વખતે પૂર્વ થવું હતું, ભાવશુ કરનારાએ માં ભીજાએ ઉપરાંત સુદનાન રેક્તીરસ કેલેજના પ્રીન્સીયલ ગી. ત્રેટ્સ અને ફ્રે.સેજ ક્રમીટીના પ્રકુખ કેંદ્ર તારુભય હતા. સપળા ભાગનુ kરનારાઓમાં પારસી આઇ **ગે**તેાને માતાના નવાં વર્ષના અભિન રત પાક-આં હતાં અને આવી સુંદર સરથાની હીંદી કામને મેટ આપવા નદલ મરદુમ દાનવીર પારસી ફરતમજીને સામાર **માં તથી આપી હતી. મી. સેરા**મજી રૂરતમજીએ-સંપળા ભાષના કરતારાએ! ના આભાર માન્યા હતા. જલસા પુરા થયો ખાદ 'હાંજર રહેલા સોને દુધ અંતે મોઠાકના પડીકાં આપંચાયી **પ્રદાવન**િ હતાં.

દેરબન સીટો કાઉન્સીલની મું કર <sup>સુંદ</sup>શ મુપ્ત અલ્વાદીય એમાં કે સંધી

શાયભેરીના જલસામાં આવણ કરતાં સલતાન કેક્નીકલ કેલિજના પ્રીન્સીપલ માં, તેટ્રેસે ઘણાજ ખુશાલીના ખલર આપ્યા હતા કે કરમનની સીટી કાઉ-સીમે એમ. એલ. સુલતાન ટેકનીકલ પ્રાક્ષેજને પા ૧૧૨૫૦ની ૨૭મ અને પા. પ•નની વાર્ષીક મદક ચ્યાપવા કબુલ્યું છે. સીરી કાઉન્સીલની **ખૂ**ન अध्यक्ति अधिक ज्यारे शास्त्री क्रिकेट 3 એને માટે હીંદી ડેલ્વે પા. ૨૦,૦૦૦ ની રકમ આપી હતી, તેના મકાનને भारे के बंभतना दींह सरागरना ञेलन्ट रव. नामधर सीनी शस कःस्त्री એ પંગે પડી બિક્ષા માગી ત્યારે માટ અડી એકર જેટલી જમીન અને તે પણ લીસ ઉપર આપના કણલ થઇ **६ती,** तेना तर६ नंतर क्रस्ती व्याज नी अन्य मेन्टा कहिलाल अधाय એને આટે હોંદી કામ સૌથી કાઉન્સીયની ,અનંદલ આભારી થશે. એજ ઉદાર नीती की भरे। तेमक अन्य अभवते। પ્રશી પાડવામાં અને ભસ રે'કની જા-ખતમાં બીત ગારાઓની વાજબી દ્રસ્પિલ દુર કરવામાં વ્યતાવવામાં આવે તા જરૂર સુખ અને સંતાવની દિશાએ એક ચેહકસ,પમદ્ધ લેવાવેલું અપહા. એ સામે એઠલું, તેા કહેવું જ પડશે કે જ્યાં સુધી બીન-ગેરરાંમાપર હલકા પણતી છાપ મારનાસ ખીત-રાસો ને લગતા કાયદા હરિતમાં હરી ત્યા સુધી કહી પણ સુખ રાતી થઇ શક વાની નથી.

∍રૂપ એરીયાની પરમીદા

યુનીયન પાર્થીગેન્ટમાં નેટીવાના ધૃતિનિધિ મો. બી. ધી. બર્ન્ટીંગને જવામ આપતાં મુક્શ પ્રધાન દેદ ટી. પૂ. ડાંગીસે અથે વ્યારવાડીયે જણાવ્યું હતું કે કરગનમાં ભુતકાળમાં ખીન-ગાયાંગાયી વસાએલાં સ્વગામાં કુરાપી વતાને વસવાની પદ પરમોટા વ્યૂપ ઍરીયા⊲ એક્ટની રૂએ અપાઇ છે. અને સુરાપીયના ત્રકથી વસાયેલા રૂપનામાં હિંદીએને વસવાની ક્ષ્ય પરમીટા જપતા છે. જેલાનીસળમાં માં ૧૧ અને ૧૭, કેમટાઉનમાં પર જારી પાક અને પાર્ટ એલીઝાબેધમાં ૧૭ અને ૧૦ અમાઇ છે.

અગેરીકાએ પરશીધાને

આપેલી મદદ

પરશીયામાં તેત્ર ભદલાવા પછી नना परा प्रधान कनरथ अंदेशिने અપીલ કરી હતી કે પરશોવાની **લી**ભેરી ખાસી થઇ ગઇ છે. અને દેશના **)**।रुवार अक्षाराने तात्कां वक्ष अह ની જરૂર છે. અર અપીલની દસ દિવસની અંદર અમેરીકાના પ્રેસીકન્ડ ભાષતન≰ાવરે એ મદદ અલમવાનક પુષ્કાં લીધાં અને એક કરાક સાક साम्य शासेर ढलार भावन्त्रती, तात्रा લિક સ્વાર્થીક સદદ અપાએકી દેવાનું નાદુર ઘ છે.

ષાકીસ્તાનના ટ્રેક કર્મીશનર

પાકિશ્વાનના દક્ષિણ અલ્દાકા ખાતે ના મદેલા દેર કમીરાનર મી, અમદુધ

સાલસભરી (સર્ધાન રાકેસીયા)માં અહે, જોયું નહિ પરંતુ ભરીવા ત્તરક તેમની तेकी। सुनीयननी शुक्षाकाते व्याच्या, नकर अर्थ कर्न ४४% वर्नती है हाती હતા અને જેકાનીસભર્ય થઇ બધે, સેરા પશુ તેમણે જેયા નહિ. લધ અલ્વાડીયે ડરભન આવ્યા **હ**તા. અલ્વે તેમણે **હીંડીએલની કેળવણીને લા**ટે નાટાલમાં તેમણે ઢાલ ભાનસ' એસો- 📦 દાન કરેલું છે. પ્રથમ તેમણે શાસ્ત્રી સીમેશને અને બીજી સંસ્થામાની ફારોજને પા. ૫૦૦ માધ્યા. ત્યાર ગુધારાત લીધી હતી, પાંક્રાસ્તાને બાદ એમ. ઐલ. મુલતાન એનેાટો ૧૯૫૦માં શુનીવન સાથેના વેપારપરના કન્ડિઅને રફલને પા. ૧૫૦૦ આપ્તી પ્રતિભાષ દૂર કર્યો હતો. દર વરેં અને બીજી ઘણી અંધ્યાં અને શેર સા એક્ષી દેહ સાખ ૮ન કાલસા તે : પાઉન્ડની રક્ષ્મા આપી. ત્યાર બાદ દક્ષિયુ આક્રીકા પાસેથી સે 😉 અને 'તેમણે રેક્કા-એક શાળ પ્રાજ્યનું એમ. ખીછ વસ્તુએ, પણ કે છે. તેના 'એસ. સુલતાન ગેરિટિલલ'એન્ડ એન્પ્યુન્ બદલામાં પાઝાસ્તાન એક લાખ કેશનલાફરા દુન્ક સ્થાપ્યું કે જેમાં 'પાઠ पाद्यन्त्रते। भाव दर वर्षे इसिन्ह ज्या- १७५०० ती न्दरूप जेब. जेबा सुवतान અખભારી મુલાકાતમાં જાણવ્યું કે દક્ષિણ આદીકાને જીટ લેગાની જરૂર છે જેવા તેએ પાંચ જીટની મીનેર જા કરેલી છે. પાપ્યસ્તાન તેને માટે જોકતા કરવા મહા પ્રદેશ માઠી શકશી-તેમણે કર્યું કે પાક્યસ્તાન કર વધે પાંચથી સોડા પાંચ કરોડ રેતલ ચા અતે ૧૫ લાખ સાંસડી ર ઉપજાવે છે. પાક્રીસ્તાનને દક્ષિણ આદરેકા પાસેથી અનેક ધાલુએાની તેમજ બીજા લર્ધપાર માલ, જેવી કે ઇલેક્ટ્રીક વસ્તુંગાની mst D.

હીંદે જ્યારે દક્ષિણ અલફીકાની દમનનીતાના કારણે દક્ષિણ આદીકા સાયેના વેપાર માંખ કરેલા 🗟 ત્યારે યાકિસ્તાને શરૂ કરેલા છે.

## હાજ એમ. એલ. સુલતાનનું અવસાન

**ुरणनना मणा जुना कते ला**ण्डिता વાની દાજી એમ. એલ. સુલતાનનું સાંબી માંદ્રસી જાદ રવીવાર સપટેમ્બર ના. કઠીના મહકરને ખાતે પાતાના <u>પ્રકામે સાજના છ વાગે અવસાન થયું.</u> તેમની દાનકોય સોમ્યારે ભપેડર મે રટીટની મરજીદમાં નમાનભાદ શક રટીટના કજરતાનમાં લેડોની અવ્ય મેરની વન્ચે ઘઇ. દાજર ઘમેલામા માં હોંડી કામના સપળા યુગના લોકો તેમજ અ⊸૧ બીન-ગેરાએક તેમજ પ્રતિષ્ક્રિત સુરાયાઓ હતા. પ્રથમતાન ત્યાં મરદૂધને એમા ગામતાન રક્તીકલ કેલ્લેજના પ્રીન્સ્ક્રિયશ મી. નેટ્રેમ, પ્રમુખ ડેા. નારમય, નાટાક સુની વર્સોટીના ડેદ ગેમદ્રભે' તથા અન્ય ≼ીંદી તેવ∖ભા તરકથી અ'જ્લીબા અવાધ હતી. સુસ્ત્રીમાનાં શભ સા-થરળ રીતે અન્ય ધર્મી શાને માટે ખુકલાં સુકવામાં આવતાં તથી પરંતુ મરદૂધ હાછ એમ. એમ. સુધનાનનો લાેક પિયતાના કાર્યણ સીને તેમના ધરમાં કર્શનોલ હામ અલ્પયામાં અલ્પેકો. હતે. ' મેમને ' આપવામાં આવેલી તેઓ એક મરીબની જેમ આદાસથી

મુખ્યાંજશીએ તેન મોડા હમ થયેક હતા. भरदेम हाछ मधु भद्रभद सापा સુધતાનના દક્ષિણ હીંદમાં ગલભારમાં અવાવેલા ક•ીમન **ગામમાં** યમાં હતેર અને હોંદથી આ દેશમાં મ્યાયનાર પહેલા વસાહતીઓમાંના એક હતા. નાટાશની સરકારી રેલવેના રાેં સ્ટેશનપર મળા વેરી સુધી નેહ્કરી કરી હતો. તેમાથી તેમા પાછળથી વેપારમાં ઉતર્યો અન્તે તેમાં સંપ્રહા સફળતા પ્રાપ્ત કરી સતી કમાણી કરી. મળા ધોઢા દાનની રક્ષ્રો છવતા જીવત કાડના નથી પરંદુ તેમીના પૃત્યુ બાદ વસીવતનામાં મુજા જાય છે. અને તે પણ પહેર્તા પાતાના સંતાના માટે મેડડી રકમેત સુપા મળા વ્યાદ થેલડ' कार्डरने कापना **दे**श 🚉 अरहार 4129 સમતાન સાઢેરે આ ગામતમાં નાષ્ટ્રી ખાત પાતી વ્યને છવતા છવત જ પાતાની ક્યાઇસાંથી જાહેર દાન करेबा भाषा. बेहताला **लेखकार**स તું દેમને ભેંધુ જ વહેર્દ છેક્સીબર

હમીદ પ્રાચા, જેમતું મુખ્ય અથક રહ્યા. પાતાના સંતાનાતું પણ તેમણે ક્રીકામાં માહલે છે. માં, પ્રાથાએ 'ટેકનીકલ*ઃ' કોલેન્ટની વ*ચાપનાને માટે नीयक्त क्यी केने। पाक्षा क्यावता ग्यास માં કરીક કાઉન્ટનમાં નંપ્લારી અને को अस्या ३४ मा. ८०,००० ना अभे અધારા. આટલેવી તેમને સાતાપ નહિ થતાં તેમને લાગ્યું કે , તારાહના અન્ય ભાગામાં પણ રેકનીકલ કાલેજો देला लेपने नेटने , अपरेक्त १३५ वधारीने तेमचे धाः ३३००० नी अरी केमांबी सावम शहर, नेाम, केहर અને ગેરીટઝળમામાં પુષ્કુ કન્દિમન

રેક્તીકલ કામેન્નેના શાખાઓ મધારા. ત્યાર ભાદુ તેમનું ખાન સુનીવસીંટી मे। तरा अंधे भने पा. २०,००० ती રકમ તેમણે નાટાલ યુનીવર્સોટીને મીત-લારા**ભા**તી : કેળવણી માટે આપી. અને હવે પોતાના વસીવતના માપરથી જોવામાં આવે 🤪 🦫 તેમણે પાતાની આખી કરકાગતના ગીજ ર્ભાગનું પાતાના સંર**હે**મ પત્ની મરીન યમ બીબીના સ્મરજાાથે એક ખેનસુ-કેશનલ અને ક્રેક્સીટલ ૧૦૦ ઉલ્લ કરવાનું હરાવેલું છે. આ રક્ષ્મ પા. au.ana ली मवा लाव छे. नेम बिप-ર.ત માલવને ક્રન્ડિયન રકુલને તેમણે યા, ૪૦૦૦ તું દાન અદ્ધું છે અતે .ક્યલાં આપેલાં અનેકઃ દાનાના વ્યાપત્રી થઈ શકે તેમ નથી. આવા દાનવીર અન-પણી ફેલ્મમાંથી મરહેમ સહતાન સાથેળ એકન્ય પાકિયા છે તૈયી ન્ય તેએ વધા હતાં સોનક હદયમાં સ્થાન ધરાવી રહ્યા 📦 🖦 ने शिरशण रहेशे. तेमना अभर भारमाने प्र**परि** चिरसाती मधे, सर-🛊 મ પાતાની પાછળ ચાર પુત્રા અને ચાર ધુત્રીએ સુજા સળા છે. તેએ તે **કાપર ધીરજ અને હોંમતં બગ્રે અને** પાતાના પિતાને પત્રજ્ઞે ચાલવાની ધાદુ-શુક્તિ અને રાહિત'મર્સ.

# વિવિધ ખબરો

ારૂપ એરીયોઝે એક્ટનાં એમલ માટે નવું શસે

अक्ष-शीवमां अक हदार्व (जीव्यतिनन्स मणवजेरीयाः ते ५३त-२० श्रीहीने। हरे.

આ એપરદીનન્સ, કાલના ૨૦ વર્ષ જુના ્રેમેરરીનન્દ્ર, એથી સ્થાતીક चर्षाकारीकाने आवस्त्रको ःअ<u>ंश्वरः के</u> તૈકાર લક્ષક તેમણે હરખનના ખીરીયા કકરી સહાતા કહેતા, તેમકિશ્વધારા કરે 'ક્તળાં મહે'છે. આથી હીંદમંદ્રિય

· रमानीक अधीकारीज्याने काले के वैपार ं द्वता, ज्या विभाने व्हित्य आर्हीका તા પૂરા સામના કરશે.

ગુનાઇદેક નેવાન્સ

न्तपान सामेना पुद - वच्नते वीमा प्लेणीसाधट गीनीस्टर तरीहे' नीशमूक भूकेशा ६० देशाच्ये अनाधरेड लेशल्स करवा महंग्रेशी करे की बॉरनी णतानी बती. जा जीवश्रेतीवेशनेता सान्यता के हे व्हेमीशा⊌हती तारीण

ત્રુ ગર્સ ડેલ્પ્યુંના તેજનશીરા પ્રણના સભ્ય, ⇔કેલ આંતરરાષ્ટ્રીય કાંતી ભને સલામતી ઽ ત્રા. કરે ક. કરો\$ે પ્રાથીનશીયલ અળવવાના છે. આસમેનીયાં/ મોસ્ટ્રિયા ્રમાનીયા, શીનમેન્ક, દાખુશ કર્યો 🕫 🥎 જેલાઇમનસીસ મજરૂપની, મહેંગરી, પ્રદેશી, કપેઇન, (કૅટ્રોલ)' એમેન્ડમેન્ટ ડ્રાસ્ટ ત્એારતીના ગેર્સ્ટકુગલ, સ્વીટઝરલેન્ડ અને આઇરીસ નન્સ''ના નામધી: ભાળખાય છે .અને સીયળલીક, યુનાકરિક નેસ-સના સભ્ય નધી.

> યુના⊌દેઢ નેશત્સમાં 'પાકીસ્તાની भेद्र करना वर्तासुङ

દારીવાની પીસ કાન્યરન્સમાં હીંકને नाभंग्यर करवाने। ,प्रेरी तक्षक। कींगे आम सेवा मारेना भत वणते पारिन પરં<u>ત</u> કાંટ્રીના ચુકાશથી તેમાં નામજાર <sub>વસ્તા</sub>ને ઢોંદ નીરૂલ ગત-ભાષ્યા ઢોંવાનું रेक्षाचे। हो, अशीयन देशीमायी एउत ददेतमा नवा मोशरीनन्यथी। को म्याशास्तानेक वीर्दर्भा भत आधी। પુરા પ્રમાણમાં છે તે! તેએ! લાઇસન્સ 'રુવા નીકૃદ દેશ પણ તરસ્ય પ્રસો નામંજીર કરી છો છે. આ ભારતિનસ માણી હોંદમાં પાકોસ્તાન મહિની વેપારી લાવસન્સોને ભાષારે, કરતા હાગણી ગાં**ઈ એ**મળ કરતી જાય છે. દે,વામી કુસિવાલના ત્રેપારીએ વીચાસથ ન્યાકીરતાની છાયાએ હીંદની અપધાન માં પડી ગયા છે. તેમના માતે છે કે કરી રહ્યા છે, અને તેમના બી. અલી સૂપ એરીયાત એક્ટરો ભ્યામલ કરવાતે એ આપેલા યંગનોના અંગ કર્યો છે. મા તસ્ત્રા**ે, મ**તેઃ≃ા એપર£તેન્સ હુવ તેએ કાલગીરમાં પ્રેબીસાઇટ 😘 ં કેવાય જે પહેલાં જગ્યુ-કાશગીર સરકાર <sup>1</sup> ने नासुद करना, बीदी असकर - कादी ૧૯૪૧માં જરમતી, હાલી અને નાંપના અને એકપીરલ તીપીકની પ્લેખીસાઇટ શરૂપ નવી.

#### હાલમાં વેલ

ગંગા અને ગામતી નદીનામાં રેલ **આવી ઢે**લાથી, પ્રદેશ સ્ટેટમાં પાણી **ા**રી વલ્યા છે. આધી ઘણા પાકને તુકશાન થયું છે અને દુજારા ધર વગરના થઇ ગયા છે. જાણવા મળે 🕯 કૈસગભગ ૧૦,૦૦૦ ઘરા દ્વારી મળા છે અને થણા પ્રાથકોા તેમજ 🕽 રોતા શભા પાણીમાંથી મળી આવ્યા 🕏. તદી પાસેના લગભગ રઢ મામા માં પ્રષ્કળ પાણી દ્રશ વન્યા દ્રોવાધી બીજા ગામા સાથેના તેમના સંજંધ કપાઇ ભયા છે.

રેશ્ડસ્ટ્રેસન કે્ાહાએક પાત્રવી વખતે અપાતા ફાર્મના 🕛 હ્યાંનીઓએ દરશાવેલાં વિરાધ

ગયે ઋકવાશીયે ગયુર્વા ગાંઠયા પ્રીટારીયાના હીંદાઓએ આઇડેનન્ટીટી કાર્ડ ગારે ફેરડા પડાવ્યા હતા. જો તે ૧૬ વર્ષની ઉપરના હાય તા હેન **"પે:પ્યુલેશન ૨૭**૧ટ્રેશન એક્ટ ન ૩૦ એાદ ૧૯૫૦ — મેશોપેટી⊪સ"ના મથાળા વાળું એક ફાેમ "ખરા માટ સેનશસ એન્ડ સ્ટેટીસટીકસ"ના અમલ દાર પુરૂં કરવા આપે છે. આ ફાેમ માં, સેક્સ, રેસ, નેસનેલીડી, જન્મ રમળ વીશે સ્વાલા 🕒, વળા આ ક્રિમ ભરતાર પાસે, એશીપેટીક રેજ્સ્ટ્રેશન સસ્ટીપીકેટ, ક્રોનંડોનેશન સરટીશીદ. લેટર એક પ્રેક્ટક્ટન, રેમપરની પરમીટ, ત્રાવીનશોયલ પરમીટ 🕽 नेसाम्बः २७२१ट्रेयन सर**ीरी**रेट 🕹 **તે** પ્રક્રવાર્મા અહ્યું છે. વંશ વીશે ખીજા પણા સવાલા છે અને વાલાઓ નું નામ અને કેકાઇ માર્ચ્યું છે. માળકાની હિમર અને પુરૂં કેકાર્ણ પણ માંગ્યું છે.

દીંદીએક પાતાના માપ દાદાએક વીશે ચાહીતી આપવા નર્દી ઇચ્છતા ક્રેપ્લાયી અને ગુંચવણ ભરેલા સવાલે. ની જવાબા આપવા નહીં ઈચ્છતા જાેવાથા તેમણે, હોંદી કેલ્પ્રેસ મારકતે; તેઓ આ સવાલાના જવાએ! આપવા hામદેશર વધામલા છે કે કેમ તે भभर कला सभीचे केट में अपीय क्सी के.

"प्रीटित्रीया घन्डीयन्सः क्रिमरशीयध એસેસીયેશન<sup>ા</sup>ની સબામાં ≃ેાલતા ी।परे±दर ज्ञाह सैनसम . ઍન્ડ રેટેરીયરીક્સ, મી. સટસે, કહ્યું 🥻 तेमना हीपाट भेन्टने। देव न्या आम ખીજ રાહેરામાં શક ચાલ તે પહેલા अभिनीयामां भूतं अस्वाते। 🕸. तेजने એ પાપ્યુલેકન ૧૭૧ટ્ટેશન એક્ટરે લમતા સુચના પર વીચાર કરવા મીરારીવાની હીંદી કામ્પ્રનીટીના પ્રતીન

મુક્રસ્ટ કરાવ્યા પછી પાછીસ્તાન હવે નીધીઓને મળવા તઇવારી બતાવી મેલી રમત વચે છે. પણા ભેખમદાર હતી. આ ગેરીસોએશનના પ્રેસીકન્ટ, માધ્યુક્ષાનું ગાનવું 🗟 🥽 એ પાષ્ટ્રીસ્તાન . મી. જીસએ જેવાલ્યું કે તેમની વસ્કીંગ મેહનાના વચનનું પાલન નહીં કરે તે။ કમીટી ,અલ બાબતમાં પુરી નપાસ क्रयसे.

INDIAN

ક્ક્ષીણ આત્રીકામાં વધેલી

જુલાઇ મહીનામાં યુનીયનના મુખ્ય મયો,માં કુલ ૧૨,૦૮૯ નાકરી, વગર ના ક્રતા, આ આંકડો જીત મહીના કરતા ૨૨૦ વધારે છે. કેપટાઇનમાં જ.૧૮૫ કામ વગરના હતા અને ત્યાં સૌથી વધારે અન-એમપ્લાઇમેન્ટ છે. જોઢાનીસભર્મમાં , ર,પહ= હરળનમાં ર,કરર અને પ્રોટારીયામાં ૧૭૦ કામ વગરના ' હતા. " આ - ઓકડાઓમાં ' શુરાપીઓ- અને ક્લારેડોનો સમાવેશ યાય 'જે' અતે નેટીવેડને બણતરીમાં લેવામાં આવ્યા <sup>:</sup>નધી.'

ના**ષ**ે રાેડસીયા જતા હીં હીંગોને અટકાયત

નાર્યા, રાકેસીયા અલા કેટલાક હીંદી ઓને એરામાં, ઉતરતા અટકાવવામાં **અભ્યા હતા. એ**. ભારામાં **હોં**દની સ'સદાં પુકાએલા એક સવાલના જવામામાં પરદેશ ખાતાના કેપ્યુટી મીનીસ્ટર થી, એ. કે. ચંદાએ જણાવ્યું **હતું કે નાર્થ** ટ્રેલિસીયર જતા. કેટલાક दीरी द । इन्हेन भेरामां दतरवा हैवा માં નવોતા અનલ્યા કારણ તાર્ધન રાક્સીવાની સરકાર તરફથી તેઓને એ દેશમાં લાખલ કરવામાં આવરો કે નહિ તેની કરી ખાત્રી ભાષવામાં આવી નહેાતી.. એવી ખાલીની સુત-કાળમાં અપૂર, પહે હતી અને એ ભાભતમાં કરહ અને ,સેન્દ્રલ આણીકા ખાતેના હોંદના ક્રમીશનર તરફથી - શં પુત્રલાં લેવામાં આવ્યાં છે એ સવાલ ના જવામમાં , પ્રધાને જાણાવ્યું 🥻 ભૂતકાળમાં એવી કશી ખાત્રીની જરૂર પડેલી નવી. તેમ કર્યું યુછવામા પણ નથી આવેલું. આ જનાવની જાણ થતાં હીંદના ક્રમીશનરે નાર્ધન**ં** રાકેસીયાના અવરતરપર તેમજ પાસુ-ગીલ કરટ આદીકાની સવકારપર તારા કર્યો હતા. નાર્ધન રાદેસીયા ની સરકારે જવાળ આપતાં જણાવ્યુ કે પાર્યાંગીઝ સત્તાધીમાંએ હીંદી ઉતાર એને એરા ઉતરવા નહિ દાષા તેને માટે તે, જવાબદાર નવી. વધુમાં તેએ, રત્યાવ્યું કે નવા ઉતારૂઓને તાર્ધન રાષ્ટ્રસીયામાં દાખક કરવામાં આવશે કે નહિ તેની,એવા વસાદતીઓ के सरदृष्ट्य धर्मावेशन किर्धान-सनी જારીયારા પ્રશા પાકેલી છે કે નહિ એ જણાં પહેલા તૈનાથી કશી ખરવી આપી સમાય નહિ. પાસુંગાન સંસ્ટ આદ્રીકાની સરકારે એવા જવાળ म्माप्पे। हे तेव्यं चे रेडिसीयानी सरकारे તેવા વસાકતીઓને પાતાના દેશમાં

દાપ્યક્ષ કરવામાં આવશે કે નહિ

કશા ખાત્રી આપેલી નહિ **દે**લાથી તેઓને ભેરામાં ઇતરવા નહિ કઇ UNISE

**આર્યન સ્પારસ**ે કલળ (પાર્ટ ઍલીઝાળેથ)

પાર્ટ અલોતાલેલની આવેત સ્પાટરો **ક્રલ**ળની ત્રેવીસમી વાર્ધીક મીટીંગ ગુજરાતી હેલમાં મળી હતી. જે વખતે અલ્વતી સીઝન માટે તીચેના કોર્ષકતોએ။ ચુંટાવા ' હતાર લાઇસ મેફના સાત જેત હશુ; પ્રેટ્ટના : ગેસસ્ટ પી. મકન, ટી. 'એર. દુલ્લભ, એલ. નાગર, ખી. દાછ, એન. એક, ભાંસદા: પ્રેસીકન્ટ : એન. પી. કેમલી: 'વાઇસ પ્રેસીકન્ટ: શ્રેન, શ્રેમ, વાધમારીયા અને ખી. ટી. ગાર્લોલ્છઃ સેક્રેટરી : **માર. લાણા; એસીરડ-ટ સેકેટ**રી : मेक्ष, अ**वा**; ट्रेजर्र: ध. रक्ष्काऽ કેપરન : ઐન. પી. ઉપલી: વાઇસ' ક્રેપટના: વ્યાર, ભરણા; રક્ષેત્ર ક્રોપરા: **ડી. ડાથ**ં; એ. પી. વ્યાર્ણ, સી. સ.ના ડેલીંગેટાઃ ભાર. બાહ્યુર અને એસ. રશુક્રાક; ટેલલ ટેનીસ ક્રેપટન : આઇ. ભાંસદા: વાઇસ ક્રેપટન: બી. એ. ગે.વીંદછ.

પરસુર છુ

—સ્મગલ થતા માલ વીરો માહીતી આપવા વ્યક્સ હનામ આપવાની સીંગાપે,ર કરટમની નીતી પણી સફળ નીવઢી છે. લેજસલેટીવ ક.ઉન્સાલે હવે ગયા ભાભતમાં ભામણી રક્ષ્મ બાજુ<sup>2</sup>ી મુક્કી છે.

—હીંદમાં, ગી. ખેતડીકટેલની જગ્યા

화 - ᅰ. ગેનશીકાવતી રહીયન श्रीनवेग्धं तरीहे नी नष्ट्र हरी है —भेत्र देश्ट व्यने नाम्रक्रस्या भारे હીંદી કમીસનરની નીમણક કરવા હીંદ અને મ્મીડીશ વચ્ચે શાળાતી થઇ છે.

આ ગાંધી જયંતી જ્ઞાન યજ્ઞ જો દ્વાની સાથમાં, શી. ગાંધી લેહામાં પૂત્રમ ભાષુછતી આગામી ૮૪મી જન્મજયંતી નિમિત્તી, બાદરવા સ. ૧૨ તા. ૨૦-૯-૫૭ વર્ષિવારથી ભાદરવા વદ ૧૨ (રેટિયા ળારશ) તા. ૪-૧૦-૧૭ રવિવાર સુધી, ચી. અર્દ, શા વિદ્યાસયના સિક્ષક ઉગિયા-શંકર ભેખાકર તથા શકેરના ભણીતા સેવાબાર્વી ડેા. વલ્લભભાઇ પટેક્ષના સંચાયન દ્રેડળ પંદર દિવસ સધી દરાજ સાંજે છ-૧૫ થી ૮-૩૦ સુધીના કાર્યક્રમ રાખવામા આવ્યેત છે, જેમાં પ્રાર્થના-ભાષ્ટજની આત્મ-ક્રમામાંથી વાચન-ખાપ્તજની ઝરમર–વૈધ્યુવજન **રાજન રામધૂન વ**ંગેરે તેર કાર્યક્રમ નિયત કરવ માં આવ્યા ભાપુછતે પુધ્યતિનથી આપવા જુરી જુઈ ગ્રાતિના સમાજના અને જીશ જીલ ધર્મના સદયદસ્થાને આ-મંત્રણ આપવામાં અત્યાં છે, દરેક હીંદી ભાઇ ભરેતને તથા દરેક ધર્મના વ્યાપ્ત અહેનને, જાપ્રજીતા આદર્શી સમજવા અને ઝીંધરા આ જ્ઞાનપત્રના શાબ લેવા હાર્દીક વિનંતી કરવામાં ગ્યા**વે છે. જી**દાં જીદાં સ્પર્ધાએ આવા કાઇ કાર્પક્રમનું અનુકરણ થાય એ ઇચ્છવા જેમ છે.

# જોઇએ છે 6635

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તમારાં સ્ટેશન કે સાઇડીંગે પહેાંચતાં કરવા માટે અમે ટનના પા. ૭ આપીશં

ખાલી બેગા રેલ કીરાર્યું ભરી પાછી માકલી આવીશું વધ વિગતા માટે લખા:

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SARNIA

والإركاف والمراجع فيراج والمراجع والمالي المراجع والمراجع والمراع والمراجع والمراجع والمراجع والمراجع والمراجع والمراجع والمراع و

# ગાંધી હાલમાં સુંદર જલસા

(પદેશાં પાનાનું વ્યતુસંધાન)

સામ નથી કર્યો. તેમનું આપું દલ્વન પ્રેમ અને સેવામય છે. પે.તાના શંસારી જીવન કરમી મન તેમણે શકતરી कारणास धरेते। है। असे तेके। की कार्य ના રાગીઓની સેવામાં મધ્ય ઉપયોગ કરે છે. ડેત. ઍત. પી દેસા⊎ વ્યતે લમભગ ત્રણ વર્ષ હીંદમાં ગાળી ડુંક મુગય થયાં પાછા અહવેલા ડેા એમ ધ્યસ કુપ્પન, જેએાએ એમ 🗦 ની અને ડેલ્ડર એલ શંધેલોશી ની ફિયોએન મેળવેલી છે, તેઓને અન શબ પ્રસંગે જ્યાપ્યાન આપવાનું ખાસ ભાગેત્રણ આપવામાં આવ્<u>યું હતું</u>. ઢા દેસ ઇએ સામદુ ભગવદુ ગીતામાં ર્થા ઢોંડી ''મેરસ પ્રાપ્તિના માર્ગ'' પર એલ્પદાયક વિવેચન કર્યું હતું. અને ઉત્ત કુપ્પાને પટ્ટેલી જીવન"પર વસીક તેમજ ભાષદાત પ્રવચન કર્યું દતું. ગડુપા સાધાલનો જીપ્યતું જ્ઞાદરમ્યું આપી તેમણે કહ્યું કે તેમનું જીવન ખરેખાં દેવી જીવન હતું જે સૌને માટે અનુકરણીય છે. સૌયી

विशेष व्याक्षपंत व्याने केहण २५वीं ने પ્રાથમિક યએક્ષ ਮੁਜ਼'ਤੀ ભાગતપ્રીતેના હતાં. જે મીમતી રંગ નાવળી પથર અને પાર્ટી અને ચી नारकृष्टस देसरना इद्वम्य तरस्थी रण्ड કરવામાં આવ્યાં હતાં. એ ભજન ક્રીત<sup>ે</sup>ના મર્ણા સુંદર રીતે ગવામાં **હતાં** અને , અક્તિબાવથી અરેલાં હતાં. ६(धना अ(५६) धप्रभग संपूर्णा व्यदेर જક્ષસાભ્યામાં પ્રથા પડી ગયેલી 🦫 તે શાનિષ્યની નક્ષ્ય વેમાં નહિ કલી. એકો ગોમીજની <del>બધા મોડુલ્યુની પથ</del> જાપંતિએક ઉજવે છે, તેઓને માટે એ ખરેખર અતુકરણીય હતું, કેમો व्याची जपन्तिचेता शुक्र प्रसंत्रीने ચેશક અપ્દાનભુષણે દ્રમણામાં દાસિ પાત્ર કરી દેવામાં વ્યાવે છે. ગયા સામવારના જક્ષ્માના સંચાલકાને તેમજ અજન ક્ષાત્રન કરનારાગ્રાને છે सुंदर रीते तेओ ने आणा अवंत्रभ रात क्यी द्वी तेने भारे दारी क्यांभ ત'દન ઘરે છે.

# દક્ષિણુ આફ્રીકામાં યુરેનિયમ

era b.

દક્ષિણ આદિકાની સરકાર રાક્ષ્મંક ન. કર.વેલી નિરાવે અવસ્ત્રુના કરી લી છે તેનું રહસ્ય સમસ્તનું નપી. પ્લીટન અને અમેરિકા જેવા સફર્સાય ના પ્રમુખ રેલાએ વસ્તુ શા માટે નાતવા કે છે. એ પણ બારે કેવરો છે. બીજા રેશા એ દુશના ઉ અવમળના हरे के बहती धमरा श्र—गुह ल અ.ર'લ્લાય છે. કારસપીરની ભાગતમા €રેક રેતે સુતે⊪ના કરાવની અવમચ્યુના ારી તે લસ્કરી પગલાં પણ ભરી eત્રમ અને ભરવામ° ≄ાવશે, ઐવી **ષ્ટ્રના અમેરીકાને**ક પ્રતિનિધિ શાહ્યોપ ની ભરક્ષમાં માં આવ્યની હોક જ્ય પૈક્કે ટાકરમાં ના ૨૭મી મેનક 🖦 કમાં હયાવેલી નાચેની માદિનિ ઉગ્લંટ અત્રેન રીકા શાળા કશિબ અહિકાને કંઇકલા મામતાનપી, તેલિ હોલ ખૂબસો भूषण, धडे

શાંકન, તા ૧૨નામે,

ાહિત્ર અહિકામાં એક માળમે ભારત દુષાય<u>ું</u> અને પ્રીકૃતમાં અહ કૃષ્યમાની એક સાંત્રળ શરૂ થતી. એ અત્સભા કાટમાંથી એ શક્તિ ઉત્પન્ત થય તેનાથા દલિયુ આદિકામાં ધકોડ પૈકાસાકવામાં આવ્યા અને અધ્યક્ષીત कारे ब्रोनियम कहा आध्य अवसाई તવું કરખાતું હક થયું અર્થત્ ફેહ યા પછે વધુ અધ્યુધ્ધા સેળવવા પ્રસિત્તે મારખનું શા કરેલને ક્રિપિ અર્જ્

યુસા બ' વશિરણ અને સાદિત્ય' ફેડીને ગાકરેલા ધકકાયી કરવામાં ≃લવ્યેા.

> "(કુગ્લાંકના ખર્કસાયરમા વ્યાવેલા હાવેલ અલુ સંશાયતનો દમા - અલુએ। ની ડમમી તકલર રાખનામાં આવી ¢તી. દક્ષિણ અહિંદાની <sup>ત</sup>એ'⊃કાે-મ્યત્રેરીકન પ્રાપેશિકન લી.<sup>19</sup> ના ગેર ત્રેન સર અગેવિટ એાયનલાકમરે દક્ષિણ અહીકામ એહાતીસમર્ચનજીક મા-વેલ ટેગોફોન્ટેનની સોલ્સાની પ્લાપ્યમાં એક ભટન દુષાયાત્ર રેડિયા સિમ્નક ગાકલ્પેક, રુવા ઈમાંકના હાર્વેલ કેન્દ્ર માં મહાની દમલે હં યુટવાની પ્રક્રિયા શરૂ કરી. એ લગ શેમ થી પછી જે શસ્તિ દત્યન્ય માં તેણે વળતેર ધકોર દક્ષિળ આદિષ્ય તરા મેં પ્રશ્મે. જેવી શુરેનિયમનું તલું કારખાનું શરૂ થઇ

અલીકનના પુરવકત-પ્રધાન હોકન સેન્ડીઝ લંડન સાથે જોડેલા રેડીયા લાવદારથી વાયુ પ્રવયત કરતાં જાણા-લ્લુ 🐧 મદક્ષિણ વ્યક્તિમાના નિષ્ણતો સાનામાંથી સુરેનિયમ ખેંચા મહનાતી સારી કરાયત વિકક્ષણી છે.

• સર અને રહ આપતદાકથરે ડેમાન દેશ્ટરનમાં સોરિનયમ બે'ચવાનું મીરતું " કારખાતું આજે (તા. ૨૨મી મેં) સુકદ્ધ મુકતાં જ્યાર્વ્યું કે, "કશિયુ અહિકા ની સેત્નાની ખાસે દ્વીયાની ને કોવી ." વધુ શોમતી ધાલું મેલ- યુરેનિયમ અને शेल्-अस्त कराव्यं कीयी मेही ग 4. A D & ...

# સપટેમ્ખર મહિનાની સમીક્ષા

'क्षेत्रमंड: व्यक्षकिंग

लेशन भाषामां भावने SEPTEM क्षे छे '(वं सप्तम) पुरे' रेश्मन કાળના સમયમી કેલેન્કરના સાલમા અહિનાને રોમ રાજ્યના રાજાના ખાનમાં કામ ચલાઉ તે રાજાના, નામચી જ ઐાળખાવતા હતા સુધારેથાં કિચિયન રેલે-ડલમાં તે મહિનાર્ને કાયમને માટે સપટેમ્બર માસના કેટલાક જાણવા જોમ બનાવે:ની તરારીખ નીચે મુજબ છે:

યું કોએ, બીજું વિષ શુક્રના મંડાસુરી જર્મનીએ પાલાંકપર અક્ષમણ stel tese.

રવે. એના ખીએન્ટ મહાસમાં ક્રેલ્મકલ લીમની સ્થાપના કરેલી કરત દ ભંગાળાના ભાગમાં પાડવાથી હીંદમાં રાષ્ટ્રિયત્ય જોરપર આવ્<u>ય</u>ો

<sup>58</sup>ાલીવર કેમ્પ્રવેલનું ઈંગ્લંડમાં સરસ્યુ ૧૧૫૮. 3 20 3

કાંકામાઇ નવરાજીના નવસારીમાં જન્મ ૧૮૨૫. Y याजे

સર રાષાકૃષ્ણના મદાસમાં જન્મ ૧૮૮૮. પ માએ અમેરીકાની પહેલી સ્વતંગ્ય કેમિસ ૧૭૭૪.

ત્રેસીક'ટ, ત્રેકા-સેને અગેરીકામાં આપવાત કર્યો ૧૯૦૧. 1 引导 શાપુરછ છત્રણ રહિંદીના કરળતમાં ગુજરી ગયા ૧૯૪૫.

ક્રીસારધાલ પંતરતભ મશરૂત્રાળા વર્ષમાં ગુજરી ગયા ૧૯૫૨. क्ष्मान

ટાલસ્ટાયના વસીયામાં જન્મ ૧૮૨૨. 24 40

પ્રીકટ માર્સને જ્વન સ્મટસર્ટ મરૂચ ૧૯૫૦. 22 ... કાવડે આગમ સફમદ અલી સીવ્યુનું કરાંચીમાં મરજ ૧૯૪૮. 12 11

હીજરી વર્ષ 'કે.૩૭૩મું શર ચાય, pl #1

અડબર બાદશાહતું દિલ્હામાં અવસાન ૧૧૦૫ 23 ...

કે ગાંગ પાલામાં લોકેલ ૧૯૪૬. 41 11

क्तीदिनाम हास लाहारनी लेखमां शहिद स्था १६२६. ৭৭ স্থান

રાશાદિ આપરનું એડાસમાં મરણ ૧૯૦૧.

સુધી-ટ્રેડેટ સાન્સેનું લાકારમાં ખુન ૧૯૨૮. તેવાલીયતના બારોમાં વિજય પ્રવેશ ૧૮૧૨.

24 ... સર દિરાત શિલાનું મુંબકમાં વ્યવસાન ૧૯૩૮. 33 ...

ગૈ-દિલમાં સ્વ. મુસા હોછ કાલમની સ્મારક રક્યા ખુકની સુકાઇ 219 40

ગુંમ⊌તે એક અંગ્રેજોને દાયજામાં અપાયેલા ૧૬૬૨. 22 17

विनाभा आवेती अकाराध्यभा करूम १८६५.

વિત્રવા કુંગીનું જમોની જેલમાં અમળસથી મૃત્યુ ૧૯૨૯

પું કેત ભાતખંડે સંગીતકારતું પ્રનામાં અવસાન ૧૯૦૬.

વિદ્વિ એની ખીતેંટનું પ્રદાસમાં પૃત્યુ ૧૯૩૩ 20 ..

રક્ષિયન ત્રી ધાનીનેક હોંગેરીમાં જન્મ ૧૭૬૨.

યાનિતાસ શાસ્ત્રીના મદાસમાં જન્મ ૧૮૧૯ Q in મહિષ્ટિંદમાન'દ સરસ્વતિના દેશરામાં જન્મ ૧૮૨૫.

માઇકલ ફેરેડના ઈંગ્લંડમાં જન્મ ૧૭૯૧. પ્રેસીકાંટ વિશ્વમાઇ પટેવનું સ્વીઠત્રવસેન્ડમાં મરખુ ૧૯૩૩.

. . દ. આ. 'તી સવર્ભુનગરી જોકાતક્ષમભા' સવર્ણ થકેહસર' Berail 1435.

સર દ્વારમસજી પી. ગાંદીના મુંબઇમાં જન્મ ૧૮૮૫.

હરિજન સેવા સંગની ગુંગ⊌માં રકાયના થઇ ૧૯૩૨ 34 11

રંગીના રસયના લેખક રાજપાયતું લાકેરમાં ખુન થયેલ ૧૯૨૯ 31 11 રાજા રામ ગાહન રાવનું કલકતામાં મરણ ૧૮૦૦.

જનરલ લુપ્રનેહવાના મેં ટાઉનમાં જન્મ ૧૮૬૨.

હવે.એ ર∄વ≍સે ઇગ્લંકમાં પદેશ વદેશી આગ ગાડી ચલાવી ૧૮૨૫. 11 21

અભ્રેષ્ટ રાષ્ટ્રશીન લંગા શેત થી કરિયા કરિ નોન સુધે રગેલી 30 11

વાર્ટ તૈરસનીર ઈંગ્લંડમાં જન્મ ૧૭૧૮.

યામ્યાઇ થી મેટનું રાયમાં અવસાન ૧૪૮ R.C. 34 11 યાલ્યાન ધા શહેરા શામમાં જન્મ ૧-૧ 11.0.

40.00 રમાન'દ ચેટરજીનું મદાસમાં અવસાન ૧૯૪૪ લાઈ રાખર્ટલના ઇજાઇમાં જન્મ ૧૮૩૧.

ा अर्धनिकेश्व 🔐 🖟 भरण ४४००

# **ઝીડીનું વ્યસન અને એ**ારાગ્ય

(ક્ષિતીન્દ્રકુમાર નાગ અંગ્રેજના લેખપરથી)

અીડીને વ્યક્ષન રાષ્ટ્રને ધૂળલેશું **ક**રી રશ કહ્યું એવું આજે લાગે છે. બીકીનું વ્યસન અપ્ટર્સ ભર્ધ વધી ગર્સ 🦁 🔊 સિગારેટા તથા તેની નક્ષ્મી અનાવેરાને અલમારી છે 🖹 Cuis' છે. સિમારેટ બંદ જ આલાઈ યી તઇવાર કરેલી સ્કાદી વરત 🦫. 💵 नानकार कामणना द्वकामां बेर्सी તંષ્વાકને વીટાળા દોધી અટલે પત્રું. 🗎 સહેલાઇથી સહચે રાખી શકાય 🗟 માને ખીડી પીતાર ચાહે ત્યારે ≃ાને માકે ત્યાં તે પી શકે છે.

કામરે⊪ટર ડેા, દેલી સી. લીંક પી. એંચ. ક્રી. 'ધોર લામ!' નામના સામધિક નાં ૧૯ક૮નાં ≌ામસ્ટના અ'કર્મા જ્યારે તમે ગાન અપ ઇન રમેશ દેવાના છેતી' મધાળા નીચે પ્રસટ થયેલા લેખમાં સખે છે: 'સમસમ દ્રીક ખીડી પરનતને માહેવદેનું માલુમ માંકે છે કે તે મીટી ચાતાની . હચ્છારી નહીં પણ ટેવને વસ ઘઇને પીએ છે अने के देव बर्ख । रहिने दानिहास 📦, 🗃 ટર્સ તે ખીતીનું વ્યસન છે! છા ને થયે છે, પણ તે કેવી રીતે છેલાનું 🚉ની તેને સમજ પડતી નથી. કેટલીક

बकत नधी." ખીતીની ખાદતથી તેમ જ જેની देव पटी लग अंदी भीछ वस्त्रज्ञाना સેવનધી માજુમતું આવરદા ઘટવા पाने हे जे ५२०वे अभेरिधानी बीमा કેપનીઓએ પસ ગંબીર ચીંતા વ્યાત करी है

નાશ હસુપસુ અનધી અને ક્રેટલીક નાય

ક્રોપેશી ગર્ભારતાથી માતાના વ્યસન

શામે તે ત્રત્રે છે પણ એમાં કરાં

બીડી પીવ.પી થતા અથવા ઉપ ભતતા રાગાની વાદા ન્યુવાક'ની કાર્ય દેવી કંપનીએ તક્ષ્યાર કરાવી છે. 🤻 વિવધાવનારી વાદીમાં ખીડીયી થતા અપવા દેશ ભતતા રાત્રાની સંખ્યા વિસ્તાળીય એટલી જણાવવામાં આવી 🗣 આ દરોકત કેટ પ્રાઇન્સ દેવપદિન્સ ના લ્લાન અપ ઇન રવાક'' એ નામતા પુરતકમાં આપવામાં આવી છે ( પા. ૯૫ ). ટા. દ્વાપકિત્સ અમેરીક્ત સારોભેજીકા અસેલાએશનના સભ્ય 🏺 ઋતે વ્યક્તિય સાઇપ્રાંથાજીકલ સારાવડી તથા રાવલ જવેલ્ટાફિક શ્રેક્ષાવરી તથા બીજી અનેક ગૈતાનિક સેલ્કાયરીએફ્લા 'સમ્મ છે. વળી, રેમ્પ્લિમ યુનિવર્સીટીના ડેમ ડવાલું છે. િકસને 'જ'બાકની ટેવ' ચધાળા નોચે ના ૧૯૨૭ની સાલમાં પ્રસિદ્ધ થયેલા સેખમાં જણાવ્યું હતું કે, મચાસ કરતાં વધારે રેક્સેક્સ અથવા રાગાનાં લક્કરોક

માં તેખાકુ આગ લવ/વે છે.

આ દ્વીપારંત, ડેર, કેંક સીપડન વુક, અંબ, ડી. ધ્લેટ લુ શુક્ર નાે એબાઇટ ટાનેકા' 🖹 નામના પાતાના પુરતકમાં મેટ્રાપાલિટન લીમા કંપનીએ હમર્યા તકવાર કરાવેલા આંક્રહના છુલેટિનના

INDIAN

અને મરહધમાંહ વધી જવાના સંબંધ માં 🖹 નીમા કંપ્રતીની ચોંતાના શ્રક્લેખ કરે છે. એ પુરતકર્મા હૈા. વી જેન દાપકાન્સ યુનિવર્સીટીના ડા. રેમન્ડ પર્સે તથા ગેયા કાઉન્ડેશન તામની સંસ્થાએ ત'લાકુને અ'ગ તાએતરમાં કરેલા ગૈહાનિક તેમ જ વૈવાગય શકેશમનનાં પરિણામા આવ્યાં ન્યુપેલ્ક શહેરની સાઈકોનાજીકન 🤪 તથા વીમા કંપનીના વિમારા અન મુવીલ સેન્ટર' નામની સંસ્થાના प्रमाले अधी णताच्या छै : 'कारे र्थीता करावनाया राजा ब्रिटेस्स, जेनीन-જાઇટિસ, કેન્સર, મધુમેઢ, મમજની २६नवादिनी तुटी कर्या, ६६५ने। अध्यक्ष રામ વગેર હતા, આ બધા રાગાનો--મેનીનજાઇટિસને એમાં કદાચ અપવાદ ३५ अधी सकाय—कारण, यदि तथा તે મટલામાં ત'લાકુના ઉપયોગ મળી बार प्रतिकृष साम अलवे छे. प्रपर मस्यापनामां कानेला ३ विशाशिसरस्यता

મધા રાગામાં એ બદુજ મહત્વના

ળીડી પોવાની ટેવની કેમ્સ્સ પર થતી

અસરના સર્ભધમાં આપણે ટેહ લુક

ભાગ **લ**જવે છે.' (પા. છ)

ની વાત સત્ભળોશું : વળીડી પોવાથી મળા પર, આસવાદિનીએ પર તેમ જ ફેક્સાં પર સ્થાનિક તેમ જ 🏖 अवर्षानी कार्यशस्त पर माती असर થાય છે. સ્થાનિક અસર ધુપાડામાં પરેલા રસાવણી પદાર્થના પર્વાથને કારે શે થાય છે. વ્યવવવાની કાર્ય &ક્તિ પર મે રીતે અસર થાય છે. એક ફેર્ફ્સાના સ્તાલુએકને લેહી પર્દેશિયા માં વિશેષ થવાને કારણે થતી ઋને ખીછ ખેઢી પોવાને લીધે સામાન્ય રીને પે.પક તત્ત્વા પર અને રામના સામને, કરવાની લાકાત પર થતી અસરને કારણે પશ્ચિમતી લેખા 4144. (VI. 60)

'બીડી પીવાની ટેવ ફેક્ષ્કાંના સવ ચવામાં ત્રણ રીતે કારણણત બને છે. એક સા એ કે ચાસવાદિનીઓની આળી ચામડીતે સાન્તે શાવવામાં 💞 કોઇ કારવાબૂત બને 🕏 તે ત્યાં આગળ ણવેની જે**ત**માને વસત્યનામાં પણ કારબાબુન ખતે છે.

વ્યક્તિની રેવ પાચનશક્તિ મ'દ **७रीने तथा मलन म्लाप्ट ७रीने पथ** ક્ષ્યનેક રાગ લાગ્ર પડવામાં કારજાભૂત મતે છે. ખીડીની ટેવ ખેલ્યાદ લેવા ની કૃચિ ઘટાડે છે....પરંતુ, ક્મમે પામુસ જણીએ છાંચી કે બોડીનો सन्त्रम भारतवाणा लेता भीडी पीकी बेडी देवति कावै तेमतु चनल वर्षे छे.

(41. 2.1) 'બીડીની ટેવ ક્ષય રામ થ**વામાં** કારણબૂન અને છે તથા તે મટવામાં

વિધ્તરૂપ ભતે છે એનું ત્રીવહું કારણ 🏝 😨 🕽 તે ફેપમાંના ત'તાઓને લેપ્ડી પુરૂ પાડવાની કિયામાં દખલ કરે છે.' (41 2 = 2)

પરિષ્ટામે, પહેલા સિઝારેટાને 'કારીન ના ખીલા' એવું નામ વ્યાપવામાં આવતું હતું તેને કેઠ શકે લાજળી કરાવ્યું છે, કેમ કે, તે આરોધ્યને हानिशायक के तथा क्षपने। राभ अवा मां कारध्यभूत 🕏 🗃 बातना क्रपारनापे રવીકાર થઈ સુકરા છે. 4वे अगपने लेनाइस लेन्स्टन

અને એફ. સી. મેાર્યન નામના **પ્રિટિસ દાક્તરાની મંબાર ચેતવ**્યી સંભળાએક વ્લીકીની 🐚 ફેઇસોના સવતી સારવાર માટેના લગભગ ભધા જ સિંહોતેાના લંગ કરે છે—તાછ દ્રવા, રામમાત ફેક્સાંની શિથિયતા (બીડી પોવાથી ઉમરસ વ્યવ 🗟, અને કારછે સાન્ત થવાની પ્રક્રિયામાં વિદેષ પકે છે અને સાહી પહલાનું શરૂ ધાય છે)....આથી બીડી પોવાને **ોરસાંટા ક્ષય, જેટલા પ્ર**માણમાં તંબાક લેવામાં આવે અને જેવી જત ની બીડી પાનામાં જાવે તેટલા પ્રમાણ માં ઉપ્રાથમિક છે એ વિષે ક્રશી શકા છે ખરી 1' (પ્લોડીશ મેડીકલ જર્નલ, સપટેમ્બર ૯, ૧૯૫૦, પા. ૬૦૦). આપ**લે** ૧૯૫૨, દિસેમ્બર ૨૭ના

પી. ટી. મ્યાઇ.ને**ા મકાસને**ક **હે**વાલ

પ્રસાસકપાવીએ :

ડેર, એચ. એ. એક. મેક્સીન નામના બેલ્ન્ટિયમના કેન્સરના નિષ્સાત અને આંતરરાષ્ટ્રીય કેન્સર શુનિયનના રોક્ટરીએ આજે અદીર્યા છાપીઓને આપેલી સુધાદાતમાં જણાવ્યું 🤾 ખીડી પીત્રાની અસર સંબંધી તાજેતર માં કરવામાં આવેલા સસામતપરથી એકું અનુમાન તારવવામાં આવ્યું છે કે ખીડીની ટેવ કેકસાનું કેન્સર થવાનું મુખ્ય કારણ છે. લાગલામટ ખીડી પીધ જ રામનારામાને એ રીતે પગ્લેસ વરસ પીધા ખાદ કેકસાનું ો-સર થાય છે.

વળા, 'ધી જોત્સ હાેપકિન્સ મેડિકલ રકુલ" કહે છે કે, 'ખુબ णीडी भीनार ६६ वरक भेरतांन ગ્લાકુપ્ય <u>હે</u>ફું કરે છે. બીડી ન પીનારા સામાન્ય રીતે ૧૯ વરસ છવે છે, બીડી પીતાર ६= વરસ.'

વળી ગમ્યમસર ભીડી પીત્રાના સળધર્મા ડેહ લુક આપણને આ રીતે ચેતવણી અમેપે છે: 'દાકતરે અથવા भीत्व क्राप्त करें के अबोहामा **ए**दीने णोडी भीवाधी सम्रक्षान बर्द नधी है। ર્ચ વાતથી એાળવારી તહીં....અમુક અંદો એ સાસું દેવ એમ બર્ન, પણ એક વખતે તમે મીડીની ટેવમાં

kસારા પછી તમે સામા અર્પમાં મધીદામાં રહીને બીડી પીવાન રાખી શકતા નથી." (શુક્ર વીગેન રમેક્ક) મા, ૪૯)

પોતાના દ**રદીઓને બીડી પોવાની** 

રુબ અલપનાર દાકતરની સ્થિતિની

ભાભતમાં કેહ હેલ્પક્રિન્સ કરે છે: 'ખીડી પીવાની ટેવવાળા દાસ્તર મેચક એ પછીથી પાતાના દરદીઓને ખીડી પીના વિશ્વ અસરકારક રીતે સલાદ આપી શકતા નથી, સિવાય કે તે 'હદ ૧૫ર્રાત' ધીડી પીતા હાય. અને એ શબ્દપ્રમામતા દરેક જયા પાતાને કાવતા અર્થ કરે છે, કેમ કે, પાત के देव छे। उपाने नासक देए कीवा લાકા પૈકી એ ખરાય 🕯 એમ ભાગ્યે જ કેઇ ક્ષ્મુલ કરશે. ખીજૂરં, મીડી भीनारा धारतरे। भीडी भीवा विश्व કડક આપામાં કદાચ એ.લે તેમ તેમના દરદીએ તેમને દેખી તરીક લેખશે અને તેમની સલાદ કાને ધરશે નહીં. મ્મા ઉપરાંત, મીજ પ્રેપ્રતી *જે*મ શકતરને યાટે વિરાધ મેદા કરે એવી સત્તાદ આપવાનું મુસ્કેલ દેત્ય છે એ ગ્રાપ**ણે બુલવું ન જોઇએ.** એમ કરવામાં, દરદાને તેના પ્રત્યે વધુ નરમ वस्रभूवाचे, देश क्रेक पेताना दरीप्र દાકતરને તર્વા માકશી અતમવાનું છો ખમ રહે છે.' (ગાન અપ કન સ્પોલ, માન ૧૨૯)

ગાળવાના ખ્યાસ, નર્યા ધારાક, કપકી, ચ્કારેહ્ય અને કેળવણીની પ્રાથમિક જારીયાના પણ અલપણને પ્રેરી પક્તી નધી એવા આપણા દેશની કારમા ગરીળાઇ સાથે સુસંગત તથી. આમ છતાં, અમેરીમાના વિન્યારવાન લેહોક્તે માટે એ વરત કેટલી ગમા મંબીર થઇ પડી છે તે 'વાટ કુ શુરૂ નેક એબાઇટ ભાવું ભેઇ**ગ**!) એ પુરતદમાના નીચે ટોોલા નાધપાત્ર ઉતારામરથી लक्षाये :

પતિ 🖹 તે પાલવે તેવા 🖹 ને અવ

'આ દેશમાં કરાકા રુતી અને પ્રકૃપ, શુવાન અને હહ સંતાેપપુર્ધક બીડી પશ્ચિક, એમ ને એમ દેએ। અનિધિત સમય સધી ખીડી પોતાનું ગાલ રાખશે. પથ એ રીતે તેમાં પાતાના અદિાગ્ય તે તેમ જ છવતને કેવા છોખમમા મુક્ષ રહ્યા છે ચૈયતી તેમને પ્યવસ નથી. એનું કારણ એટલું જ છે કે, નાર્જા તથા તંખાકની કંપની>નાની લાગવગને લીધે છાપાંગકેએ તંબાકથી થતી કેરી વ્યસર સંખંધી હાં!કરી! અમેરીકાની પ્રજા અત્મળ આવતી ક્રાં તા રાષ્ટ્રી રાખી છે અથવા દળાવી રાખી છે, બીડીની ટેવમાથી સુક્ત રદેશા હજી એપીયે નધુ સંખ્યામા

લોકા છે ભાગે તેમને ભી એ પદાર્થ

અગેની સાચી હળકતા જાત્રવા દેવા

श्रांत्रभावे ते। तेनी ज्यास्तनी श्रुपापी

**६**४1∎दे। व्यक्ते.' **અ**ત ભર્યું જોતાં, બીડી પીવાની ટેવ ને હળવા દિલયી' અને કાંઇક ખેપરવા **धी** भानवळवनने २५वंती भे। भाभूती वस्तु तरीहे न बेजवी कोईके. जगता માં શા હેરમવાને મદલે એ ટેવ દ્વ

યાય એને માટેના સવળા પ્રયાસા બીડી પોતારાએક તેમ જ નુ પીનારા ઓએ ગ'બોર્પ**ને** કરના જોઇએ. રવાઆવિક રીતે જ ખીડી પીવા ભરખત આગિતને અભુગમાં દેવ 🗎. પણ ખામ કરીને તેમને એ તરા વાળવા માટે એક્ધારા, પ્રબળ અને ચાલાકી ભરી પ્રચાર કરવામાં વ્યાવે છે. ઓએા સામાન્ય રીતે બાવનાની 'દરિ अने दुर्भाव के स्वाप्त 🔄 રેવની વધારે સહેલામથી સિકાર બતે છે. અને તેથી આપણી બહેના की की बेहनारी देवमां इसाय ते। હીંદની એ જેમાનાં સમળા સ્મારશીની જ તહીં, પણ માનવજાતના ભાવિની પછ વિડંબના થશે.

### હસનખીળી

क्री इस्ट धाना

दी वीं भरतयो नेक भाषने बीस्ता એક અબનારમાં પ્રસિદ્ધ ધએલા આ અભવ ગેલ્ક્લી અલ્પ્લા છે:

પાકીસ્તાન અસ્તિત્વમાં આવ્યું એ ઇ. સ. ૧૯૪૭ની રાતર**ે**છત સાલ હતી. ધર્મની છાડાઇને કારણે પાકી-રતાનીએ અને હીંદવાસીએ એક મીજાનાં મળાં કાપતા. પંજા**વ**માં 🖹 વખતે સુનામ નામના ગામમાં નારાસીય નામના 🕮 🕫 ગૃહરય રદ્દેતા. ઋષતે સસલમાના માટે પ્યાસ પ્રેમ હતા એવું નહેતું. એમના એક પૂર્વજ આક મળિસીંગના ઔરંગજેલે यात इरेशे। लगारे भील और पुर्णा **પાળા મુખર્સીત્રતી પણ એક મુસલમા**તે Cour Eddl.

પાણસ્તાનમાં ગ્રહ્મરાત સ્ટેશનપર હોંદુ શીખ નિવસ્તિનોને લાવતી ગાંદી રાજા લઇને પ્રસલમાનાં ભાગ સાર दन्तर भुसार्शनी क्रस क्री नाभवाँ તેરા પ્રત્યાપાત પૂર્વ પંજાલમાં પણ પરેષ્ટ અને શુનામના શીખેલ્થે કુસલ-भानानी कतस दश करी. क्रीक साल વર્ષની ગુસલમાન છેમારી હસનબીબી આ કતલખારાને હામ ચડી અને તેનું શું કરતું તેની ચર્ચા શરૂ થઇ.

·ઋતે કાર્યા જ નાખો. *વા*લોરમાં મારી ધુગીને એ ક્રિપોએ એમજ વધેરી નાએલી." પાકાસ્તાનમાંથી નિયોશિત धप्र आवेषा ने । शीभे संतर्ध प्रश्नं

જ્યાબું.

બાજ એક ધર્માં ભિષ્યાની શીધે ગુલવર્ષ 🖫, 'એમ નવિ, એ કરતાં ते। महापूजे देने शीच धर्मनी राहा। माधीने अने बमरताया नेशह धीप •તવાન સાથે તેને પરળાવી દ⊍એ.

આ ગયી ચાલવી હતી ત્યાં સરદાર તારાસીયની વલમૂર્તી શાતપણે જેની થયા. તેમણે લઇ હસતવીળીને અસે દાય મુજા તેને ધીરજ ભાળ અને પછી શીખ જમાતને ધેરેશી કહેં,

એમ નોને ખતે. હું તેતે કહેરીય અને તે પથુ એવા રીતે કે જે જેઇને દ્રષ્ટ માં કુષ્ટ મુસલમાન પણ શ્વમીરા બને. हे तेने भुसधभान तरीहे वर अधेरीय. भने **अधु कांत भागे 'तेना माणा**प 📭 તે પાછી માેકલી અધ્યક્ષિત 🚉 અને ઘેર પાછી ફરે ત્યારે એનું શીલ હિમાલય એવું પવિત્ર રહેવું છો√એ. આપણે શીખ છીએ યુદ્રના સમયે ગ્યામ**ો** સવળો દ્વામાના છાડીને લડી 🖹 છીએ, પક્ષ શાંતિના સગવર્ષા સાચી ધાર્મીકતાયી વર્તીએ છીએ સે મારે સસલમાનાને શીપ્યવનું છે.'

સરદારછ દસનભીબીને મેતાને મેર લઇ ગવા. **૭ વર્ષ સુધી હસન**ળીળી એમને પેર રહી. એચના પરિવારના ભાગુંદ સાથે 🖻 રુપતીખેલતી. ક્યારેક એમના રહ પત્નીને ઘરકામમાં મદદ કરતી. સરકારજીએ તેને અતે હખતાં વાગતાં શીખવ્યું એટલુંજ નહિ પરં<u>ત</u> તેને મુસલમાની ધર્મ તથા રીતરિવાન નું પણ શિકાશ આપ્યું. પાંચ હત્તર શ્રીખાના એ ગામમાં માત્ર હસનળીબી જ એક મુસલમાન રહેલી.

પ્રાપ્ત માંત્રપથ શાંત પડતાં સરદારજી એ હસતબીબીના ખાય દતેમાસીની તપાસ કરવા માંડી પણ તેના ક્યાંય પત્તી ન મળતાં તેમણે વધુ શોધ કરવા નું મહી વાલ્યું, દસનળીળી દ્વે પંદર વરસની ચાઇ હતી એટમેં તેને ક્રેપ્પ્રે સારા સુસલમાન જીવાન સાથે પરભાષી દેવાના તેમણે વિચાર કરી. પાષ્ટ્રીસ્તાનમાંથી ક્રોષ્ટ ચેલ્ય જીવાનની ५१४रितान सरकार तरक्षी अक्षामण મેળવવા તેમવો ભારત સરકારને લખ્યં. લગ્ન પાછળ જેકંક ખર્ચ થાય તે માતે આપણે એવા પણ ભારત સરકાર પરના પત્રમાં ખુલાસા કરેલેહ તેમછે જ્જાવેલું, મારી ત્રજ પુત્રીએલા સબ મેં જે રીતે કરેમાં છે એજ રાત્ર 4 સનબી તીનું પણ કરીશ.

પથ અજ અરસામાં ક્રોઝલી द्यवतः देवती भंजने प्रशासनामा 🗝 ६ ६६। न अवादी, लाळ्विस, सेववते। હે.વોર્નુ જાણવામાં આવ્યું. સરદારજી તરહ હસનબીબીને ફ્તેઅક્ક્રીને સાપવા ઉપત્યા. સરકાર*છને ભે*ષ્ઠ કૃતેવ્યલ્લી ની આંખમાં કતતતાના આંસ આવી ગર્યા અને તેમને સુધી લીધા.<sup>હ</sup> !!

OBINION

સરદારજ 'હસનખીબીની' તેના પિતા ને સાપણી કરવા જ્યા હતા. પરંત હસનખીખી છે વર્ષ તેમની સાથે રહી ને તેમના કુટુંબ સાથે એવા હળાબળા kin Fa &

W 81. 31 - 12. ખુદાના

चिता शब्देश, अने भाता व्यताल જેવા પવિત્ર ત્રમને શુધી માતા પિતાની કુખે જન્મ લેનાર નાનોક નાનપરાધી જ ડાંઇ વિચિત્ર અને ઉદાર રવભાવના લાગતા તેનું મન ભીજા <u>ખરળકાની માત્રક સાધાર**ષ** વ</u>મતે!માં તા જરાય લાગતું જ નહીં. જરાક સ્ત્રમ ત્રણે ત્યારે -પાતાની ઉમરના ખાળ કાર્ને ભેર્મા કરી પ્રશ્નની ,માટાઇ અને ગ્રાનવીના સદાયરણની જ વાતે৷ કરવી એને સમતી.

નાના બાળોમને અસવાનું છેલાવી દઈ પ્રશુભનન માટે એ એક્ટો કરતા, અને ક્રિયાદ ભિચારા માળાપને સાંબળવી પડતી, સીમમાં મારલે તેા ગાવાળને એમાં કરી ભજન ધૂન લગારે અને પરિજાએ. ગાંચા ખેતરમાં છુટી દ્રે. ગાવળીયાં ઈંડાય. પૈસા સ્ત્રુ બીએ ગામે ખરીદાએ મેલાલે તા વસ્તામાં અરીભગ્રવભનિ ⊨ જો⊎ ⊸ તેને આપી દીવે.

छेवरे पिता ब्रंटाल्मा अने तेना અનેવા જ્યારામ શેકને ભાં મેહાલી

જપરાત્ર શહેરી નવાળને તર્યા બાહી એાળખાણ, લાગવમ લમાંડી નાનકા ગ ગાહાખાનામાં તેલારી અપાવી

શેલા દિવસ તેા કિક ચાર્યાં. પ્રય પરાપકારી જીવને કવાય ચેન પડદ્રો નથી. કામ કામનું કામ કર્યો જાય છે. લખત વધી જાય છે નોનીક નવાળને ખુશ કરી મેહીખાતાના ઉપરી પણ બને છે છતાં ત્રેણા જાણે સ્મેને વસવસા રહી નાય છે.

छेवरे केले पातानं भार्या क क्यां. નવાળના કાદાર પણ ગરીબશુરભાંએા માટે ખુકમા મુક્કા દ્રીધા, તેમને માટે ગાેદાખાનેથી સહામલેક માબુ થયા. હત્તરા મનુષ્મા નાનકાની જય પુરારવા લાવ્યા. અનેકને સહાય મળવા લાગી. તેમણે નાનકાને અલ્યાનીક દીધા.

તાતો રાજ્યના એક માત્ર નેલર અને તેના આરથી થયો જોતી?

નવાયને કાતે વાત ગઇ, નવામે દાવાનને એક્સાવ્યા. शहार - असे તેનું , કર્તાવ્ય સમુભવ્યું , અને કપ્રકો તથાં એવી બીછ નેટ સાથે એના पिताने जेनी सेपिशी अरी." . . ! इतेव्यस्थी का प**ार्ग** सरहारकने

मञ्जूली 🖫 ते 🐃 , रीते, सेपाया तत्पर

नेबाती शरदार्थक अभयुव । तेने

क्रीक्र बेरटसमां का आवा- क्षप्त क्षेत्र એક મુસલમાનું અને એક શીખતે ૐ કજ ટેખલ પર **એસી** 'ચા પીતાં अने देशी देशीने वाता एकश्तां की ह લાકાનું ટાળું હોટલ ખહાર 'જમા श्रक्षि⊈् े । तथा चर्चारी र

4 1 1 1

न्यापडान्या तपासना ध्रम्म वर्षेत्र .

કાકાર જોવાયા. માલ જોખાયા. ચાયકા પ્રશુ : તપાસાપાત પ્રશુ નવાળ ને કરાંય તુકશાન નથી,,,લોક્રા ત્વિમાર ર્ગાપહવ⊾ ≃ગેમ કેમ,ખેતે∄, ફ્રેરી. હિસાબ જોવામ પશ્ચ નવામને કંધા તુકશાન નધી. ઉલ્દુ' નવાળને ચાપડે, નાનકાના ચાહાક રૂપિયા જમા નીકળતા.

નાનકોના , દુશ્મેતા , પાણા - પ્રથાસ पम्य नानभनी अञ्चपरापण्यत्वत्ति वधीः ઝાઈ, , <del>ભારતની અ</del>મેળવ રાખનાર પ્રભાર ના ભણે તેને સાક્ષાત્કાર થયા. એવા -માલિકની નેાકરી 🗣ાડી નવાળની : नेक्ष्यी अर्था , क्ष्मी विकासी । नानक्षर भासते। भूमेतः 🚬 🔒 📗

થ્યને પ'ન્ત્ર**પને શુક્ર નાનક, મ**લ્યા.

ગુજરાતી કેલેન્ડર

સાંચલ ૧૦૧૦ ની સાક્ષાનું 🙉 👝 (१) भदिना नार, तिकि सामि

અ'મેછ તારીખ. (२) हरें। भासना मुख्य देखी वर्देगारी

માં મેછ તારીખ સાપે. (э) विभि छाय चंदनी शरत तेनी शहुआति। समय कार्य आहिशानी

સ્ટ્રેન્ડર્મ સાઇગમાં. (v) શચીના અકારાે (બલાકની નામ

પાડવામાં ખાસ જરૂરતા.) (५) दिवस अने पात्रीवां भाषत्रीयां...

(६) आर्थ प्रेयर क्यर शहर पान्ति*।* विद्युत

रहें शिक्षांचा क्रिक्निमां, ज्ञा કેશેન્ટર ભવસ્ય ક્રેલ્ડ્રું છોઈએ.

n'na: m. 1-e 41820 un. —: પ્રસિદ્ધ કર્તા :—

थी. जलशाबी करेसार गाँउन પી. એા. ગિક્સ ૧૯ન્ **अरुवन (तासक.)** 

### ૧૧ પુસ્તકાના સેઠ.

મ્યા સેટમાં વિવિધ પુરતકા તમને बांधवा अवशे. पुरतीन भे।टामा '

गिभत ६६त था. १-१६-०.

આ ગાયોયેથી મળધા

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> ां, भार के सम्बद्ध

મારું ગણીત આ. ૧

ŀ

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| સુંદર નવી નવલ કથા                          | એ ં       |
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| નવાં પુસ્તકા .                                               |    |                                              | સાહેટીસની સફર                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |
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| ત્યાંગ મૂર્તી અને ખીજા લેખા<br>પ્રાહ્મા તેર દિવસ<br>અપૈ ગ'યન |    | •                                            | હીંદના પ્રાપ્ય જીવન વિશે લેખ<br>સવતા જવાબ કૃષે આ પુસ્તકમ<br>સાકેટીસના વીચારા દશીવ્યા છે.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |
| ७१न शिधन                                                     | 4  |                                              | - ક્ષેત્રત શી. અન્                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |
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| PRIVATE BA                                                   |    | 'Indian Opinion', P. Bag.<br>Phoenix, Natal. |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |
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# અમારા નિશાળ ઉપયોગી પુસ્તકો

| AL CELE CALACTE                                          | r o rere Pure                                                                                                                                                                             |
|----------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| ું. ઇંત્રો <b>હાસ</b> .<br>- કેલ વીરેલ લલા-૧             | શુલન ક્રેપ્પન માધ્યા આ આગદ વૈદ્યી શ<br>ઓ નીચ્યા ચાર પુસ્તો આવે . પ્રથિતી શ<br>છે. એ પુસ્તો દેશ ભાગો ફાન<br>સમકે છે.                                                                       |
| હરિના કલોહાસની રૂપરેપાર ભા. ૧                            | જીવન ક્રેપ્પન તાલીમ વર્ષ ચાલા લખીએ                                                                                                                                                        |
| સુરોલ્ય .<br>ભાગીંક સુરોલ<br>સુરોલ પરીચર લા. ક<br>વાર. ક | अत्योशनी भोजात न्य क विद्यो ।<br>सन्योशनी भोजात न्य क विद्यो ।<br>सन्योशन वाधान अध्यक्ष ।<br>भूतता विद्यों । व व व व<br>भूतता वीद्यों । व व व व<br>भूतता नीटा व व व व<br>भूतता नीटा व व व |
| વાંચન માદ્રે સાદ્રીત્ય                                   | વિજાપીઠ વાચન આવા                                                                                                                                                                          |
| માવીન સમયની રસ ક્રમાંએક ં ે                              | ্দাৰপু গাও হ ৬                                                                                                                                                                            |
| au't arouter                                             |                                                                                                                                                                                           |

Shtafnable From :

P. Bag,

"INDIAN OPINION"

PHOENIX,

NATAL.

| ગાંધી સાહીત્ય                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | ` .   |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------|
| 6. અદ. નેદ ઇત્ત્રિયાસ                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          | u 1   |
| જીવન પરાંદ                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     | 44 *  |
| अक्षरेय रेशाएवं अवन सरीय                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | 4 8   |
| अक्षादेव देशार्थनी कायशी लार प                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 | 40.0  |
| The state of the s | 48 0  |
| 11 11 11 11 11 11 1                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            | 33 3  |
| er et er with W                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | e •   |
| 27 27 27 97 9RL VL                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | 35 5  |
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| આલ્મ કથા (યાંપીઇ)                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              | W 1   |
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| આપુ ગારી ગા (મત ગાંધ)                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          | 3 1   |
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| THE PARTY SHOPE OF                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | 3.0   |
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| बरक्षाका कर (स्थाता नामी)                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | ¥ *   |
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| ખ પુત્ર ક્ષેત્રણાં                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | 9 •   |
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| आंधीक (के मध्यक)                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               | 14 4  |
| ६२-२२०६६ २०६६५ व्य'8—('ईन्टिश्नन ओपिनिश्नन' )                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | 1 1   |
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| भापुना-का ने पंत्रा (भद्राका पा बभावता पंत्रा)                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 | 3 3   |
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| 40) 2412-464                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |       |
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| द्विति है। क्षा भीकेष्य (श्रिमाह विशे क्षेत्रेष्ठ)                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |       |
| હીંદી સચ્છીય મે. સભાવું જેવાયલ                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |       |
| A                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              |       |

Obtainable from:

'Indian Opinion' P. Bag., Phoonix, Natal.

#### અમારા નવા પુરતકા નવલ કથાએલ અન્તુ' પ્રયાસ (કરેશ્વ' પ્રેલાફો) વ લ કર્યું રેલી (શહે શુર્જ) રૂ ક પ્રાનવતા નવ સવલા (પ્રવેલ વાશુરેવ પાવગ'લ) વ લ સપ્તના વેલેવ (નવલામ શહે) લ વ પ્રથમ પરની અને ખેડલ વાલેલ (પ્રવેલલ) લ વ પ્રથમ પરની અને ખેડલ વાલેલ (પ્રવેલલ) લ વ માધાયાન અને પ્રવાસનાલ (પ્રવેલલ) વ વ પ્રાપ્તના પારસ (શ્રીસ્વ'લ પ્રેયાફો) 1 વ પ્રાપ્ત (શ્રીસ્વ'લ પ્રેયાફો) 1 વ જ્યાપાનું કેડાલું: C/O INDIAN OPINION, F. Sag. Phoania, Marai.

#### નવલ કથાએ તથા, દુકી વાર્તાઓ -STEEL FORE (OURS WA) નવશીકાએક (મેલાવી), 🐪 क्सओंदु (र. वं. देशांड) વુલસી ક્યારા (સ) (N. 450) મહાલાલ -લીક, સાચી માત્રા ઘરાઈ દેવદાસ (કરાબાલ) बच्च पार्ती HOLL भार कार्याय -(स्तीन्द्रनाम श्रीहर) . भरे व्याचीरे พศสโ લાવયુર મેપ બીંદ્ર . શાહ્ય નિમાળ and midd gray of the Section S SHE SHE દૈત્નવન ાતાની સહઘરી देशन क्षेत्र EIM INCH . 95.mt d.gr अव्याज्य विश्व क्षपुरी नात ઉર્શું અને સારૂં સાહીત્ય 🐇 મંત્રાત્રી (કાન્યા સંગ્રહ) ઉત્સારાદા ભેરી મનુદ્દેશાઇ મીલામાધુરી 🧓 🚜 રાહીરાતા સજ્દેશ (આપર ક્રેન્ડના રાષીક) મળવાનું ઠેકાછું આ ઐાદીસા INDIAN OPINION. P. BAG.

# વાંચવા લાયક સુંદર પુસ્તકા

PHOENIX.

વિવેઠ અને સાધના (ઠેદાનાથ) oline basic in (म. प्रधानामा) કેળવજી વિકાસ н и યતી સું. ઝલ્પીદા समुणी कृती वेजनमूरि चडे शांती भून्ये अल्लोहरूमा सहय (हरहर कालेकहर) માર્થ છવત ક્ષા (342) sas) અને સંસ્કૃતીનું લાવી (લધા ક્લ્યુન) want nautt. ગામું હીંદનું દર્શન (लगादश्यातक) S Pile Ulfelemen Pibris ALP-ARRIG WILL BEEF BULL સમદારનાં ભાવચા मेर कार पुन (कारवानावने अन्तरीनी वस्त व्यविदास) વિશ્વસ્થન (શાવ(માં ભા) भारत विकासीह (शिक्षके महो) worded 'SHES': 'Indian Opinion', P. Bag, Phoenin, Natal.

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# ડી. બી. મોદી એન્ડ સન્સ

કરીયા**ષ્**રું, ગંધીયાણાંનાં જીનાં વ્યાપારી

દેશી કેર એક્કિલ, મરી મસલો વીગેર દેશી ધરની ⊕પમાંગી અતેકા અનેક વસ્તુએક ક્રમેશાં સ્ટાકમાં મળશે.

ઈન્ડીઅન અને ઈંગ્લીશ ગ્રાસરીનાં સ્પેશીપલીસ્ટ જેબર્ગની જુનામાં જુની મીઠાકની દુકાન.

''ઈન્ડિયા મીકસ મસાલાં"નાં ગેન્સફ્રેકચરરા

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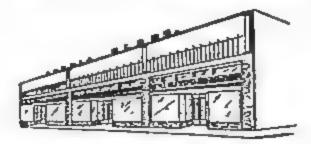
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FRIDAY, 18TH SEPTEMBER, 1953

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# OPINION

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There is a power within the world able to set men free from fear and anxiety, from hairsd and from dread, a power able to bring peace within society and to establish it among the nations..... Therefore to friends and to men and women of all nations we dare to say: Turn from the way of strife; admit the power of God suto your lives por be dismayed at all,

-Epistle-Society Of Friends London (1939),

The noblest of all studies is the study of what, man should be and how he should live.

-Plato

# Wanted Goodwill And Sense Of Justice

(Patrick Duncan)

SOUTH AFRICAN rabbi declared the other day that 'goodwill' was the sovereign remedy for our members. I hope, that who would agree with me that joined to 'goodwill' and inseparable from it should go a lively sense of justice. If justice is lacking, it is wrong to expect that a mere sense of goodwill can cure anything.

I have little doubt that between many masters and many slaves in the old days of slavery there existed a strong sense of goodwill. This was no argument for retaining slavery.

In South Africa to-day, there is in many families, farms and industrial concerns a strong sense of goodwill between the privileged white owner and his non-white servants. This does not justify the crying injustice in the relations between white and non-white in our country to-day. It does not diminish the urgent need to inject a massive dose of justice into our national life.

Without justice there can be no permanent goodwill. Without justice there can indeed be no true goodwill, for subconsciously even if not consciously the slave knows that he is unjustly a slave, the master that he is unjustly a master.

L'et us have goodwill by all means, but let us attain true goodwill by working for justice.

Down with twentieth-century slavery, the South African slavery of race superiority, which is often worse than the old slavery of Iron shackles.

## INDIAN OPINION

FRIDAY, 18TH SEPTEMBER, 1953

#### INDIAN WIVES AND CHILDREN

By C. W. M. GELL

THE commendable realism of Mr. J. G. Strydom's Newcastle speech of November 26 to the Natal congress of his party has tempted the Nationalists into perpetrating one more small injustice against the most vulnerable of our racial minorities For the Minuter felt obliged to pulliate his insistence that repatriation is not practical politics with a thrust at the Smuty-Gradhi agreement in regard to Indian wives and children. And stace the Nationalute do not bow readily to political realities and were unable to implement the alternative proposal "that all our Indiant be placed in one large ghetto there paramet can feed on parasite," the congress vented the Coverament to requesting the Smuts-Gandbi agreement "at ibe earliest possible moment." On February 10 Dr. Denges asceding this demand and legislative has now been announced.

-

The Smuss-Gandbi agreement was embodied to the Immigrants Regulation Act of 1913 and the Indus Rebel Act of 1914. Since local party-political propagaodists have combined with ever-cothumpuc ladus hutorians to exploit the agreement as a major victory for Gandhi, it is perturent to recall that Smuts made contessions on BLEOT matters only-the avoidance of banging "Assatic" [mmigration by that same, the abolition of the Natal [3 poll tax, recognition of marriages solemnised according to Hundu or Monlem tites: but that he finally closed Indian immigration in fact if not in name, upheld the restrictions on the inner-provincial movement of Indians and yielded nothing in regard to the Licensing, Geld or residental laws

The only remaining immigration was under section 5 (g) of the Immigration Act, permitting a South African Indian to impose one wife and her minor children, provided that he had no other wife to the Union. The reason for this concession was that over feur-lifths of the Indian population mine here as indequired fabouters among whom the proportion of females was low. In

1911 when the Government of India finally stopped indentuted recruitment, there were only 66 Indian women to every 100 Indian males in Natal. In 1921 the figure had risen to 78 and the Cape Town (or Malan-Saster) agreement of 1927 explicitly reaffirmed the adherence of the Union through its Nationalist Government to the original concession in regard to wives and children.

Since then the proportion of loding women to men in the Union has risen to 90 per 100 in 1936, 95 in 1945 and 96 in 1951. It is contended by Nacomplicit that with the sexes now very nearly equal in numbers, the original basis for the conecesson has fallen sway. But, the imporpriety of unilateral denounciation of international sgreements spart, there is more to it than that. No one yet suggests that White men should be prevented from marrying gurle from overseas because there are 100 European women bere to every 100 males. The argument in the Indian case must, therefore, be enter that the immigration loophale contributes significantly to the underleable increase in our Indian population or merely that it is electorally profitable and good apartheid politics to push the Indiana around

And the facts suggest that malice and prejudice are more probable reasons that any constructive bops of duninubing "the Indian problem." For la the 25 year period 1/8/27 to 31/12/52, 8,010 Indian wives and 9,214 children entered the Union (i.e. an average of 320 women and 360 children a year). During this period our Indian population rose from 185,000 in 1931 to 365,000 in 1951 (i.e. at the rate of about 9,000 a year). On February 10 Dr. Donges said that 4,929 wives and children entered between 1/1/47 to 30/9/52. During the comparable period (censuses 1946 and 1951) our Indian population increased by 80,000, though I think there was a serious undercount in 1946 which would reduce this figure to about 50,000, If anyone thinks that the immigrant women and children significantly affected these increases, he is beyond the argument of facts.

Let us, however, get these figures in their proper per-spective. Our Indians have doubled in the last 20 years chifly because (1) their adverse mesculinity rate has been falling through natural processor; (2) because on the impact of health mearures on their death) rate; (3) because the van majority live in conditions of poverty and soundour that ensure the maximum rate of reporduction. Even so, Indians today only form 2.9 per cent of the Union's population of ope-seventh of the White population. And even if all present factors continue to operage as at present, the Indiau minority will only rise to 3.9 per cent of the population by

The reason that so few indiana seek wives in India is that very few can afford the expense. The general European pleaure of our Indians as a wealthy commercial community is far from the truth. The larest available figures show Indians holding 10,513 trading beences (general and fresh produce dealers) as against 69,018 European licences (i.e. in almost exactly the population ratios). A Natal University survey in 1946 found seven Indiana to a family—this high Seure (double the European rate) being partly due to the joint family grouping which covers more than one generation and le aggravated by more grievous bousing shortages than any other race group. Thus about 70,900 Indians (or 19 per cent of the Indian population) may be said to belong to the merchant class, Actually, owing to duplication of beeners etc., this is almost certainly sa overcrimate. Broken down into provinces, about 50 per cent of the tlay Cape and Transvarl communities aud 6 per cent of the Natal Indiana may be merchants. But I doubt if a quarter of the merchant families are wealthysay, 5 per tent of the lading population; the sest ranging between a modest middle class competence to a losing struggle with bankruptey where the merchant is little, if any, better off than the solaried worker And the great majority of the 80 per cent non-mercantile Indiana (270,000 of them in Natal) live on the borderhau between sequey and starvation, caught between the hammer of White supremity with its industrial colour ber and the anval of much more numerous African competition in the unskilled labour market.

These men capnot afford to import wives. And the few that can are no "menage" either is numbers or trade givelry to Europeans Is it really necessary to proceed with what will look to the rest of the world like a spiteful pipprick? Unpreessary, unjust and petty as the new legislation is in any case, our is glad it will avoid the crowning injustace of excluding wives lawfully married before Pebruary 10 in the bellef that they wern free to join their husbands under the laws then in force in the Union. But if Dr. Donges did not intend to implement his February threat. why did he not earlier release several hundred Indus women from their anxiety and uncertainty? It is there sort of small lahumanities against defenceless people that so greatly aggravate the bad name sbroad that the Government's racial ideology is already saroing for South Africa. Can we blame the sest of the world for vaking them proof that apartheed in not the benevolent policy its supporters make out? The sham

### NOTES AND NEWS

Simple Meaning Of The New Immigration Bill

THE simple meaning of the relevant sections of the Bill to amend the immigrants Regulation Act, 1913, which is now before Parliament and which refers to the entry of wives and children of Indiana domiciled in the Union is as follows:

- (1) Any person born outside the Union out of any marriage or union entered into after the tenth day of February, 1953 shall not be allowed to enter the Union.
- (2) Any person born sutside the Union after the trath day of prebruary, 1954, shall not be allowed to enter the Union.
  - (3) Apy person other than a

person referred to in section on above born outside the Union as or before the tenth day of Pebruary, 1954, who does not enter so is not brought into the Union before the tenth day of Pebruary, 1956, shall not be allowed to enter the Union.

- (4) The wife of any person by a marriage or aviou antered low after the tenth day of February. 1953, or any child born autable the Union out of any such marriage or union, shall and be allowed to enter the Union.
- (5) Any child born outside the Union after the renth day of February, 1954, shall not be showed to enter the Union.
  - (6) If the wife of any guests

by a marriage or union entered into on or before the tenth day of February, 1953, or any child other than a child referred to in paragraph (1) above, born outside the Union on or before the tenth day of February, 1954, fails to enter the Union before the tenth day of February, 1956, aball not be probibited from entering as from that date unless the Minister er en immigration officer acting upon directions issued by the Minister authorises any such wife, person or child to enter the Union.

#### Mr. Bunting In Danger Of Losing His Seat

Mr. P. B. Bunting, who was elected Natives' Representative for the Cape Western constituency at a by-election in November last year to fill /a vacancy caused by the unstating of Mr. Sam Kahn under the Suppression of Communism Act is now in danger of losing his scat. The report of the select committee which inquired into the case of Mr. Bunting, was released for publication last week. The committee found that Mr. Bunting's name appeared on the list in the custody of the liquidator appointed under the Suppression of Communism Act; that there were no circumstances which would justify the removal of his name from the list; that he was an uffice-brater, member and active supporter of the Communist Party of South Africa; that before the promulgation of the Suppreseion of Communism Act he proferred to be a Communist; that before the promulgation of the Act he advocated, defended and encouraged the achievement of the objects of Communism as defined in the Act; and that before and after the promulgation of the Act he advocated, defended and encouraged acts or omissions which were calculated to further the achievement of the objects of Communism as defined in the Act. The first and third finding of the Committee were approved by the committee without divitions. The committee divided on all the otner findings. In all other cases the United Party members of the committee voted with the Government in support of the findings with Mrs. V. M. L. Ballinger (Natives' Representative, Cape Eastern) and Mr. L. Lovell (Labour, Braoni) voting in the minority. In terms of the Suppression of Communism Act the next step will be for the Minister of Justice, Mr. C. R. Swart, when the report comes before the House for consideration, to move a substrutive ~ motion.

#### More Persons Banned

Among further persons to be banned are Mr. C. I. Amra, viccpresident of the Natal Indian Congress, secretary of three trade unions and an executive member of the Durban Trades and Labour Mr. Amra has been ordered by the Mediater of Justice, Mr. C. R. Swart, to resign within 30 days-both as a member and an office-holder-from the trade notons to which he belongs and from the Natal Indian Congress. He has also been forbidden to be a member of four organizations, including the South African Indian Congress and the African Natomal Congress and forbidden memberihip or active part in any trade union registered under the Industrial Concluster 1 Act. It is stated by the N al Indian and the African National Congress that the present "bauning" notice is wider in scope than those butherto issued. Previnusly people were forbidden to attend gatherings to which the public had access. In the present order Mr. Amra is forbidden from attending "any gathering."

Another person to receive the banning order last week was Mr. Piet Huyser, in Johannesburg, national organizer of the Amalgamated Building Trade Workers of South Africa. Mr. Huyser was porified that he must resign his post with the A.U.B. T.W.S.A., must not become a member or take any part in the union's or any other trade union's activities again, and must not attend gatherings for two years.

#### S. S. Bhengu Out On (500 Ball

S. S. Bhengu, president of the Bantu National Congress, and one who was in the good books of the Government and who was arrested on several serious charges of alleged fraud was tast week let out on £500 bail. Mr. Cecil Nathan, appearing for Bhengu, pleaded for the bail to be reduced from £1,000 to £250. In doing so he stated that Bhengu was well-known throughout the Union among the Natives and Europeans. He was also known to neveral Cabinet Ministers, and had often been called in an odvisory capacity by the Secretary of Native Affairs.

#### Dr. Donges' Statement Refuted

The following statement has been issued by the office of the High Commissioner for India in the Union: According to a report in the 'Cape Times' dated the 9th September 1953; Dr. the Houble T. E. Donges, Minister of the Interior stated in the House of Assembly on 8th September 1953

that "Su 1951 the Índian Govern, ment refused passports for an Indian team to visit South Africa." This is, it is regretted, incorrect and imfounded. No Indian feam applied to the Government of India for passports to visit South Africa in 1951 and there has been no refusal of passport facilities in such a case.

# MR. MANILAL GANDHI WITHDRAWS HIS APPEAL AND SURRENDERS TO THE POLICE

MR. MANILAL GANDHI had decided to withdraw bis appeal and corve the sentence passed on him last Fabruary. He currendered himself yesterday to the Germiston Police and was arrested. After his arrest he made the following statement:

"I was sentenced in February 1... to a fine of £50 or fifly days imprisonment on a charge of having incited Africans to break laws, by entering the Germleton Location without a permit on January 26. Mr. Patrick Donoan



Mr. Manilel Gandhi

whom I had accompanied was sentenced to a fige of £100 or 100 days' Imprisor ment. Varying sentences were passed egalnet air other Europeans who were sharged upder the same offenor-It was decided that we should test the validity of the proclamatten under which we were convicted. I was not keen on doing so bucause I felt that we had voluntarily decided to violate certain laws of the State se a protest against the injustices perpetrated by the Government and that no neeful purpose would be served by going on appeal. It was however decided. by the majority of our group to go on appeal and I was prevailed upon to remale with the group, which I relunisatly did-

Saven months have passed since and there are no signs of the appeal being heard. Since then however many developments have taken place. Two, visions measures known as the Criminal Law Amendment Act and the Public Safety, Act have been placed on the Statute Book which authorises the imposition of extremely severe destences including flogging on law breakers. These measures seem vis-

tually to have stultified the defiance movement against onjust laws. Practically all the leaders of the non-European people and gaveral Europeans too who hold responsible posi-Clone in public life have been benned from exercising their freedom of speech and movement. They are solubly exiled in their own homes. As though we have not had sufficient onjost and offensive measures present against an other offensive meaaurea auch au, für instance, the Reservation of Separate Ameuidities Bill and the new limpigration Amondment Hill socking to prevent the lawful wives and minor oblideen of Indiana domioiled in South Africa from ontering the Union and to restrict the ordinary homen right of so Indian to obcose for blane, f a bride aven from his own ontionality are being sushed through Parlament.

All this amonds to keeping the non-Europeans in chains. If we, volunterily, out of fear, anbmit to this degradation we are not only allowing carealys to be shackled physically but mentally and spiritually. I am atroughly opposed to messay arbmitting to every messure imposed upon us by the Government even- when it is glaringly unjust and degrading as it as in the present case. I am therefore not happy to see the present reaction to each measures.

I strongly feel that for a selfrespecting parton to rameln outside under the persent diconmstanars, is to surrentler one's body mind and soul to one who is exercising tyranny over he The tyront may be entitled to our body but not our minP and soul. The rightful place therefore for any self-respecting nerson who bollever there is a higher law than man made law that governs the distiny of the whole nulverse and that every respect and to obey that higher law as against man-made law poless the latter complies with that higher moral law, is in prison.

Quite possibly I would win my appeal in the present case. But no purpose is surest by it for that is not the only issue that faces us. For three research I have chosen to withdraw my appeal and to humbly serve the sentance of imprisonment imposed on his.

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#### INDIAN OPINION

## BAN ON INDIAN WIVES AND CHILDREN

The following Press statement has been issued by the office of the High Commissioner for India in the Union on the proposal of the Government of the Union of South Africa to have entry into the Union, of wives and children of South African pationals of Indian origin.

THE Government of the Union of South Africa, through its Minister of the Interior Dr. T. E. Douges' etaletotal in the Union House of Assembly on 10th February, 1953, announced that it propoted to introduce legislation to deay the Bouth Africans of Indian origin the right to maray outside South Africa and to bring their wives and children ioto South Africa. While making the autouncement Dr. Douges esid "In the Smuts-Gandhi Agreement of 1913 it/ was determined that an Indian domierled in Bouth Africa would be permitted to bring a wife and children under the age of 15 of such a marriage into the country meder certain circumstances. This concession was later embodied in Act an of 1913, section 5 (1) (g)." He pointed out that "At that time there may bave been justification for such a concresion seeing that female Indians formed only 37 per cest, of the total Indian popu-Intion in Bouth Africa ... Female Indians now constitute 48 per cent, of the Indian population's He added that "Government has decided to withdraw this concersion and to apply the ordinary immigration laws of the country in these cases. They will now resort under the ordinary laws of the country and will no longer be in that exceptional position."

Dr. Donger' statement in support of the Union Government's decision to prevent South Africans of Indian origin to bring their wives and minor children into South Africa are inserurate and fallacious. The Union Government would not be withdrawing a "concession" but taking away one of the wont important basic human rights from this racial minority in South Africa, which has never been questioned before two in the turbulent history of mently 100 years of the Indian community.

i- The right of South African Indians to many outside South Africa and bring their wives and children of such marriages was not governed by the Smuts-Gandhi agreement. This agreement was entered into in 1914 after the Immigration Regulation Act No. 22 of 1913 had

heen passed and not before it, as should appear, from Dr. Donges' statement. The agreement was embodied in letters exchanged in June 1914. The agreement related, so for as the wives and children were concerned, to the question of marriages contracted according to Indian religious rites. The result of that agreement was embodied in the Indian Relief Act No. 42 of 1914.

The right which nationals of South Africa of Indian origin enjoy in this matter door not place them in any "exceptional position." Nationals of South Africa of all other races also possess the right to marry outside South Africa and bring their wives and children into this muntry; Section 5 (1) of the Immigrants Regulation Act No. 22 of 1913 lays down the various entegories of persons who are not to be deemed to be "probibited immigrants" into South Africa, Sub-rection (1) and sub-section (g) give the following categories of persons who are not to be deemed as probibited immigrants:--

(f) any person domiciled in any Province who is not such a person as is described in paragraph (e), (f) or (i) of sub-section (t) of section four

(g) muy person who is proved to the satisfaction of immigration officer or in case of an appeal, to the satisfaction of the Board, to be the wife, or the child under the nge of 16 years, or may person exempted by paragraph (f) of this section, provided that the wife or the child (as the case may be) is not such a person as is described in subsection (1) (d), (e), (i), (e) or (b) of the last preceding sectron, and provided further that no child who is not accompanied by its mother shall be admitted malers its mother is already resident in the Union or is deceased, or the Minister in any special case nuthorises the admission of such child.

The basic provision of subrection (g) appeared in all previous laws relating to restrictions on immigration to the colonies of Cape, Transvast and Natal and was not something new or a concession. The proposal now is to deprive the South African Indian of this right as an ordinary citizen of South Africa on the basis of racial discrimination. All other racial groups in South Africa will continue to enjoy this right but not the Indians when the Union Government mostle the proposed legislation.

Immigration of Indians into flouth Africa took place as a result of a demand for labour for sugar plantations in Natal, Recruitment of Indian labour was agreed to by the Indian Government rather reflectantly after repeated requests from the Government of Natal, As a part of that agreement it was also clearly understood that the Indians who proceeded to Natal would enjoy full rights as British subjects.

The supply of Indian Inbour was so important for the prosperity of Natal that inducement for permanent settlement was provided. The Natal Government even laid down that for every 100 ladian male labourers imported, 40 Indian women should be brought.

In 1917 the Government of India forbade recruitment of Indian labourers for emigration to Natal as a consequence to disabilities that began to be emposed on Indiana. In 1913 the Union Government spacted the Immigrants Regulation Act. 1913, and which Indians were deemed "prohibited immi-grants," Further immigration of Indians into South Africa thus came to an end. The Indisus who had already settled sa South Africa, like other sationals in South Africa, could merry outside South Africa and bring their wives and children under the age of 16 years Au Indian domiciled in South Africa was able to ob ain admission only for a wife and children of that wife provided be had an living wife in South Africa This position was accepted by the Indian communty. In fact it is not customary for Indiana to have more than one wife. The "Indian Enquiry Commission" of 1974, headed by Justice W. H. Bolomos, referring to the actual practice of monogemous marriages among Indiana in South Africa, as long ogo al 1914, stated, "Such marriages are the rule amonest ladians di all desocuipations. It is the rate exception for an Indust to have more than one wile," (p. 20 0 G 16-1914)."

There has never arises in the past the question that South African Indians should be deared this right to bring their wives and minor children into South Africa if they married abroad. In fact this right was given recognition by the Union Government and sanctified by agreements of the states of international treaties. This issue attends up at the time of the Imperial Conference held in 1918 which recognised the right of wives and children of In-

disns domicifed is any Commonwealth country to enter that country. The representative of South Africa who attended that conference also expressed his antire agreement with the resolution passed by the conference, extract from which is reproduced below.—

"The Imperial Wax Conference is of opinion that effect should now be given to the principle of reciprocity approved Resolution 22, of the Imperial War Conference, 1917. In pursuance of that resolution it is agreed that;

It is an inherent function of the governments of several communities of the British Commonwealth including India, that each should enjoy complete central of the composition of its own population by means of pertriction on immigration from any of the other communities,

a ladiase already permamently domiciled in the other British countries should be allowed to bring id their wives nod minor children us condition (a) that not more than one wife and her children shall be admitted for each such Indian, and (b) that each individual so admitted shall be certified by the Government of India as being the lawful wife or child of such Indian."

The following is the extract from the speech of the late Hon, H. Burton, K.C., Minister of Railways and Harbours, Government of the Union of South Africa, on the subject:—

"As far as we are concerned, it is only fair to any—and it is the truth—that we have found that the lediens is our midst in South Africa, who form is rome parts a very substantial portion of the population, are good, law-abriling, quiet citizens, and it is our duty to see, as he himself expressed it, that they are treated so human buoge, with feelings like our own, and in a proper manner.

As to the datails, I need not go into all of them. Paragraph No. 3 embodies, as a matter of fact, the present law of the Union of South Africa. That is our postion there, so that our agreement as to that is no concession. I pointed out to Sir Satyendra when we were in Committee, that in gonte al these points which he brought up as affecting South Africa, I thought in all probability, if he were in a position to investigate some of them himself, he would find that pechaps the completate had been somewhat exaggerated. I cannot belp feeling that that is the care, but I will not go fata there matters

now. As far as we are concerned in South Alrica, we are is agreement with this resolution, and also with the proposal referring the memorandum to the consideration of our Government, and we will give it the most sympathetic coursderation that we can, certainly."

Is 1927 the Government of Jodia and the Union Government, after a Round Table Conference, entered into an agreement which is well known as the Cape Town Agreement of 1927. Dr. Malan, Prima Minister of South Africa had represented the Government of the Union of South Africa at the Round Table Conference in his capacity as Minister of the Interior, Paragraph 3 of the Agreement reads as follows:

"If. Entry of effect and minor children. To give effect to paragraph 3 of the Reciprocity Resolution of the Imperial Conference of 1918 which intended that so ladien should be enabled to live a happy family left in the country in which he is domicified, the entry of wives and children shall be governed by the following principles:—

- (·) The Government of India should certify that each individual for whom a right of enter is claimed, is the lawful tile or child, as the case may be, of the person who makes the claim.
- (c) Minor children should not be permitted to enter the Union unless accompanied by the moth r, if alive, provided that
  - (1) the mother is not elready resident in the Union, and
  - (ii) the Minuster may, in special cases, permit the entry of such children unaccompanied by their mother.
- (c) In the event of divorce no other wife about the permitted to enter the Union taless proof of such divorce to the satisfaction of the Manister has been submitted.
- (d) The definition of wife and shild no piven in the Indians Relief Act (No. 23 of 1914) shall remain in force," The proposal to probablt the entry of waves ned children of South African Indiana will not only deprive the Indian community to South Africa of a namud islanmebash bas laruted right but is a breach of an international agreement, freely entered into by the Unlog Operinment with the Government of ledis.

The total population of Asiatics (almost entirely Indian) in Fouth Africa according to the 1951 remains in 165,574. Of this number 15,5,956 are states and

\$75,563 females. There is sull a shortfall of \$2388 females.

The extensible purpose of the proposal to forbid entry into South Africa of wives and children of South African Indians is to stop the increase of the Indian population in South Africa. The official figures of Indian wives and children admitted into South Africa since the Cape Town Agreement of 1977, and that of the repatriation of Indians under the assisted emigration scheme given below are very revealing in this connection:

Wives and children under 16 years of South African Indians admitted into South Africa, (1st August 1927 to 31st December 1952): Women 8019, Children 9314, Total 17,324-

Indians repatriated under the assisted emigration scheme (mee, women and children) 16.043.

In addition to wives and children, 113 persons were admitted as priests and tenchers. The total number of persons admitted up to 1952 WAR 17,437-But it may be explained that wives and minor children who went back to India for visits and overstayed the period of three years, lost their domicile, For readmittance they were treated as fresh cases sesuiting in their being counted twice. The number of actual persons who entered the Union should thus be less than 17,437.

From among the 16,952 repatriated, 849 returned to South Africa. Thus the net number of periods repatriated is 16,103. But there must be taken into account the number of Indiana who have left voluntarily and without laking advantage of the assisted emigration scheme and contious to do so svery year. There are no official figures available in respect of them. While yearly emigration is not large the total who have left over the period of last 36 years from 1927 to 1952 should number a few thousand South Africa has thus lost some ol its Indian population to India. It may be added that according to official figures 23, fag ladinus were repatriated between the period from 1914. when Indian immigration was etapped, to 1927.

This is the position in regard to the past and we may examine the position in regard to the future. When wires and children are admitted the real addition is only that of wives. If an indian is precluded from marries in South Aleica children will come in the bergain all the tame. At an average the number of children admitted in

the past has been just about one per wife (to be precise 1,16 per wife). In cases of future marriages the number will go on decreasing as the tendency has now been not to let the wives stay long in ladia.

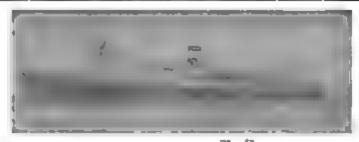
The number of wives admitted at an average every year has been 308 (in 1951 all wives admitted). Rowever this figure does not portray the correct position. As mentioned before, a number of Indian wives have been returning to ladia for visits or domestic reatons. Many of them overstayed the prescribed period of 3 years and lost their "domicile," They have had to apply afcesh for admittance and have been treated as new entrants. The actual number of wives admitted is therefore somewhat less than given above. Also the traffic of wives is not entirely one way! Those Indian families who maintain contact with India do not only send their sous to get manied but even their daughters. Admittedly the number of girls going to lodie is small but it does effect the net increase.

As the gap between the number of Indian mules and females is being filled up, lets and less numbers of South African In-

diens would seek brides in ladia and the number of wives enterlog South Africa would therefore diminish to such so extent that the number of girls entering South Africa and Jeaving this country would be equal resulting in no increase of the population of South Africa. In any case the addition to the number of Indians in South Africa on account of wires would be intignificant. This would be more than balanced by Indiana seeking repatriation to lodia or returning there at their own expense. The position should be well known to the Upina Gavernment.

There is no valid reason to select the South African nationals of Indian origin for taking away the right to marry outside the country and to ban the entry of their wives and children. If the Union Government goes aband with the proposal, it would be doing so as a matter of sheer persecution of a recent minority which is voiceless and voteless.

To the step the Union Rovernment has decided to take, there is hardly any parallel among civilized countries. No civilized country denies its nationals the right which the Union Government proposes to take away,



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## THE NEW IMMIGRATION BILL

The Bill to omend the Immigrants Regulation Act, 1913, to apply the provisions of that Act to the territory of South-West Africa, and to make provision for matters incidental thereto which is now before Parliament in as follows:

INDIAN

BE IT ENACTED by the Queen's Most Escellent Majesty, the Senate and the House of Assembly of the Union of South Africa, as

Definitions.

1. In this Act-

"principal Act" means the Immigrants Regulation Act, 1913 (5) (Act No. 22 of

"the territory" means the territory of 'South-West Africa,

and unless the context otherwise indicates, any expression to which a meaning has been assigned thereto.

Amendment of Section 5 of Act 22 of -1913, as amended by section 3 of Act 22 of 1914, section 4 . of Act 37 of 1927, section 3 of Act 15 of 1931, section 3 Act 19 of 1933, sud section 1 of Act 27 of 1937,

2. Section five of the principal Act is hereby amended by the addition to sub-section (1) of the following further proviso:

"Provided further-

that nothing in paragraph (e) of sub-zection (1) of this section contained shall be construed so as to exclude from the operation of paragraph (a) of sub-section (i) of section four-

> (i) any person born outside the Union out of any marriage or polon entered into after the tenth day of February, 1953; or

- (ii) any person bara outside the Union after the teuth day of February. 1954; or
- (ui) any person other than a person referred to in sub-paragraph (i) of this paragraph born outside the Union on or before the tenth day of February 1954, who does not enter or is not brought into the Union in accordance with the provisions of paragraph (e) of sub-section (1) of this section, before the tenth day of February, 1956; and
- (b) that nothing in paragraph (g) of aubsection (1) of this section contained shall be construct so as to exclude from the operation of paragraph (a) of sub-section (1) of section four-
  - (i) the wife of any person by a marriage or union entered into after the tenth day of February, 1953, or any obild born outside the Union out of any auch matriage or untent or
  - (ii) any child born outside the Union after the teath day of February, 1954; or
  - (iii) as from the tenth day of February, 1956, the wife of any person by a marriage or union entered into on or before the tenth day of Pebruary, 1953, or any child other than a child referred to in sub-paragraph (1) of this paragraph, born outside the Union on or before the teeth day of February, 1954,

ualess the Minister or an immigration officer acting upon thrections beard by the Minister, authorises any such wife, person or ebild to enter the Union in accordance with the provisions of paragraph (e) or (g) of sub-section (1) of this section."

Amendment of section 30 of Act 22 of 1913, as amended by section 10 of Act 37 of 1927.

Insertion of section 30ble in Act 22 of 1913.

Regulations made under Act 22 of 1913 apply also in the territory.

Repeal of Proclassation No. 23 of 1924 of the critory.

3, Section thirty of the principal Act is hereby amended by the addition thereto of the following definition:

" 'Union' shall include the territory of South-West Africa and any reference to a province of the Union shall be deemed to include a reference to the said territory,"

4. The following section is hereby inserted after section thirty of the principal Act:

"Application of 30bis. This Act shall apply also us the territory of South-West Africa,"

5. As from the date of commencement of this Act, any regulation made under the principal Act and in force on the sold date, shall apply also in the territory.

6. The Immigrants Regulation Proclamation 1924 (Proclamation No. 23 of 1924) of the territory is hereby repealed:

Provided that any power exercised and any function performed under any provision of the raid Proclamation or a regulation made thereunder, by the Administrator or the Secretary of the territory or an immigration officer, shall be deemed to have been exercised and performed under the corresponding provision of the princioal Act or the regulations made thereunder by the Minister or a duly authorised officer or an ammigration officer, as the case may be, 🔭 🦙

Short title and date of commencement.

7. This Act shall be called the Immigrants Regulation Amendment Act, 1953, and shall come into operation on a date to be fixed by the Governor-General by Proclamation in the Gazette, save as to sections one and two which shall come into operation on the date of promulgation of this Act.

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#### 18th September, 1963 .

## A.N.C. AND S.A.I.C. MEMORANDUM TO UNITED NATIONS ..

ON RACIAL DISCRIMINATION IN S.A.

THE following are extracts from the joint memorandum submitted to the United Nations Commission on Ricial Discrianasties in South Africa by the African National Congress and the South African Indian Con-

## The Peoples Of S.A.

The principal population-groups of South Africa are as follows.

(a) The Whites, known in South Africa as "Europeans" There are 25 million fair-thinned people, of European descent, from whom are drawn all the members of Parliament, the judiciary and the upper Civil Service: all directers, skarebolders and adminustrators in major mining, industeial and financial enterprises: practically the entire middle and professional classes and the upper, skilled personnel in the country's major industries. Innumerable laws and customs are enforced to preserve the privileged status of thus racial minority, officially referred to as "Europeans" or

"blankes" (whites).

(b) Africant: There are 0 million purpose of ladigenous African descent living in the Union, and forming very substantially the majority of the population. The majority of the Africans, about I out of every 4, have their bornes in the rural areas, either in the "Reserves," of an aquattern or labourers on European-owned farms. But for reasons explained below, most of the able-bodied male Africant are away from their homes most of the time working as migratory labourers on mines, in industry, la domestic service or senculture A tapidly intreasing number of African workers are living as permanent residents in the Plocations" which have been syagist on the borders of all South Afrecan towns. From these "forations" they travel daily to the towas to work to factories, and other White-award unterprises, or in the hirchess and gardens of the Whites' houses. The Africana as the Union are subjected daily to a anather of ranally-determined cestrictions, humiliations and budib pr which mun, in quantity and degree of excrements, be probably without parallel anywhere in the world, at any time on hustery.

(e) "Coloureds"2 There are shout our milion people in the Union, of mixed descent, referred to in inguistion and common maze as "Celeverd ' This paperlation group numbers many skilled activises among his radio, but also thousands of agricultural

workers who tend the vineyards and wheatlands of the Cape, working for a pittages or under the infamous "tot" system whereby wages consust partly of a wine ration. Coloured people possess no voting rights except for a lemited male franchise in the Cape Provinces even this is now threatened by the Malan Govern-

(d) Indians: The Indians today number 364,000. Indian indentured labour was imported from 1860 to work the sugar plantstions. They are prohibited from moving from one Prevince to another; may not live in the Free State at all. The Statute Book carries a succession of anti-Indian laws, the majority simed to prevent their land ownership and restrict their trading rights. The Government's policy, often stated, is the forcible "repatriation" of all Indians to India, although the overwhelming majority are South African born and are South Afriean citizens.

#### Section Two—Origins Of Discrimination In S.A.

The first White sertlement was established in South Africa 300 years ago by the Dutch East India Company, when in 1652 a party was sent out under Jan van Riebeeck to establish a strategic and revictualling station for ships trafficking to sad from India. It was not long before the little group of White settlers, armed with firearms, began to clash with the enginal inhabitants (whom the colonists galled "Hottentots"). As the settlement grew, they expelled the lobabitants from their land: the latter resented. In 1659 one "Hottentot resister" WAG experied and questioned by Van Rieberck as to his hearifity. His raply so recorded by Van Rigbeeck is worth quating,

"We the (Dutch) were breaking up the best land and grass, where their cattle were accustomed to graze, trying to saeablish musselves gyerywhere with houses and forms, as if we were never to remove, but designed to take more for our permanent occupation, more and more of the country which had belonged to them feren time immemorial, Aye ! "

Van Richeerk's answer to much complaints was war. He sent out a party of soldiers to dispusiess the reibe adjacent to the White settlement, and refused compensations. He wrote in his fournal en April 6, 1660;

"Their country has fallen to our lot, and having been won by the sword in defence, it mer entention to extention to extent

This little incident 300 years age is cited less for its importance than for its nignificance: It was to set the pattern for centuries of cruel conquest and dispossession. of the African inhabitants by the expanding White settlers. A pattern of rhameless aggression, of the seizure of land, and the enslavement of people.

For the first 150 years, however, the expansion of the White settlement at the Cape was relatively slow. But in 1779 with the first major "Kaffie War" ("Kaffig" is a valgae term of contempt used by the Whites to describe Africans) began that long series of ruthless and incredibly savage wars of aggression agracult the African people which did not end until the close of the mineteenth centusy, indeed, in a sense, has not ended yet. South African history books list nine "Kaffir Wars" conducted by the Cape Colony against the African people on the Eastern frantier. The dates are: 1779, 1789, 1799, 1812, 1818, 1834, 1846, 1850, 1877.

This list does not include the long series of aggressive wars conducted from 1840 to 1906 to conquer and subjugate the Zulu people of Natal. Nor does it include the innumerable acts of aggression committed by the invading Boers in the course of the "Great Trek" Into the northern parts of South Africa, today known as the Transvasi and the Orange Free State.

The historian, J. A. L. Agar-Hamilton, by no means unsympathetic to the White invaders, has described the characteristic process of conquest as follows.

"The bistory of relations between civilized and uncivilized eaces in South Africa falls naturally into three stages. The heat is one during which the two races sye one another at a distance. Numerically inferior, the Whites are inclined to tay methods of conciliation in dealing with Natives. Native rules are treated as sovereign and independent princes and are flattered with fine words and "gifu" that are not far removed from tribute. It is the time of the adventurer and the cuncusnon hunter, auch as marked the reign of Lobengula and the Swazi king. The second stage brings open war, Sometimes it is precipitated by some foolhardy aggression, sometimes preceded by small forage and publish expeditions that culminate ja a great campaign. Such, in Natal, was that which ended with the defeat of Dingram. The third and last stage sees the Native reduced to subaccide."

"The INauve Policy of the Voortrakters Cape Town, 1928.

The first half of the nuneteenth century was a 'period of almost continuous war against African teibes. The Baruto chief Mosesh, a brilliant diplomat and statesman, manoryured admitty is the face of attacks by both Boer and British to preserve something of the integrity and independence of bie country. But in 1868 be was forced to agree to someration by the British and the former borad lands of Moresh were reduced to a comparatively small and mountainous area. Ten years later, in 1878 in the Transvani & considerable force of English and Baces defeated Sekukuni, chief of the Bapedi, the last African independent chief.

Seigure of lands that was not accomplished by open warface, in which the Whites were successful thanks to their superior arms," was brought' about 'by fraud and deceit." Many a "chief was induced to allow Whith 'to settle "temporarily" on a part' of his territory only to find later that they claimed legal ownership

over the whole of his territory, ... It is on such a foundation of force and fraud that most lof the title deeds to land in the Union are today based. 1 27 000

A well-defined defference ; did exist between the racial policies of the Cape Colony and there of the Natthern Republics (subpequently colonies) prior to Union in 1910. We have referred above to the long series of bloody war waged by the Cape Celony against the African people, and many other examples could be eited to illustrate that the Cape Government was by no means innocent of aggression. Yet a number of factors did operate to create a less harsb and esciplistic climate in the South. There was the long and beroic series of wars fought by the Xbosa people to maintain their land and their independence. There were the numerous playe revolts price to ensancipation in 1836. There was a militant political tradition among the Coloured people of Cape Town.

And, not least, there was a long and hoseurable line of white democrate extending from Read and van der Kemp, Thomas Pringle and William Palrbaien, en Saul Saiernon and Olive Schreiner, who had the humanity and the courage to speak out against injuries and to align themselves with the oppressed majority. Hence the political structure of the Cape Colony though its content was discriminatory contained formal colour bar.

Whites and non-whites voted on a common roll for the uld Cape Legislaturer true, the preperty and educational qualificasions demanded effectively ancluded the great majority of the Africans from the vore, but at least the Constitution was not based on the insuling and degrading principle that non-whites were inherently an inferior sort of people who could never expire to share in government. It was even theoretically possible land in practice in one or two cases actuably occurred) for a pain of colour to be elected to Parliament and local governing councils.

Far more outrous was the position in the Northern Republics. Article 9 of the Constitution of the Transvall Republics laid it down that "the people shall not permit any equality of Coloured persons with White inhabitants, neither in the Church nor in the State" Africans in the Transvall and Orange Free State Republics were not allowed to own land Indeed they were virtually enslaved. The famous explorer

#### Mrs. Pandit Elected President Of United Nations Assembly

and the state of t

News has been 'received that Mrs. Vijayolakshmi Pandit has been elected President of the United Nations Assembly. This honour is not only here but also india's. We congratulate her on her great achievement.

and missionary, Divid Livingstrone, consistential the Republic seventy years ago, as

"a Republic in which they (the Whites) might pursue without molestation the proper treatment of black. It is almost needless to add that the 'proper treatment' has always entained in it the essential element of alayery, namely, compulsory unpaid labour."

(Musionary Travels in Africa," p. 29)

The laws of the Republic formally prohibited slavery, but how seriously that law was taken is unicated by a letter written in 1864 by President Pretorius to a storekeeper in Spelanken and preserved in the Pretoria Archivest

"If you get some little Kaffirs be no good as to buy six for me and send them when you can and write and tell me what it will cost to procure three garks and three boys."

(Queteed by J. A. I. Agar-Hamilton op. cit. p. 218)

The characteristic pattern of White conquest, as described above, was thus for the invading

Whites, by force of superior wespens, or by guile to take possession of the traditional and ancestral lands of the Africans and then to impress them into labours most often on the rame lands-by way of a "labour tent" for the use of part of the soil of which until then they had been the owners. This pattern was radically modified by the discovery of diamonds, and then of gold, towards the close of the nineteenth century. Overseas capitalists invested large sums in the mining of these precious commodities, and a fierce demand developed for the mass enrolment of Africant as a cheap labour force An illuminating insight into the economic factors which determine race oppremien in South Africa is afforded by a study of the proceedings of an Industrial Communion which was appointed to 1897 in Johannesburg at the matigation of the Chamber of Mines, This was a time of serious cheap labour shortage for the mines. The Commission records reveal that from 1890 nawards the Chamber had made repeated representations on the Transvaul Volksraad (the then Parliament of the Transvaal Republic) for:

(i) better "control" of Afticans through the pass laws, and

(ii) the increase in the hat is a "se on incentive to the Natives to work," smong other matters.

The Chairman of twelve mining companies who was one of the witnesses to this 1897 Commission said the more stringent passisw came into existence "at the request of the mining industry; was framed by cortain persons connected with the mining industry; It was the mining industry; It was the mining industry that induced and solicited the Government to administer the law."

Here is a further extract of the record of proceedings;

"Mr. George Albu-then obair. men of the Association of Mines: ". ... The Notive at the present moment receives a wage far in excess of the exigencies of his existence. The Native carps between 50/- and 60/- a month and he pays nothing for food and lodging-in foot he can save aimost the whole emount he receives .... If he can mye £20 a year it is almost actionent for him to go bome and live on the fat of his land. In five or six years the Native population well have saved soungh money to make it uncreessary for them in work any more. The copesontros will be most disselvene for the industry and the state. I

think if the Native getsenficient pay to man £5 a year that sum is quite enough for his requirements and will prevent Natives from becoming rich in a short space of time"

A momber of the Commission: "Do you intend to chespen Kaffle labour? And how?

Alba: "By simply telling the boys that the wages are reduced. The maximum at present is 2s 3d, a shift and we can reduce it to is, 5d., that is for skilled labour. For ordinary, 1s, or less for a shift."

Commission Member: "Suppose the Kall's return buck! to their kranis. If that happened and you were without black labour would you be to favour of saking the government to enforce labour?"

Albu: "Certainly. A Kathronuct live on nothing."

Commission Member: "You would make it compulsory?"

Albu:" Yes, I would make it compalsory, and without using force a tax could be levied."

Commission Member; "Do you think you could get the majority of the people on the Rand with you in trying to make the Kallin work at a certain rate?"

Albu: "I think so,"

Commission Member: "Would that not be exiled slavery?"

Athu: "Not so long as the men sermed a certain amount of money."

Commission Member: "If a man can live without work how can you fures him to work?"

Alba: "Tax him then,"

The rapid expansion of gold -due bue gaining bacomaib bus sidiary industries led to an agute demand for labour' So long as muny Africans enjoyed the life of independent persunts, even though as tenents and shareoroppers on land owned by Whites, they could not be pressed lute service except by the offer of wages and amendica batter than the mine-owners were prepared to offer. They attempted to solve this problem by indenturing obser Obluese labour, but this proved unsatinfeetory. It was not until 1918. with the passing of the Natire Land Ast, that the difficulty was temporarily overcome.

(To be continued)

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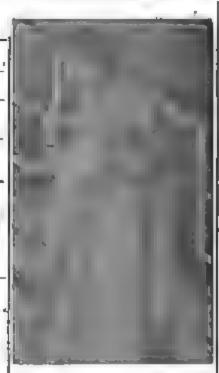
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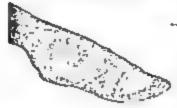
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## INDIA LETTER

(From Our Own Correspondent)

Bombay, September 4.

INDIAN

THE talks between the Prima Rinisters of India and Pakistan ended in a hopeful note. The joint communique, mucd by the two Prime Minis. ters on conclusion of their fabulations in New Delbi, showed that no particular advance was made in regard to settling critain preliminary trues like number of troops to be hept on each side, which has come in the way of solution through the past years, But distinct advance was made in fixing time-limit to appoint a plablicite administrator and settling the preliminary issues. Both the constrier agreed to appoint a Plebissite Administestor for the whole of Kashmir Siste before, April 1954, through the Government of Kashmir and settle preliminary issues during the interval. It was forther decided to appoint Committees of military and other experts to advise the Prime Binisters during the discussion of the preliminary

According to the agreement, alter induction isto nifice, the Pi-biccite Administrator will examine the situation and subwit his report making such proposals as he thinks proper for preparations to bold a fair and impartial plobiscite in the entles fitate.

Realising that the United Nations, which has become a centre el-iderantiqual power politica has not been able to solve this problem since the last five years and would not be able to solve it in another five years, the wo Prime Ministers agreed to toive all related issues by direct segotsations.

Before leaving Delbi the Pakintan Prame Minister, Mr. Mabomes Ali declared at a press conference that "a solution of the Kashmir problem is in sight, A final settlement has not yet beta arrived at, I still hope that we will arrive at a solution within a year."

The Pakistan Prima Minirter teplicé in the effirmative when he was asked whether he was going back to his country with his minimum expirations fusilled."

bumming up his own seschool to the present series of talks, Mr. Kahomed Atl said Penerally they were fairly satisfactory. I do not think I min very happy or very satisfied because there are two points of

ou a friendly and a co-operative basis, and there is always the question of give and take. India also cannot be fully satisfied with the result."

While welcoming the joint communique, the Indian Press expressed doubts about Mr. Mahamed Ali's capacity to couvince his dichard colleagues that the agreement arrived, at was fair and to the interest of both the countries. The fadian Prevs believed that Mr. Zafeutla Kban, the Foragia Minister of Pakistan, was sent by the old guards of Muslim League with Ur. Mahomed Ali to strike a hard bargain and to see that Mr. Mahamed Ali may not show any soft corner for India. But Pandit Nebru did not allow Mr. Zafrullah Khan to participate in the talks, which were conducted by the Prime Minusters alone.

Both the Prime Ministers in the joint communique, deprecated any propaganda or attacks on one country by the other through the Press, by the radio or by speeches and statements made by responsible men and women of either country, They trusted that all organisations and responsible leaders will direct themselves to this great tash of promotion goodwill between the two countries and thus help in solving all problems and disputes that might exist between

Indra waited to hear the reactions of the Pakistan Cabinet and the Press. The Pakistan Cubinet mut several times immediately after Mr. Mahomed Ali's arrival at Karachi, but, it comes, it could not give its accord to the Delbe agreement. The Pakistan Press was emisously silent. After three days Kurachi newspapers came out with a dequociation of Nehru-Ali agreement and invisted that United Nations' appointment of the American Admiral Chester Nimits must be accepted by India. put forward all the old Pakiston terms for the solution of the problem, which were never accepted by Iudia and which are not likely to be accepted by India. The Pakistani leaders and the press bave started talking spain in terms of Jebad (haly war), in spite of the appeal by the two Prime Ministers.

ludes wents that any man from any Asiatic, country or from any small neutral nation should be appointed as Plebiatiew in coming to a settlement - cita Administrator. After look-

ing at the part played by Americans recently in Kushmir, India is not likely to accept the appointment of the American Admiral. If Pakestan continues to insist on on American being appointed as Plebiscite Administrator, then the talks may break

The Pakiston Premier has sent two communications to Mr. Nabru asking explanations on certain points.

Political observers in India were not surprised by the action of Pakistan in voting with America against the inclusion of India in the Political Cooference on Korea, Pakistan was the only Aslatic country and a member of the Commonwealth which voted against India's inclusion. Even South Africa refrained from voting against India.

The Government of India took another step in removing the inequality of wealth by introducing a Bill to levy Estate Duty or the property left by a person after his death. The rates of the levy are based on the slab system and show a modetate pregression from 5 per cent. to 40 per cent.

The minimum exemption limit is R. 50000 in respect of property of a Hindu family governed by Mitakshara, Marumakhatayam or Aliyasantasa all other property.

In order to prevent fragmentation of small holdings of agricultural land, a reduction of as per cent, of the duty appropriate to the agricultural land included in the estate where the principal value of the estate does not exceed Rs. 2 lakha has been allowed.

In the case of abarea held by a decented member in any company, there is no liability for duty if the principal value of the shares dues not exceed Rs. 5000. Above this, however, duly is leviable at a flat rate of 7} per cent.

le the case of properly which consists of an interest in the joint family property governed by Mitaksbara, Marukattayam or Aliyasantana Law, the rates are as follows:

Principal value of estates. Rates of pay On Sent Rs. 50,000 1873 On nent Rs. 50,000 E per cent. On next Rs. 50,000 2 per tent. Ca neut Ra, 50,000 10 per cent. Quinest Ru. Clakis. tal per cent. On next Ru mishing IS DOT CORS. On mant Ra. 57stein 20 per cres. as per cent. Go went Ru. 10 lakin 34 per cest. On sent Re. 10 labbt the next Rs. on like 35 per cent.

In the case of property of any other kind the rates of duty, are as follows:

On first Rts. 25,000 t Mil 5 per cent. On heat Ba. 21,000 Un mest fin ge non 7h per cent. Da pest l'a golono to per cent. On seat F. ( lake (2' per real On next Ex. 2 1 khs IS put cral. On next I'v to be hear It per cent. On next Re. 10 lakht NO INSTITUTE. On next his, no labble 35 per ceal. 49 per 4461.

Time Government of India have informed all former Indian Princes that with retrospective effect from the beginning of this financial year, they would not be exempt from income tax and super tax.

Hitherto, by an executive India, the successe of all former loding Princes from securities was exempted from all taxes, whereas other incomes including dividends were liable for only income tax but not super

The Government of India in understood to have told them that with the coming into force of the new constitution such exemptions granted by an executive order and not by Law were not valid and hence they would have to pay income tax and super tax.

It was learnt that these Princes have requested Government to continue the eremption as before.

The Maharala of Gwaher would be affected most by this Law-and Rs. 75000 in respect of . latest decision as most of his investments are stated to be in shares and debentufes, The Nizsen of Hyderabad would be the pext most affected.

> The House of People passed the Andhra State Bill to create new Andbra State by October 1. 1953. It now awaits passage in the Council of States and the ament of the President to become law.

While relief work is going on in Raymundri area of Madras State, affected by floods in the river Godavaci, news comes of heavy flood ravages in U.P. aud Bibar, In Uttar Pradeth over 5000 villages and about's my lips acres of land have been affected by floods caused by the secont beavy rains. The damage to crops and property is estimated to be over Rt, ten execut-According to official estimate the State Government will bars to provide more than thirteen and a half million rapses for celial works, a

Bihar has suffered more beavily than Uttar Pradesh. The total damage estimated due to floods comes to nearly Rs. of croses. Hundreds of villages were foundated and thousands of Kutche. houses collapsed! Crop was suined an hundreds of thousands of Acres,

The total damage to houses and household property according to present reports came to Rs. 75 million; the actual damage, however, was labely to be much greater when the exact position was known.

The State Government bas requested the Government of India to sanction a grant equal to 50 per cent. of the total expenditure to be incurred on relief mentures. The question of the extent of Central assist ance is under consideration.

According to latest informstion, Admiral Nimits, who was appointed Plebliscite Administrator for Kashmir by United Nations Organisations four years ago, but could not function due to deadlock over preliminary essuas to be settled before plebiscite could be taken, has resigned from his post for "personal reasons," This will solve not only the threatened impasse to the Prime Minister's talk over Karbeter, but well also release U.S.A. and United Naitions from possible embarrassment in background of the strong public feeling in India and Kashmir that American obsevers had actively plotted to make Kashmar fadependent, so that America may get milltary bases in that Indian State.

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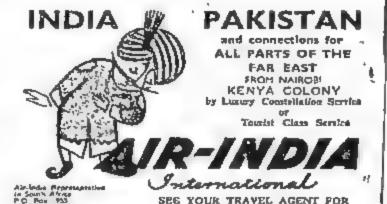
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શકવાર તા. ૧૮ સપેરેમ્બર, ૧૯૫૩.

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## આત્મવિકાસ

('વિશ્વવાત્સદય'માં ચી. સ'તળાલછ )

શાધમાં ન પડતાં સબાજ પ્રત્યે ની ઝીણામાં ગૌણી કુરજ ગુક્યા વગર સદાચારી છવન છબ્યા કરે તાે આત્મવિકાસ આપાેખાપ ન ચાય?

ઉ. (૧) જરૂર થાય. આત્મ-વિકાસના રાજમાર્ગ પણ એ જ છે. સમાજ પ્રત્યેની સ્વાભાવિક આવેલી કે આવનારી કરતેમા घेडरहार णनी तेम क सहायार ના સામાન્ય નિયમે,ને તરછાડીને જે માણસ સ્માત્મખાજને નામે નીકળી પઢે છે, તેવા ખાવાનાં બેય ખગડી જાય છે. ધાણીના કૂતરા માક્ષક તે નથી રહેતા ધરના કે નથી રહેતા ઘાટના. જૈનસુત્રામાં તેા ત્યાં લગી કહ્યું 9 કેઃ <sup>હ</sup>જેનામાં સામાન્ય યાણસાઇ ન જાગે તે ધર્મચવસ સારૂ પણ નાલાયક છે," તેત પછી આત્મરાયની વાત તા કૈટલી બધી તેવાને માટે દ્વર રહી નાય તે સહેજે સમછ શકાય તેવું છે. ખરી વાત તેા એ છે કે: સદાચારી લયા સમાજ ધમ'માં માનનારા માણસ સ્વા-ભાવિક રીતે જ એવા બની ન્યય છે કે જે આત્મશોધન વિના રહી શકતા નથી. જેન પરિભાષા માં આવી સ્થિતિને સ'વેગ દરા **કેલેવાય છે.** ચાર્ગીશ્વર મ્ળાન દસ્ત માં એ દશા પ્રગટ થઇ ત્યારે તેએાએ ખુદ કેાઈ ધમ<sup>9</sup>સ'પ્રદાય ની માણા તમા ન કરી. "મારા કેચનવરહ્યાે નાથ રે! મને કાઈ મિલાવા." એ 'તુરી તુરી' ના ધ્વનિ સાથે છોકલવાયા આત્મા ને સહારે બચ્યા અને આત્મરાધ કરીને જ જેમી શક્યા. જી જ કારણે સ્વામી રામલીથ- એક ભયંકર અધારી રાત્રીએ કાઇનાય માં નીકળી પક્ષ્યા હતા. સાધક 'સંથી.' સગઢેપની અસર "પણ

પ્ર. (૧) માલુસ આત્માની માત્રમાં સામાન્ય રીતે પરમ सिद्धिने रस्ते कतां श्रष्ट तण्डा એને અને છે. (૧) પ્રાથમિક સમાજસેવાના (૨) સત્યને ખાતર સમાજ તરફનાબહિલ્કારના અને (૩) આત્મપ્રાપ્તિની સાથે સહજ સમાજ પ્રતિકાના. સંત્યાસ દશામાં આ ત્રણેય માવે અથવા ગૃહરથ દશામાં પણ આવી શકે. જૈન સુત્રામાં કાઇપણ હીંગમાં, કાઇપણ દેશમાં અને કાઇ પણ વેશમાં સિદ્ધિ પામી શકાય છે, તે વસ્તના ખુશીની સાથે સ્વીકાવ કરવામાં આવે છે.

પ્ર. (૨) 'છવ એ ઇધરના જ એક સાગ છે.' આ વાત સાચી હાેય તેા ઇશ્વરને જેમ રાગઢેવ, મમતાઅહ'તહ માના-પસાન વ્યસર કરતાં નથી તેમ: **છવને પ**ણ એમની અસર ન જ થવી જોઇએ છતાં શાય છે એ હકીકર્લા છે. આથી એમ માનતું પહે છે કે છવ જેવાં કમ કરે છે, તેવાં ફળ બાેગવે છે. પરંતુ વ્યામ માનવાથી જીવના ઇશ્વરી સંબંધ ખાટા કરે છે અને માહ્યની સાધનાના અર્થ રહેતાે નથી. તાે આ વિધે ખુબ શુંચવણ થયા કરે છે: આપ નાત અનુસવનું સત્ય ખતાવરી ?

ઉ. (૨) તમે ગીતા વાંચતા હેા, તેા તેમાં જ અા ખન્ને સવત્લાના સુંદર જવાળ છે. તે हाडे छे:- "काशान की वर ठम<sup>\*</sup> ખંધનનું મુળ છે. કાર્યો કરવા છતાં જ્ઞાન સમ્યગ્ અની નાય તા કમંબધન છવને નહત નથી." સમ્યગ્ જ્ઞાન મેળવવા માટે જ વિવિધસાધનાએક છે. સમ્યગ્રાન ન સાથ હ્યાં લગી માસની સાધનાના પણ અધ આધાર લીધા વિના પ્રાણની નથી અને ઇધરી સંબંધના મરવા છે.હીને એકલા ઘેડર વર્ન છાવને અનુભવ વધુ શકે શકતા

ત્યાં લગી થાય છે કે જ્યાંલગી સમ્મળુ જ્ઞાન સતું નથી. છુદ્ધ-દેવને ક્રાઈએ ગાળ દીધી ત્યારે તેમણે જેશું કે; એ માણસ ક્રોધ ને આધીન થવાથી આમ કોહે છે. ક્રેલમની સામે ક્રેલ્પ નકામા ते का હસીને બાલ્યા : "ભાઇ! તારી ગાળ તે તે! વહો દીધી, પણ મારે તે લેવી નથી.\*\* પરિણામે ગાળ દેનાર પસ્તાયા. આ પરિસ્થિતિનું ગુળ સમજ્યા પછી તેને અમલમાં સુકવાની શરૂઆત કરી દેવી તેનું નાઅ છે 'સમ્યગ્ જ્ઞાન'. અ.તું જ્ઞાન થાય ત્યારે તેના ઇ ધરી દેખાતી વાતોના સુમેળ પણ છે જ.

સંભ'લ સ્પષ્ટ દેખાઈ આવે છે. રાગદોવાદિ સ્પરાંતી નથી ને ઢાઇવાર રપર્શી જાય તા રજને ખંખેરી શકાય તેમ તેવા સાધક તેમને તુરત ખગેરી નાખે છે. **આ ઉપરથી તમે સમ**છ શકરો: કે છવ કમે કરે છે ને શાગવે છે, તે વાત જેટલી સાચી છે, તે જ રીતે સગ્લગ્ સાન હારા કર્મ કરનાર કમ'ને ખેરી ઈપરની નજીક જાય છે. તેમ જ માસ સાધે છે; તે વાત પણ એટલીજ સાચી છે અને તે ખન્ને ઉપલક્ષ્કાઈએ વિરાધી

## અતમાણને થઈ શું લાગ્યું છે?

. (ઝી. શળગાપાલાચારીએ આપેલ એક વ્યાખ્યાનમાંથી)

લું જ્યારે પાછળ નજરનાખું હું, અને થાંદા વખત પહેલાં જ મસાર થયેલા ભૂતકાળ ના, તથા ૩૫ વર્ષ ઉપર શરૂ કરવામાં આવેલી સમળો કાંતિની ચળવળા દરમ્યાન આપણી પ્રજા એ દાખવેલા આત્મવિશ્વાસ તથા સાહસ કહી શકાય તેટલી હદનો હીં મતના વિચાર કરૂં છું, તથા જેમને પરિજ્ઞામે સ્વરાજ અ.વર્ચ છે તે વિષારાને ક્ષેત્રિક જે ઉત્સાહ થી અપનાવતા તે ચાદ કર્ફ છું: અને પરિછ ખાજુ ખાજના દિવસામાં કાઇ પણ સામાછક, આર્થીક, પંધાદારી કે કેળવણી વિષયક સુધારણા માટેની કાંઇ સુચના રજુ કરવામાં આવે છે લ્યાર જે આનાકાની, અય, અને 'જૈસે થે' ચાલુ રાખવાની દૃત્તિ આપણાને સામી મળે છે તેના વિચાર કર્ષ છું,—ત્યારે માટ્ટ મન ખિલતાથી ભરાઇ જાય છે. 'અરે. પહેલાં આપણે દાડી જગાઓએ અખતરા કરી એવા એઇએ: અરે, શુ પરિણામ આવીને ઉભુ રહેશે તેની આધણને ખખર નથી. મારે, આપણે આંમ ન, કરહે ભે⊎એ; તેને લીધે આમ ખનશે— તેમ બનશે છે.' આપણી આ था शं लाज्ये छे ? जयारे ज्या-

મણ,માં સાહસ અને વીરતાની ભાવનાની ખાસ જરૂર છે, ત્યારે આપણામાંથી જાણે તે સદ'તર લુપ્ત થઇ ગઇ છે. 'જો આ પણ કાપડની મિલાને હાર્તિ પહેલ્યાહી શું તેા આપણે નાગા રહેલું પડશે', 'અરે, આપશે, દારૂનાં પીઠાં છાઘ ક્ષરી દ⊍શું તેા પછી ગૈસ, કયાથી લાવીગું ? ' અરે, આપણાથી આ વગ'ને કે તે. વગ'ને શુસ્સે શી રીતે કરી શકાય ? ' 'હુજી આપણે રાહ જોવી જોઇએ: આપણે ધીમ થી આગળ વધતું જેઇએ, આપણે જાંધારામાં શુસકા આવ્લા ન જોઇએ', ઈ., ઇ. આજે કાઇ પણ ખાળતમાં હીંમત કે સાહસ થી આગળ વધવાનું આવે છે ફે तरत आवा कवाम सामा भगे છે. આ કરપાકપાત્રું આપણે ફગાવી દેવું એઇએ. આપણામાં કોઈ પણ કામ કરી નોવાની, બુલ કરવાની અને જરૂર પડયે તેમાંથી પાછા કરવાની હીંમત હેાવી જોઈએ; તેા જ આપણે પ્રગતિ કરી શકીએ, 'કશું ક્રેપમ ખેડાં નહીં; અને કશું કામ કરા નહીં', એવી ખતરનાક ભાવનાના ચાંબલાને આપણે રખે વળગી એ કાંઇ પ્રગતિનેહ રહીએ. વીરમાગ" નચી. 'કામ કરવાનું સુલતવી રાખ્યા કરતું એ જ પ્રચાલની યુખ્ય અ.ડ છે,"

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(जुर केवस', स्टेशनसं अने कनन्त्र शिवसं) કરેક અંતના અર્જો, કર્યું, ગુજરાતી, અગ્રેષ્ટ, હોંદી શાયામાં જ્યા વિશયના ગુસ્ત્કો-કોલગા-કુરાને સરીફા હવેમાં માસ જવ્યામાં આવે છે. યુનાની---ગૈદ્દશીય---ગ્યદેશી દ્વાએ:---મત્તવા હમેશા મળશે.

unils yeads

દિવસાહીસા, દુર્વાચાહીસા, નવપ્રદના પાંડા, ધ્વાખવાન, ની. રાની ધવની કૃષા, રામ ચાલીસા, સની ચાલાસા, વ્યં હેટે ધર રહેત્વ-दरेडना डॉमत र पेनी

દતુમાન ચાલીસા, તલસીદાસને કગોરતી સાપોએર, અર્જીન ગીતા, હતુમાન જમાતિય, આરવી સંગ્રહ, પ્રદુષરાના ને સુર્વદેવની પ્રાર્થના, લાન માપીની વડાયદ તથા લાગુલીલા, નાકાવણ કવય, મ'ગામક મુજરાત્રી કરેલા હવા અને સાથે, મુજરેલીય, લીકાલ સંધ્યા અને दाव मेट पुल्य गुल्याची तीम अन्ये, प्रापद जानवदलेह पार, राष વાતાના રતાવા, થા. વિષ્ણુ સહસ નામાનકો, લી સિંપ સહસ નામાવતી, આનંદને ઝરવા, શસમંડળની ગરળીએ, દાણઘીના રાવે, માન્ય મંદાર, શાનાવળી ભને સ્વધ્યાવલી દવેકની

મેલાશાની કપા, સત્યનાસયણની કપા, બદુર્ધ લોસની, મેતાલ પચ્ચાસી-દરેકની કીંમત એક શીધીય અને છ પેના

भी हंत्री दिनीश-जुल्याची त्रेसर राईसर (पत्र क्ट्रेगारज प्रश्तक) श्री " Cin litt gwirft & w'ller figeift con wiel can ife

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એક વખત પથારી અથવા એક્ટર આપી ખાત્રી કરેદ વી. પી. (C.O.D.) ધી સંગાવતારને શી. ૧ વધ કારવી ઘટી.



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## નવલ કચાઓ

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શુક્રવાર તા. ૧૮ સપટેમ્બર, ૧૯૫૩.

## ફ્રેટાકડાના વેપાર એ અનીતીના વેપા**ર**

સાલ ફરી નેપારીએક ફડા-કડાના વેપાર પાછળ લાઆ છે અને દાવની જેમ દાર ખાતું પણ એટલ આદર્ષક છે કે તેના ફેલ માં લેહોર સપડાયા વિના નહિ રહે અને વેપારીઓની ત્રીજેરી ભરવા અને નાજાના દેવા એવા ઉપરાંત જનતાને બીક્સે કરા લાબ થવાના નથી. વેપારી ને તેં કાયદા થશે કેમકે તેને પૈસા મળશે. ખરીદનાર તેની હેલ્ળ કરી મુખ ખતરા, આજે જ્યારે જ્યાં જીએ! ત્માં વ્યક્રાંતી પ્રવર્તી રહી /છે, લેોકા બાસ પાગી રવા છે. જ્યાંને ત્યાં કુદરતી દેશનારતા, એવી કે, ધરતીકાંપ મેલ સંકટા, વેલગાડીએ ઉપલી પડવી વીમાના ઘટી પડવા, ન્યાપને સાટે ધાચ ના કરનારાએલ્પર શાસકોના રાક્ષસી જીલમ–અને ભુખ ગરા એ સપળું જોઇતે —અનુભવીને ≈ાપણી સાન કેમ ખુલતી નહિ હૈાય કે આ વખત દીવાળીના નથી પણ નમ્રભાવે ક્ષ્યરની પ્રાર્થના કરવાના આપવામાંથી ભદામાં દ્વ કરવાના, ન્તતે નીતાતે માર્ગે ચાલવાના **ન**ાને સો) તે તીતીને માર્ગ ચાલવાનું ઉત્તોજન આપવાના છે! જેમ દારૂ એ ત્યાન્ય मस्तु छे, तेम दार भातु ने जाना વખતમાં તેમ ખાસ કરી રમાન્ય વસ્તુ કારા જોઈએ. એટલે પૈસા ભયાની મરીએ! અને સંક્રેટ્રેપ્સ્તાને તેના લાભ આપવામાં કેટલું વધારે પ્રવય રહેલું છે? અને સાલ કેટલીક નિશાળામાં ક્ટાકડા ફેહના વિરૃદ્ધ પ્રચાર થયે. હતા અને નીશાળાના છોકરાંઓએ એ પૈસા બચાની સ્વદેશ શંકટમરવાને નહેંચી આપવા વકા પ્રધાન થી નેહર પર ત્રેાકલી વ્યાપ્યા હતા. એ ઘર્લ્યું સ્તૃહ્ય હતું. આ વર્ષે ત્રાહ્ય પાયાપર તે કરવામાં આવે અને તે પૈસા =મા તૈયના મરીલ ભાળકા માટે કપડા પા ખાવા માટે આપવામાં આવે હૈ! હા-પણ ભરેલું ગણાશે. સૌગ્રે તે કરવા सेव अरे खेंचे वेरे इरोजन आपना એવું છે. એમાં અમને જરાવે શંકા

એને આદર્શ ભતવું છે, એને જન તાને કાખલા મેસાડવા છે તેને ખરેખર તલવારની ધારપર ગાલવું પડે છે. 'ઇન્ડિઅન કરાપિનિઅન' જે લખે છે તેના **હ**મેશાં જાતે વ્યમસ કરવાના मभाष्मिक्पक्षे अवल अरद्धे न्यावेश्व 🗎, હતાં તેમાં જ્ઞાયા પણી રહેલી છે ! અતે એ છહુંચા એકને તેના નિંદા (કરનારાઓના કરતાં તેના તરફ 'ઇન્ડિ-અન એ પિતિઅન' તું ખાન ખેંગા તેને સમેત કરનારામાં વધાર હિતકારી છે. અને દેપ કરનાશચાતું 'ઇન્ડિઅન

ઐતપિનિજ્ઞન' અત્યંત પ્રાથી છે. યુન્ડિચન એાપિ.નિચન'ને પાતાના નિલાવને આતર જાહેર ખળરા લેવી પડે છે. સામારણ રીતે તેા પત્રકારા **ન્તહેર પ્યામરા લે છે.** ત્યારે ખરી ખેડડી ના ખ્યાલ કરતા નથી. દાખલા તરીકે દારૂને જાતે ઇસેજન નહિ આપતા દ્રાેવા હતાં અને તેની વિરૂદ્ધ પૈલાના પત્રમાં પ્રચાર કરતા કાવા છતાં તેની જ**હે**ર ખબરાધી પાતાનાં પાતા **ભ**રે છે. ખરી રીતે એ વસ્તુ નહિ થવી न्त्रेप्रजे. 624 आहरी सेवनाराक्षाओ એ વરતું ધ્યાનમાં રાખવી એઇએ. **७तां तेकीयी पश्च हेटबीड वार अश्व-**ભારાપથી સુલા થઇ ભાષ છે. **છા** કેર ખળરા લેતાં અમે ઘણી કાળછ રાખતા દેવાં છતાં છક્કક આઇ જઇને **છ**ીએ, તેના બે દાખલા ભાષાર્ક પ્યાન ખેંગાયા માદ અમે लगृत थया. क्रेक दाणसे उदसराउ ટાઉનશીપની જગીના વેચાવાની જાહેર પ્યાપરને વિષે હતા. એ જહેર ખામર નિદોધ સગજ એ શીસમાં સ્વિકારાઇ મઇ હતી. તેને સ્પ એરીવાત્ર એક્ટ સાથે સંબંધ હતા તેના ખ્યાલ પશ આવ્યા નદોતા. પદ્મા વખત પછી અમારૂં એ બાબતમાં ધ્યાન ખેંચવામાં **અ**ાલ્યું ત્યારે અમારી બૂલ અમને મુત્રનાક, બીએ કાખલા ફટાકડાની જાહેર પ્યમરના છે. ટ્રાસવાલથી એક નવી જાહેર ખળર ગારીસમાં આવી अने निर्देशपाने ते रिवडाश्वामां आवी. એક શાઇએ અમાર્ક ધ્યાત ખેંચી 3 'વ્યાસો '⊍ન્ડિયન એ.પિનિઅન'માં જાહેર ખબર આવી એટલે હવે શ્ટાકળ વેચવામાં શાવાધા છે?" ભામારે કાન પકડવા પડ્યા અને બીજેજ **મા**લાડીએ એ નાહેર ખબર કારી નાખવામાં આવી. પણ અહિ અમારે એટલી વસ્તુ કહા કેવા એ⊌એ કે 'ઇન્ડિઅન એાપિ.નઅન'ને કાઇએ મ્લાદર્શ સમુજવું<sub>ન</sub> નહિ જોઇએ. અમે અમારી છુન્નિથી એ સત્ય લાગે તે લખાએ છીએ અને તે પ્રમાણે અમાર્ફ જીવન ધડવાના પ્રયત્ન કરીએ છાએ, તેથી અમે આવશે છીએ અથવા શુલ અમે કરતાં જ નધી એવા અગે જરાયે દાવેા કરતા નથી. ભીજા ચ્ચાના એટલાજ અમે **બ્**લેલે પાત્ર છીએ. તેવી સૌગે રાતાની મૃદ્ધિ ચલાવળી જો⊎એ અને સુદ્ધિ ગમ્ય લાગે એલ વસ્ત્ર કરવી જોઇએ, બીજા કહે છે. તેથી અથવા કરે છે તેથી નહીં.

આપણી બીજી મેંક નવળાઇ મા-

પચ્ચા સોમા રહેલી છે

ભતને છેતરવાની છે. રાત ને દિવસ એ આપણે આપણું મન તપાસીએ તા આપણે સમજી શકાશું કે આપણી જતને વ્યાપને કેટલા હતરીએ છોએ. દલાહ્યું 'કન્ડિઅન <sup>‡</sup>રાપિનિમ્મને' લખ્યું અથવા કુસાર્સ્ટ મહાતમાં અપી જીએ કહ્યું અચવા કર્યું તેથી તે કરવા માં બાપ નથી એમ વ્યાપણ ત્રદ લઇ ભવાવ કરીએ છીએ, પરંતુ તે કન્ડિ-અન એાપિનિઅન'ને લખ્યું અથવા મહા ત્મા ગાધીજી એ કહ્યું અપના કર્યું તેથી નહિ પરંતુ અલ્પણને ફચતું અલ્વે છે તેથી ઇન્ડિઅન ≅ગોપિનિંચન' તેઃ બીઇ પણીએ વસ્તુઓ સંચે છે. એવી }–આ દેશની સરકારકારના અન્યાયાે અને જીલમા સામે આપણે શાત મેસી

રહેવું નહિ જોઇએ પરંતુ આપણે रवभान थिए देएजे ते। आपका लन भाव प्रत्यान वरी देवा तक्ष्यार यव् એકએ. એ કેમ ક્રેક્સ લક્ષમાં લેત્ર નથી. એજ રીતે મહાત્મા ગામીજી આપણને વાણીયી નહિ પરંતુ વર્તન **યી પેતાના જાનતું બલિકાન** આપીને અતે व्यक्तिसाने। સત્ય શીખવી ગયા છે છતાં રેમ આપણે तेमनः नामनी जय पेतारीचे छीजे પરંતુ હેમના શિક્ષ્યુના અંશ પશુ આપણા છવનમાં ઉતારવાના પ્રયત્ન કરતા નથી! એ આપણે સૌ આપણા મતને પૂછીએ. અને એલ્લામાં એલ્લા આપણી જાતને છેતરતા અટકવાના अयतन अरीके.

## 'ઇન્ડિઅન એાપિનિઅન'ના ગ્રાહકાને

દ<sub>ુ</sub>દ્ધ નિકંચન એાપિતિઅન'ના ગ્રાહ**ે** ! तेमल दिन श्रीतहा दम्या હમસામાં કપાદમ્ટિ ઠીક રાખવી રહ્યા છે જેને ગાટે અમે તેએકના મળા ખા-ભારી છીએ. હિતચિતા કંઇક ને ક્રઇક કાલા 'ઇન્ડિઅન એપિનિઅન' ના નિભાવ અર્થે માકલી રહ્યા છે અને માદકા ઠીક સંખ્યામાં પાતાના ચઢેલા લવાજમાં મેતકલી રહ્યા 🖟. તે સાથે અમારે સખેદ કહેવું પડે છે કે ઇસ્ટ વ્યાદિકામાં જ્યાં ગયે વધે નવા પ્રા**હીન મળ હેતા તેએ**ક બસા ખરા છાર્પા લ'ધ કરાવી **ર**ર્ણા છે. 'તેથી ચાહોાની સંખ્યા ઘટવા લાગી છે ન્યાર ખર્ચ તેર એટલા તે એટલાન

व्यार्थीक तेमल अन्य व्यवधाना કારસ 49ન્ડિઅન ઐલિપિનિઅન'ને કામ ધર્ી જ બીડમાં ચલાવલુ પડે છે. રુધી અમારા જે માદમ હજા લવા-લ્જો: ગાહલવામાં શાધીલ રહે છે અથવા અમારા પ્રતિનિધિ ઉઘરાવવા

व्याववानी शह कोई मेसी २६ छ तेमने कभे ६री नक्ष विनाति अरीये છીએ કે તેઓને સ્ટેટમેન્ટ મળતાની સાથેજ જો તેએ! પાતાના હવાજમા અગુક ટપાલધી જ માકલી અત્યે તે. અમારા ઘણા ખર્ચ બચે અને ઘણી भु≛त અબવડે,માંથી H(29 व्यक्र વીન લી ને અને વૈપાર અંગેતા પત્રવ્યવહાર કરનારાએની એ છે 🔓 તેઓ 🦳 અધ્યેજમાં એક વધા માકલે તેન લસ્ સમવડ બરેલું થઇ પડે, વ્યવસ્ શરમ કહેવા કે કમનસીબી કહેવા કે હ્યું કહેવું 🖹 ખબર નથી પડતી પરંતુ આ સંસ્થામાં એક પણ શુજરાતી भार्ध अभने काम करनार भणी राज्या નથી. હુજરાતી ટાક્ય ગાહવનારાએ। પણ હોંદુરતાની બાઇએન છે. આ કારણથી અંગ્રેજી કાગનાતે ધ્લાન આપ-વાર્મા વિલ'ળ એછિક થશે.

શ્રેનેજર 'ઇન્ડિઅન એાપિનિઅન'

## શ્રી- મણીલાલ ગાંધીનું જેલમાં

સ્મૃષારા અધીપતી કાં. મર્શનાલ ગાધી કે જેમાની ઉપર નન્ય-અારી ૨૬મીના ગેરકાવદે લેહિશનમાં अवेश करवाने। व्याराभ करो. व्यने તે સાત્રે અપીલ કરવામાં આવી 'હતી તે તેએ.એ પાછી ખેંગી સમ સન્ત ભાગવના ધાલ્ય **ગણી અને તે** મુજબ તેઓ-મઇ કાલે તા. ૧૭માના જે'લમ' તી પાલીસ ચાલ્યપર હાજર મઇ ગયા હતાં. જેલમાં જર્ભા પહેલા તેઓએ નીચે મુજબ છાપા જેમ નીવેદન मदार पाउडे दर्द

ાગવા જન્યુઅલી તા. રાંગીએ અરમારટનના ક્ષેપ્રેસનમાં વધર પરમીટે દાખંશ , ચાર્ઝ આદિકતોને ક્રાયદાએ. ભંગ કરવાની ઉરકેરણી કરવાનાં આ- રાષ્ટ્રસર ફેબ્રમ્યારીમાં અને પ્રચાસ પાઉડ ના દંઢ અથવા પથાસ દાવસની કેટના સત્ત થઇ હતી. ગી. પેટ્રીક ડેકન કે જેમની સાથે હું મચેર હતે। તેમને એક્સો પાઉન્ડના દંડ અથવા એક્સેડ દીવસની દેદની સજ થઇ હતી. ભીજ ७ धरे।पीयन साथीका केकोना छपर पश्च जिल आराप सहाये। इतः तेना ને ઓાઈ વધતી સત્તઓ થઇ હતી. એ લ્ડિયાની કૃષ્ય અમને સન્ત શક तेना कापदेसरपथानी असेरटी करवा के ચુકાદાની સામે અમારે અપીસ કરવા એવા નિર્ભુય થયા હતા. 🛓 તેમ કરવાને બહુ ઉત્સહ નહેં!તે! કારલ મને લાઓ કે સરકારના અન્યાયે! સાગે

રાજ્યના અમુક કાયદાઓના ભંગ કરવાના અમે સ્વેચ્છાએ કરાય કર્યો કરા અને તેથી અપીલ કરવાયી કરોા ઉપયેભી દેતુ સરવાના નધી. છતાં અપાસ સાયીઓની ખલુમતીના મત અપીલ કરવાના પદ્ધમાં ધાવો અને મને સાયીઓની સાથે ઉમયાના આપ્રક્ર કરવામાં આવ્યા જેને હું અનિચ્છાએ

વાલ થયેક એ વાતને સાત માસ વીતી ગયા અને અપાલની સુનવણીનું કર્યું ક્રેકાણં નથી. પરંતુ એટલી મુદત દરમીયાન અનેક ઘટનાએ ભાગ ગઇ. એ ઝેરી કાપદા-ક્રીમીનલ લેં એમેન્ટમેન્ટ એક્ટ અને પબ્લીક સેક્ટી એક્ટ-કાયદા પૈત્યોએ અકુવવામાં આવ્યા, જે કાયદા માંગને માટે વ્યત્પંત સખત સામગ્રેયા કરવાની અને કઢકા અરવાની પછ સત્તા વ્યાપનારા છે. 🖹 કાવદાવ્યા વ્યવ**ક**ાર રીતે અન્યાયા કાયદાઓ ની સામેની લક્તને દળાવી દીધેથી જ્યાય છે. બીન-ગારી પ્રજાના લગ ભગ સવગા નેતાએ અને જાદેર જીવન માં જવાબદારીનું રથાન ભાગવનોરા કેટકાક કુરાપીવનાની વાણી અને હથન-ચલનતી સ્વતંત્રના પર ખેંધી હકમ મજાવવામાં આવ્યો છે. વ્યવસાર रीने तेळाने पेताला धरामांल घरडेल કરવામાં ક્યાચ્યા છે. કેમ જારો અમરદી સામે અન્યાયી અને અપચાન भरेका अध्याने। बळा पुरता न है।प तथा दल्ल वधारे कायभान करनारा भील अस्पत्त, लेपा है, राभवा तरीहे, રેઝરવેશન :એલ સેપરેટ અમેનીડીઝ મ્યીલ જાને નવુ દ્રાપ્ત્રીમેશન મીસ સાવ નામાં આવ્યું છે, કે એ, દક્ષિણ વ્યા-દિશામાં વસવાટના હક ધરાવનાસ હીંદાઓની કાયદેસર પાનીએ। અને ભાગમને શુનીયનમાં દાખલ થતાં અટ शबनाई अने अह बिरीना पेतानील રનલીમાંથી પણ કન્યા પસંદ કરવાના સાધરિષ્યુ માનવહાર પર પ્રતિભંધ સુક નાર્ફ છે, તે પાક્ષીમેન્ટમાંથી પસાર કરી દેવામાં ભાવી રહ્યા છે.

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માં સંઘળું ખીત ગારાઓને સાંકળ માં રાખવા ખરાબર છે. અમે જો ભયમાં આ માત ભેષ મરજીવાત સ્વિ-કારી લઇંગ તા અમાર્ય હરીરજ નહિ પરંદુ મત અને આત્મા પણ બધાવા દઇએ છીએ. સરકાર અમારાપર મમે તેવા અત્યાપી અને માનભંગ કરતારા કાયદા લાદે, જેવું પ્રસ્તુત દાખલામા બની વધું છે, તેને બ્લેક્સી નમવાની દું સખત વિરૃદ્ધ હું. આવી તેવાં પત્રલાંના અત્યારતા પરિદ્યામથી અને અત્યંત દુ:ખ થઇ વશું છે.

ઇ ક્રદ્રપણે માતું છું કે, હાલના સંજેગામાં ક્રાઇ પણ સ્વમાનપ્રિય માણસે ખદાર રહેવું 🖹 જાલોમને પાતાનું શરીર તેમજ ગાન અને આ-ત્યા સોંધી દેવા ભરાભર છે. જાલીમ <del>થવે અમારા શરીરતા અધિકારી દેવ</del> પરંદ્ર મન અને અહયાના તે હરણીજ નધી. જે સ્વયાન પ્રિય ગ્રાહ્મસ એવા વિશ્વાસ ધરાવે છે 🕻 🛏 ભાષી સરિના આવિતું સંચાલન ચાનવીએ મડેલા કાયદા કરતાં પર કાયદાથી ચાઇ રહ્યું 🔒 અને ચાનવીએ ઘડેલા કાયદાના કરર્તાએ પર કાયદાને ગાન આપવા व्यते तेने ताले धराने। छत्रभात्रने आ દેશ છે સિવાય કે મહતવીએ મહેલા કાયદા 🖹 પર અપદાને અનસરનારા દેશા, તેનું સ્થાન એથી ઉદ્દેખાનામાં

પણે સંભવ છે કે મારા કેસની અપીલમાં ફે છતી જઉં. પરંતુ એવી કરી લેદ સરતો નથી કારણ એ એક જ વસ્તુ અમારી સાથે નથી. આ કારણોથી એ' ચારી અપીલ પાછી ખેંગી લેવાનું અને પત્ને પ્રએક્ષ કેરની સજ નમયણે એ; મન'દ કહ્યું" છે.

## નવું ઈમીત્રેશન બીલ

वृक्त व ना समीयन्द्रस रेज्युमेशन क्रेवट માં યુનીયનમા ડેલ્પીસાઇસ ઘર્મના હાંદીએતનાં યુનીયનની વ્યકારથી અનતતો પત્નીએક અને સગીર ભાળકા વિવે સુધારેક માત્રનાર્ફ બીલ લુતીયન પાર્લી-મેન્ટમાં શાકવામાં આવ્યું છે તેતી સાત કલમા છે. પદેશી કલમ તેમાં 🖺 વધ- 'નહિ. રાયેના નાગેરની વ્યાપના આપનારી છે: બીક્ટ કલમ હીટીએલી શક્ક પડ નહીં છે. ગોઝ ચાયા, પાંચમાં અને છકી લુનીયનના ઇમીમેશન કાયકા સાઉપ વેચક આદીકાને લાગુ પાટનારી 📦 અને સાતામી ક્રમમ અન નવા કાયદા નું નામ આપનારી અને ક્રયાર્થી અમલમાં આવશે એ કહીવનારી છે. कारी कारमध्य ते कींगी-माने वाध પાતી ક્લમાના અધીતીએ પ્રવાસ છે,

પરિભાષામાં મૂળ ભીલ અ ೩૭ વિશાસ માં છાયવામાં આવ્યું છે.

(1) ૧૯૫૦ ના દેશભારીની તા. ૧=મી પછી જેનાં લગ્ન થયાં કરી તેના દ્વનીયનની બહાર અન્મેલ છે.કરાં આપી દ્વનીયનમાં દાખલ થયા શકાશે નિહે.

(र) १६४४ ना रियुआशीती ता. १०भी भड़ी सुनीयनची लदार जन्मेसा १६६६ सुनीयनमां रालस याने समारी निक्त क्षेट्रसे के के पति परिन का रेसमां देशभास्त्रस्थ याने तेम काने तेमा स्वरंश काय कार्य वर्ग तेमान स्वरंग याप ते। तेमां स्वरंगिता सुनीयनमां रालस यह स्वरंग निक्त भ.भ याने। स्वरंगिते त्यां सुना कायम् पाने। स्वरंगिते त्यां सुना એ સાથે ત્યાં જ રહેવું પડશે.

(3) જેના ૧૯૫૪ના ફેબ્રુઆરીની તા. ૧૦મીએ અથવા તેની પહેલાં યુનીવનની બહાર જન્મ થયા હશે તેવે ૧૯૫૬ ના ફેબ્રુઆરીની તા. ૧૦મી પહેલાં યુનીયનમાં દાખલ શ્રુપ જવું પડશે. તે પછી તેને દાખલ કરવામાં આવશે નહિ.

(૪) જેના ૧૯૫૩ના ફેબ્રુઆરીની તા. ૧૦મી પછી સુનીયનની બહાર લગ્ન થયાં હશે તેની પત્નિયી સુનીયન માં દાખલ થઇ શકારો નહિ, અથવા તેવાં લગ્નથી સુનીયનની બહાર જન્મેલાં બાળકને સુનીયનમાં દાખલ કરી શકારો નહિ.

(૫) ૧૯૫૪ ના ફેલુગ્યારીની તા. ૧૦ગા પછી હતીયનની ગઢાર જબ્બેલાં કાંઇ પણ ભાગકને મુનીયનમાં દાખવ કરી શકારા નહિ.

(દ) જેના ૧૯૫૩ ના ફેબ્રુ**ભારીની** તા. ૧૦મીએ અથવા તેની પહેલાં લગ્ન થયાં હશે તેની પતિન અને ભાળોકે જે ૧૯૫૬ ના ફેબ્રુઆરીની તા. ૧૦માં પહેલાં યુનીયનમાં દાખલ નહિ થઇ ત્ર્યાં દેખ તા તે તાણીખ પછીથી તેએ! નહિ. સિવાય કે પ્રધાનની પ્યુપ્રનાથી ઇપીપ્રેશન એપ્રીસર તેઓને દાખલ થવાની પરવાનગી અલ્પે.

આ કાવદા "૧૯૫૩ ના ઇમીયન્ટસ દેખુલૈશન એમેન્ડમેન્ટ એક્ટ" તરીકે એ,ગખાદે અને તેની ઉપરાક્ત કલ્મો કાવદા ગેસેટમાં મહાર પકે તે તા**દા**ખ થી અમલમાં મુકારી,

## નવું ઈમીગ્રેશન ખીલ

પત્નીઓ અને ખાળીન જપરાંત ૧૧૭ જર્સને અમેકોવાએન કરનારાએન अने शिक्षो। तरीके दाणस करवार्था આવ્યા હતા, ૧૯૫૨ સુધીમાં દાખલ કરવામાં આવેલા શખ્સોની ક્લ સંખ્યા ૧૭૪૩૭ની હતી. પરંતુ ચારમાં ખુલાસા કરવા નોઇએ 🤰 🏖 પત્નીએ અને બાળકા મુલાકાત અમે પાછા હીંદ ગયો હતાં અને ત્રણ વર્ષ नी अस्त अरलां वधारे त्यां रक्षां करां તેએકના આ દેવામાં (વસવાટ કરવાના **4**ક જતા રહે છે. કરી કાખસ થવા ને તેઓને નવા અલ્વનાર**ંત**રી& લેખવામાં આવે છે અને તેણા તેમવા ની ગણલ ભેવડાવામ છે. 🖴ટ🗟 લુનીયનમાં દાખલ **ય⊃ેલા⊃ાનો ખ**રી

अभिन्या १७४३७ करतां हो।की **दे**।बी એમએ. १६६५२ समिक्षीनेट પશ્ચિમાંથા મંધી ૮૪૯ દક્ષિણ અફ્રીકા પાકા મ્માન્યા હતા. એટ**લે** રીવેટીએટ મએકાએની કુલ સંખ્યા ૧૧૧૦૩ ગણાય. પરંતુ જે હોંદીએક અસીરટેક એમોપ્રેશન સ્ક્રીમના લાબ હરિયા વિના રવેગ્લાએ ગ્યા દેશ છેલી ગયાં 🦫 ભાને દર વર્ષે છાડી ન્નય છે તેના પણ મળત્રી થયી જોઇએ, તેવાઍાનો સરકારી અધિકા નથી, આ દેશ દેશ વર્ષે છેતી જવારાઓની સંખ્યાં જે 🕽 ગાહી તથી હતાં ૧૯૨૭થી '૧૬૫૨ સાધીતા ૨૫ વર્ષમાં એએક મર્યા છે तेमानी राम्या हटलाइ बलाइनी दे।

**લે**1વીજ એ⊎એ.

એટમે દક્ષિણ ભાદોકાની , હોંદી વસતીમાંથી કેટલીક હીંદ ભાગી અનેની છે, વધુમાં ઉગેરાનું એકએ કે સરકળી અહિકાઓ શુજ્ય ૨૦૧૨૫ હીંદીએએ ૧૯૧૪માં હીંદી વસત્કત વધ્ય વક્ક ત્યારથી ૧૯૨૦ સુધીમાં સ્વત્ક

હિંદના ક્રાઇ કર્માશનરની એત્રીસ તરફર્યા નીચે પ્રમાણે નિવેદન કરવામાં આપ્યું છે:

દક્ષિણું અક્ષેત્રાના હોંદીએલની પત્ની એક અને ભાળકાને દાખલ થતાં અટકાવવાની દરખારત દક્ષિણું આક્રીકાન ના હીંદીએકના એક ન્કુદરતી અને અંધત્યના સાનવ હક છીનવી લેનારી છે એટલુંજ નહિ પરંતુ હોંદ સરકાર સાથે યુનીયન સરકાર તરફથી છુટથી ઘએલા અંતરરાષ્ટ્રીય કરારના અંધ કરનારી છે.

૧૯૫૧ના વસતીયગક પ્રમાણે કરિકા આદીકાની કુલ હોંદી વસતી ૩,૬૫,૫૨૪ તી છે. તેમાંથી ૧,૮૮,૯૫૬ પુરૂપે અને ૧,૦૬,૫૬૮ અંગ્રેગ છે. એટલે ૧૨,૦૮૮ અંગ્રેગ એક્ટ્રિએ

इतिष्यु स्थारी इति। डॉडीसीनी पलि स्था स्थान पाणके से स्थान हास्य सर्वा स्थान वाली पाएण हेतु इसिष्यु स्थान हित्स हिति से स्थान क्षती स्थान करार थया त्यार त्याह इसिष्यु स्थानीक मां हास्यक करवामां स्थानेती हिति स्थान स्थान से हिति से स्थान रामित हुने हिति सेति स्थान रामित हुने हिति सेति सेति सेति सेति संस्थान सरकारी, स्थान हिति सेति सेत्यान सरकारी, स्थान हिति स्थान

તા. ૧-૮-૧૯૨૭થી તા. 21-૧૨-૧૯૫૨ દરમોયાન દક્ષિણ અહિકાનક હોંદોઓની દક્ષિણ અહિકામાં દાખલ કરવામાં આવેલી પત્નીએ! અને ૧૬ વર્ષની અંદરના બાળોય: અચિક ૮૦૧૦: બાળોય ૯૩૧૪-૬લ ૧૭૩૨૪.

તા. ૧-૮-૧૯૨૭થી તા. કર-૧૨-૧૯૫૧ દરયોવાન ભૈરાસ્ટિ એપોર્કેશન ૧૯૫મી ૧એ સ્વવતન મેક્સ દેવામાં આવેલા ધુર્યા, અનેના અને ભાળો ૧ ૧૧૯૫૨. માહ્યા દેવામાં આવ્યા હતા.

શ્રનીયન સરકાર જો હીટીએક્સ પત્નીઓને ખતે ભાળકાને દાખલ થતાં અહદાવવાની આ નીતી અમલમા भुक्ती ते। ते भिक्त अधुमती अभ नेने **અ**લ દેશના હંત્રમાં કાંઇ જાતના

अवाक्ट नथी देने देवण शिलाववा नेपंत्र यही.

લુનીયન સરકારે 🔊 પગલું લેવા ધારેલું છે તેનું પગલુ દુનીયતની કામ પણ સુધરેલા દેશની સરકારે લીધેલે જાણવામાં ક્યાવેલ નથી.

# વિવિધ ખબરો

ક્રગર્સ ડાર્પ કેરીયાએલના લાયસનસા પ્રાંટ

•મસંડાપ" ફેરીમાઓના લાયસનસે., 🞝 મે વાર રીક્લન કરવામાં આવ્યા હાતા. અને ત્યાર પછી ખત્ને વાર સપ્રીમ કોર્ટ જ્યા લાવસનસા કરીધી કનસીકર કરવા એકડને કરમાવ્ય હતે. તે કરે તા ૧૨–૯–૧૩ના બેલ્ડે' માંજીર કર્યો છે.

યુનીયન સાથે વેપાર વધારવા પાકીસ્તાનના પ્રયત્ન

પાકીસ્તાને, ગી. અલદુલ હમીદ પ્રાચાની, દક્ષિણ આકીકાર્મા ટ્રેડ वभीशनर तरीवे नीमध्य करी थे. <del>દેમતી હેડ-હવેદટમાં સે.લમળરીમાં</del> છે. મી. પ્રાચા જોઢાનીસલમેં આવી ગયા હતા અને પછી તેઓ ડરબન ગયા હતાં! ડરળનમાં તેમણે "નાટાસ કે,ઉલ એાઉનસ' એરોસીએશન'' અંત્રે ખીજા ભારતેની કેશને કાર્ય મસલત કરી હતી. ૧૯૫૦માં પાકીસ્તાને શુનીયન શ્વામેના ટ્રેડ સેન્ક્સના ઉડાવી લીધ. **પછી** તેઓ કર વર્ષે 14ી 1ક લાખ **ટન કેલસા દક્ષિણ આદીકા પાસે**ધી અરીદે છે. આ ઉપરાંત બીજી વસ્ત **ઓ પથ પા**ક્ષરતાન દક્ષિણ આફ્રીકા પાસેથી ખરીદે છે. આના ખદલામાં પાકીસ્તાન દર વધે લગભગ ૧૦ લાખ પાજન્ડના માલ દક્ષિણ અમિકાને ભાષે છે. ગી. પ્રાચાનું કહેવું છે કે आ वेपार वक्षायो शहय है. हिल्लु આક્રીકાને વ્યક પ્રેલ્ક્ટસની પણી बत्र 🛭 व्यने पाश्चीरतान प्रवता પ્રમાણમાં રા જ્યુટ વ્યાપી શકે એમ છે. કાલસા સીવાય પાક્રીસ્તાનને ર્ભીજી થણી ધાતુએકની જરૂર છે તેમજ ∀લેક્ટ્રીકલ એપ્સય-સીસ એવે! બીજો . ધર્મા તકર્માર માલ ખરીદવા પાક્રીરતાન તંમવાર છે.

**નામ** ને રાજશીયા આવવા નીકળેલા હાંદીઓ

12 જ રહીમરમાં તાર્ધ કે રાકેશાયા न्यादयः नीक्ष्येसा २७ द्विद्यालीने મામ્યાસા જતરવા દેવામાં આવશે. પાડુ-श्रीक सरकारे तेमने लेश हतस्या हाथा न्हें।ता कारण है तेमनी पासे तेमने નામંત રાત્રેશીયામાં સેટલ થવા દેશ એવા કાઇ મુરાવા ન્દ્રેલી, ખેરા

નાર્ધાન રાડેશીયા પાસેતું ખંદર છે. કેન્યાની સરકાર તેમને વ્યા આખતમાં મદદ કરતી. કેન્યાની સરકારે વ્યા પ્રમાણે સગભગ ૧૦૦ હીંદીઓને મામભાસા થઇ રાડેશીયા જવા પરવાંગી

સીટા હેઇવર્ષ પ્રકરજ

અલ્લા છે.

રીટા હેંકવર્ષના વડાલે જણાવ્યું કે પ્રોન્સ વ્યાલીખાન સાથે ચયેલા સેટલમેન્ટમાં તેમની પ્રત્રી વન્સમીનને श्वरसीम धर्म प्रमाखे क्रिक्टबार्च डांड જથાવવામાં આવ્યું નધી. ગીસ **હેઇવમે' જણાવ્યું હતું કે, "દ્**નીમાના માઇ પણ પૈસેર મારી પ્રત્રી વાસનીન ના, વ્યમેરીકન છાકરી અને મીરતી ધર્મ પ્રમાણે ચાલવાના હકક છીનવી शहे नहीं." वप्रोसे जन्यान्युं कर्तु है મી. આગાપ્યાન, <u>મુસ્લી</u>મ વર્ગના ધાર્મીક તેતા દેવાથી, તેઓની પેલ્સી મુસ્લીમ ધર્મ પ્રમાણે ઉછરે એવ<u>ા</u> વ્યાસા રાખે એ ભાજબી છે.

સર્ધાને ત્યાસાલેન્ડમાં હુલ્લડ

ત્યાસાલેત્વના સવર્ન ત્રે.વીન્સર્મા હુલ્સક થયું હતું મીકનાવા વીરતારમાં લગમગ ૧૦૦ આફ્રીક્રેનાના ટેલ્લાને વીખેરના પે.લીસાંએ એ નાર ધસારા क्यों कते।. अनुहाः लञ्चाओले १५० માધ્યુસોનું ટાળું રસ્તા ખાલતું **હ**તું. ખીજ ગામમાં સગભગ ૮૦૦ માણસા નું કેલ્યું નેદીય કાર્ક હાઉસ બાળતું

રાહસીયા

અમટાલી (સર્ધન રાક્સાયા) થી જાશાવાય છે કે: અત્રેના ગાંચીદબાઇ રામજ રાજ્ય (નવસારી વાળા) સહ કરમ્ય ચીદ વર્ષ ખાદ રહીમર કરોજા માં સ્વરેશ જતા દેભ એમના માનમાં અમટાલીના ઢોંદુ આઇએમએ તા. ૩--६-- पठ ना देशक विदाय अभारोक बेरक भानपत्र श्रीनामत स्मृ<sup>ट</sup> ढतुं. ढींद् મંત્રળના કમીટી મેમ્બર તરીકે તેમણે વર્ષી થયાં કરેલી સેવાની પ્રસંશા કર-તારાં ભાવણા થયાં હતા. અને સ્વરેશ अभन निर्वीध्ये यथा लाह क्यादी पाछ। इरी अर्वावत भाउनाती सेवा करही किया व्यक्ति व्यक्ति करवामां कावी दती. जे.वीं भारत तरहथी भंडलने तेमल અન્ય સંસ્થામાને દાનની રક્ષ્મેક આપ વાર્યા આવી હતી.

## પરસુરણ

— ચોંત્રીમ વર્ષની એક કેન્સ અને મેકમ ક્રશ્ વરૂઓ, ૪૮ બાળારેક ઉપાડી થયા મલાક કામન જે ફેસ ઢીઝાઇનર અને પવૈતાપર ચાનારી 📦 તે. કાશમીરમાં कारेस **बिभासपना २३५५० पुट ४**था <u>ત્રતુર્ધન સીખરે ચડી ગયાના સ્થીનગર</u> ધી પ્યુપર છે. આ શીખર દુનીવાના ઉચામાં ઉચા આઠ શખિરામાંના 🖦 છે. ત્રેય, ખરનાર્ક પીપરીના એકસ પીડીશનની તે સબ્ય હતી.

—હાલના સંજોગામાં કામ્પ્રતીરટ ચાઇનાને શુનાકટેક તેશન્સમાં દાખલ કરવાના કાઇ પણ ગ્રહાસના વીરાધ કરળા એક્સ્ટ્રેલીયા, ન્યુઝીલેન્ડ અને યુનાઇટેક સ્ટેટસના પરદેશ ખાતાના પ્રધાનેત્ર્વે નીસ્ટ્રવ કર્યો છે.

—सुरत छक्षाना अञ्चत वीरतारामां વહેંચવા માટે, શુનાઇટેક તેશન્સ ⊌ન્ડરનેશનલ ચહિદુન્સ ધ્રમફજન્સી **દ**ેડ તરફથી ૨૦ ૮ન ગાખા મળ્યા છે. એ ચાખા ચેલવપાડ, નવસારી અને ગલાદેવી વીસ્તારામાં વહેં ચારી.

—દક્ષિણ ઋાર્રીકાની સરકારે જહેર કર્યું છે કે ખીજા એક વર્ષ માટે વળી પાછી હીપાર્ટમેન્ટ એક ન્યુટીશન જ ચાળવની આવાત કરી શકે. તેનેદ ભાવ એાઇડમાં ઓછા શોધંગે રતલ

— સીલાેનના ઇત્રસ્પેક્ટર જનરમ ઐાદ पालीसे बडा अधान भी. सेनानायडने રીને,નતું કલ્લીમલ ઇમોમેશન અટકાવવા કાયદાવ્યો ઘડી કાદવા વીન'તી કરી

—રાયલ એરા કલને જણાવ્યું છે કે સંસાર ધર્મ મી. તેવીલ હશુકે વીમાનમાં ક્રશ્લાકના ગીતા મધ્યન **છર્સન્દ માર્કલની સ્પીડ મહત્ર્યુ કરી, જીવન** શાધન दली अने रेडियाँ त्रायी है.

-**ગાદ્**યત્વીરતાનના વડા પ્રધાન પ્રેપ્ય પરવાર્કું નથી સરકાર શત મહોગદ ખાને રાષ્ટ્રનામ ભળવાત કેકાર્સ 🗝 ઍપ્રીસ આપ્યું છે.

—ગયા મહીના દરગીયાન કૃતેહપુર થીરતારમાં, દાલ્હીથી ૧**૫**૦ ગાઇલ

—ધુના⊌2ડ નેશન્સ જનરલ ઐસેમ**લ્**ક્ષ ના પ્રેસીકન્ટ તરીકે, માસીસ જેન્યા લદ્દમી પંડીતને ટેકા અપાઈ રહ્યો છે. ગ્યા ભાજતમાં સખત હરીકાઇ માય એવ' મનાય છે.

## 'ઇન્ડિઅન એાપિનિઅન'ના એજન્ટેદ

#### જોલાનીસબગ<sup>ર</sup> :

થી. છવજુલાઇ ગાેપાળછા, દુવ પ્રતે રફોટ, ન્યુટાઉન, રૂચ ન'ભર ૧૪, અથવા 82 थी. धीवभाष थी. नावक **२**८ (ઇ) ક્રમીશનર રફીટ,

#### કેપટાઉન :

લ્લી, લી. ડી. વ્યક્ષ્ય કાર મેન रै। १, भे ले.

### પાર્ટ એલીઝાબેય :

વી, ખી. રામછ, ૨૮ નેલસન સ્ટ્રીટ અને ૧૫ એડરલી રહોટ.

#### ઇસ્ટિલ હતા

થી. અલ. કેરી, ૧૦૧ સેંટ જ્યારજંસ રાડ,

## નવાં પુરતકા ગાંધી સાહીત્ય

दिवदी कापरी

કીશારલાલ મરારૂવાળા કુત

धञ्च भीतेर

'Indian Spinion' Private Bag, Phoenix. Justal.

## વાંચવા લાયક સાહિત્ય

हेरता शोधा है लागी लागी (दर्शक) वीता अवसन (विनेशा कारे) યસાર વલ્લભસાઈને ભાગુના પ્રત્રા ધર્મોદય (તાત તલેલતર) भा-भागुना शीयो धासामाँ (भव अधी) केर हिना (साधान) રામાખ્ય ઉપતાપદ (રાનછ) અહિંસા વિવેચન (ગોદાનાન પ્રશામાન) सत्याथकती संभवपदी क्ष्यतनेर अध्य (शक्ष स्त्रेयरर)

भगापान है। इसाह 'Indian' Opinion' P. Bag. Phoenix, Natal.

## દુર્દાણ આશીકાની વસની નીચેના મુખ્ય વર્ગાની બનેલી છે:

(અ) ગારા, એક્સ દક્ષિણ ચ્યાસીકામાં <sup>દદ</sup>શુરાપીયના<sup>ગ</sup> તરીકે એલળખાય છે**ઃ** અા લેકોની વસની સકી નીસ લાખની છે. સમળા પાલીમેન્ટના સભ્યા, ત્યાય ખાતાના અધિકારીએક, ઉચા સરકારી તેકરાે. માટી ખાણક ક્લોમાં જતે નાયુક્કીય સંરદાઓના સવળા ડાવરેક્ટરા, શેર-દ્વેત્કારા અને કારબારીએક આ લાકા પ્રાથમિક લેવાય છે. દેશના શુખ્ય ફ્રેલોગામાં હત્રબત આપેલ સધ્યમ વર્ગ, ધોધારારી વર્ગ-અને ઉચા વર્ગ મ્યા લોકોને.જ ભનેલો છે મ્યને Σળવાવેલી તે⊪રીએા તેએાનાજ **દા**ય માં છે. આ લઘુમતી જાતી, જેને સત્તાવાર રીતે ''લુરાપીયનાં'' અધવા વ્યવસાદ્ધી" (ગારા) તરીકે એક્શળભવામા कावे हे हेने। ब्या वधारे धुट लेश-वनारे। १२कम्मे टाप्ती शणवाने अने। કાયરાજા **વ્યત્તે રિવાઈને વ્યક્**મસમાં મુક્યામાં આવેલા છે.

(ભા) એમાકીકનાઃ શુતીયતમાં आधीरत रेग्रीनेली वसती भेरी હાખની હે. અને આખી વસલીના માટામાં જેહા ભાગના આક્રોકનેક દર માટે લગભા વદેવાનાં ઘર ગામ્ય સ્થિત દેશમાં યા દેશ ''રીત્રવે!''માં અપ્રદા સરાપીયન મહીપીના દામીમા भागुरे। तरीक रहेना देश छ व्यथपा **ઝુંપડાં ભાષી પડી રહે છે. પરં**દ્ર ત્રીચે જળાવેલા કારણાસર તેમ્યામના મે.ટા ભાગના સહકત કુમ્યા પેતાના ઘરુાર ઉત્તરી આણા અને ઉદ્યોગામાં ≈તો ઘરના અથવા ખેત**રામાં** તેલ્કરી **ક**રવા બહાર ચાલ્યા જાય છે. આદીકત માંગુરાની ઝાપપા વધની જતી સંખ્યા દસિંગ અલ્લેકાના સંધળા **અદે**રાને હિમારે સ્થાપ હયાં આવેલાં "સોક્ટનેહ" આ સ્થાણા વસવાટ કરે છે. આ ^ક્ષેત્રેત્રાહ્મેને''માચા તેએક દરરેક્જ કાર∗ ખાતાઓમાં અને મીજા ગારાતી માત્રીજીના ઉદ્યોગામાં અથવા ગારાધ્યા ના વસાહભામાં અને બાંધામાં નાકરી કરાત શહેરામાં જાય છે. સુતીયન ब्दर्यानेर पर અકુદ્ધીકર્તાને. રમુપુએલ પ્રતિખધા મુશાયતેર અને મ નખે છે. કે જ જેટલાં સદન પ્રશ્વા પડે છે તેરમાં દુર્તાપાના સાહે પણ બામમા આગ્યેજ સહન કરવાં પક્તાં હશે.

(ક) કહારો ર યુનીયનમાં સમય દાત મામ એટલી મળેલ કર પ્રાંત છે એને સામાન્ય પ્રથાિથી પ્રકારો માને સામાન્ય પ્રથાિથી પ્રકારો માને તરીકે એકળ વ્યવસા આવે છે. આ સામાન્ય પ્રયાસ અને કરી તરીકે એકળ વ્યવસા આવે છે. પરંતુ તે સાથે હજારા અને કરી કરતા રાસ્ત્રો છે એએક પ્રયાસ તરીકી કરતા રાસ્ત્રો એને એને માને તરીકી કરતા સ્વારો અપરા વિરાધ પ્રાંત તરીકી અપરા વિરાધ પ્રયાસ અપરા વિરાધ એની અપરા વિરાધ એની

## દક્ષીણુ આફ્રીકાની વસતી

રૂએ તેએ!ને દાર્યના અમુક હિરસા મળ છે, એ હૈંદળ નેકારી કરે છે. કલાઈ લોકો કાઇ પણ જતતો, મતા-પિકાર બેરગવતા નધી સિવાય કે કૈપ માં માપીદિત પુરૂપ વર્ગ બેરગવે છે પરંતુ તે પણ હવે મલાન સરકાર તેઓ પાસેથી છીનની લેવા માગે છે.

(હ) હોંદીએ: દીંદીએની વસતી व्याले अध्यक्ताती थे. १८६०ती સાલમાં શેરડીના ખેતરામાં ચળારી કરવા હીંદથી ઔરમીટીયા મળ્કરેર धाववामां व्याध्या इताः तेन्राने व्येष પ્રાંતમાર્થી ખીજ પ્રાંતમાં દાખક થયા ની ખેધી છે: કરી સ્ટેટમાં તેએ થી રહી શકાયજ વહિ. કાવદાપેલ્ધીમાં દ્વીંદી એ વિક≰ ધળા કાયદાઓ છે જેમાં ના પથ્યા પ્યરા જમીત માલીકી ધરાવવાના અને વેપાટ કરવાના હતા પર પ્રતિભવા કાકનારા છે. સરકાર ની ઘણી લખત દર્શાવાયેલી નીતી સપળા દ્વીંડીઓને દ્વજીવાત હીંદ પાછા ગાહની દેવાની છે. જો 🤰 તેમામાંના લણ માટા ભાગના દક્ષિણ આદિકા માન જન્મેલા છે અને દક્ષિણ ગાદીકા ના નામરીકા છે.

દક્ષિણ વ્યાદ્રીકામાં ભે**ર ભાવની** ઉત્પત્તિ

દક્ષિણ ભારીકામાં ગારાએ(તેદ સી યી પ્રથમ વસવાદ ત્રણીરા વર્ષપર હગ ઇસ્ટ ઇન્ડિઓ કેમનીથી થયેલ હતા. ૧૬૫૨ની સહલમાં જ્તન વાન રીબીકની અાગેવાની નીગે એક ≧કડીતે હોંદથી આવતાં અને જતાં વહાણા આતું विजेरे धुर्व पाउना अर्थ नेतासनामा ખાવી હતી. આ ગારા વસવારીએ! પારી ખેડુંકા હતી અને ધાકાજ વખત માં તેઓની અને મુળ વાનીઓ (જેમ્માને તેમાં દ્વારેન્ટ્રાટના નામથી श्रीाणभावता ६५०) तेच्या वश्ये पर्वास પત્રા માર્ક્યાં, બેક્સ વસત્રાહીએકની સંખ્યા જેમ જેમ વધવા લાગી તેમ તેમ કળ વાનીએકો તેએક પૈક્તાની જગીનમાંથી કાકી શકવા શાગ્યા અને મૂળ વત્તીએન સામા ચવા સાગ્યા. ૧૧૫૯માં 🗃 🛚 હેારેન્ટાહ िरिराध કરનારને પક્ટવામાં આવ્યા અને वान रीभी देता विरेधनुं आरण પુષ્કર્યું વાન રીબીર તેને ા નેધિયા જવાબ અહિટોલા જેવા છે:

''तमे उस की है। अधारतं देशि अर्थ स्था देशां के के अपीन अर्थ पास भाषी देशा की, अर्थ ने १६ परे। अर्थ भितरा स्थापी स्था के देश कार्य होता स्थापी का देश के अभारे। के तेरेड बधारेन बधारे १ भके की ती अर्थ स्थाप सस्ताड १२वानी तमे भाष्ट स्था

આ ફરિયાદના જવાબ વાત રીબીકે યુદ્ધી વ્યાપ્ત્રેક. સાંસ્તરોની એક ડુકડીને ગારા વસવાઈએની બાળાની જબીનમાંથી એ સાંકાને કાટી સુકવા તેણે ગાકશી અને તેઓને કર્યુ વળતર પણ નહિ આપ્યું.

્વદ્દા∘ના ઐપ્રીસની તા. કઠીની પાતાની કાપરીમાં તેણે લખ્યું કે:

ગતેઓના દેશ આપણા કળતા માં આવ્યા છે, અને તલવારથી તે જીતેલા કાઇ તેને રાખવાને અમારા કરાશે છે."

ann વર્ષપૃષ્ટ લહેલા આ નાનકોન ખનાવ હેતી અગત્યનાને ખાતર નહિ પરંતુ અર્ઘસુચાતાને ખાતર હોલ્યામાં આવ્યા છે. ગારા વસવાદીએલી વધતી જતી સંખ્યાએ કેવા ધાતપ્રીપથી ધી આદ્રીકના પાસેયી જમીના બુંટલી તીધી અને તેએકને સુલામાં અનાવ્યા એ આ ઉપશ્રી એક શકાય છે.

પરંતુ પહેલા દેહસા વર્ષ સુધી કેપ માં ગારા વસવાઠીઓના ફેલાવા સાધારણ ધીત્રા હતા.

વહલકમાં પહેલી "કાકર લડાઇ" શક (એ વખતથી એરાએક વ્યક્તિકોને તે "કાકર"ની તિરકારમુકત સંજ્ઞાથી એક્ષાયતા હતા) અને એ પાતકો સામાન કહ્યા સહિ સામાન નહિ સામાન નહિ સામાન નહિ સામાન મહિ સામાન નહિ એમ કહીએ તો આવે. દક્ષિણ વ્યક્તિકાસમાં કેમ કાલાનીમાં પુર્વ સરદદપર નવ "કાફર લડાઇએ?" ની નેઇ લેવામાં આવી છે. તેની તારીઓ નીચે મુજબ આપવામાં આવી છે: ૧૯૯૬, ૧૯૯૬, ૧૯૯૬, ૧૯૧૬, ૧૯૪૬, ૧૯૪૬, ૧૯૪૬, ૧૯૪૬, ૧૯૪૬, ૧૯૪૬, ૧૯૪૬, ૧૯૪૬, ૧૯૪૬, ૧૯૪૬, ૧૯૪૬,

આ અહીમાં ૧૮૪૦થી ૧૯૦૧ મુધી નાકાલના હુલું સોકોને કચ્છી નાખવાને ઘએલી સાબી સાકઓનો સમાવેશ ઘતા નથી. તેમજ દક્ષિણ બાદીકાના ઉત્તર ભાગા એ આજે ફાસવાલ અને ઓર્ડજ દ્રી સ્ટેટના નામથી ઓળખાય છે તેના કબજો સેવાન વ્યાટ ટ્રેક" (માદી કુચ) વખતે મેરાએ કરેલાં અનેક આક્રમણાનો પણ સમાવેશ થયા નથી.

ઇતિહાસકાર છે. એ. અલઇ, એગર ફેબ્રાસ્ટન એંગ્રા ગ્રાફા આક્રમણ કરનારા એક તરક પ્રીતી ધરાવનારા નજ કહી શકાય તેએ એ સાઇ-એકને વિષે પ્યુવ≩કરાતી તેડીયા પ્રત્યેની તીલી" માં તીએ પ્રમાણે લખેશું છે:

ખરદિલ્લું અલાદિલાં સુધ્યેલી અને અધ્યુપુરેલી પ્રત્યં લચ્ચેના સંબધના ઇનિદાસના લખ તળકશ પાડી વાકાય. પહેલાં તળકશ માં બન્ને જાતાએક એક બીજા સાએ દુરથી ધુરુંશાં કરે છે. ર્શેપ્યાનળમાં એક્કા હેરઇ ગેરરાએક ની રૃત્તિ નેટીવા સાથે સમજીતીયી क्राभ सेवाने। प्रयत्न करवानी है।व છે. નેટીવ રાજકર્તાંથા સ્વતંત્ર હાઉંમા હાય એ રીતે તેએક વર્ષક વર્તવામાં આવે છે અને સારા સારા શબ્દા અને બક્ષાસા વડે તેએક્ટી ભુસામત કરવામાં આવે છે. ક્ષેણ્યેંગુષા અને સ્વાઝી રાજા ના વખતમાં 🖹 પ્રમાણે થતું હતું. બીજે તબકઠા <u>ખુકમાં</u> **કહ્યી શ**ા ધાય છે. નોનાં હમકલાંથી તર યુધ માટી લકાઇમાં પરિસામે છે નાટાલમાં તેવી શકાઇનું પરિશામ ડીંગાનના પરાજ્યમાં આવ્યું હતું ત્રીજ તમામામાં નેટીવને સુધામ **ખતાવી દેવામાં આવે છે.''** 

૧૯મી સરીના પહેલા અરધા ભરત દરમીયાન આદીકન જાતીઓ સાથે આંદુ સુધ્ધા ધર્મ કર્યાં, ભસૂટે ભીદ મેરીસ ભાવેલ સુરસદિ હતો. ભાર અને હરીદીશ બન્નેના આદમણાની સામે ગુઝી તેલે પાતાના દેશ ટકાવી રાખવાના પ્રયત્ન કર્યો. પરંતુ ૧૮૬૮ માં તેને હરીદાશને ને અપપી દેવ.ના દરજ પડી અને તેને અદ્યો પહાદેક વાલા નાના આમ રહ્યો. દસ વર્ષ ભાદ ૧૮૭૮માં દ્રસ્વાદમાં અંધિના અને ભારાના મજબૂત દલ ગાપેકાના સ્વતંત્ર ભારોદામાંના સંક્રદેશ હતો,

ખુલ્લું કુલ જેમાં ગારા પૈતાના કરતારો વઢે વધારે ભળવાન હતા, તેમાં જે જમીનેતો કબજે નહિ લેવાયા તે છેતરપીંડી અને દમાળા ક્યા લેવામાં આવી. ઘણા ચીરાને ગેલા કોને યાતાના પ્રદેશના યેલાક ભાગમાં કામચલાઉ રહેવા દેવાને પનાવનમાં આવ્યા અને પાછળથી તેના ભાગમ પ્રદેશપર કાયદેશર યાતાની માલીકોના દ્રાયા માંડ્યા.

યુતીયતની ઘણી ખરી જયોતેણા ' ખતપત્રા આવી મળજખરી અને દ્રમા-બાજીપર રચાએલા છે.

૧૯૧૦માં મુતીયત રમયાથી હૈ पदेश्री वितरना अलक्षताः राज्ये। ने યાહળથી કાલાનીએક બન્યાં તેની અને કેય કાલાનીની જતી સંગંધી નીતી વચ્ચે પ્લાસ તદાયત હતા. કેપ કે,ને[ની એ આદીકોના સાથે અનેક ખુનખાર શકાઇએ ચલાવેલી ક્રેલાનું ઉપર જળાવાઇ ગર્ધ અને કેપ સરકાર સે ભાવતમાં નિકોધ નહોતી તેના અનેક ખીજા લખલા આપી સકાય 🕽 છતાં કેટલાંક તત્વા ત્યાં કર્તા જેવી જાતી એડને**ા ગામનું પ્ર**માણ ત્યાં કંઇ એહ<u>ન</u> હતું ત્યાં અત્યાચારા ઘળા થયા હોવા હતાં રીક અને વાતત્ર ક્રેમ્પ, મેરમસ अरिमश व्यने नीसीयम देशमेन, क्षेत्र શેલોમન અને એલીય બાઇતર જેવા भानवता धरावनारा सेती बता है

⊋≩ાતામાં વ્યાવા વ્યત્યાયા સામે માહાર કરવાની અને કચામીસી ખઢમતીના પક્ષ લેવાની હિમત હતી. આધી કેમ કાલાતીનું રાજનીતિક ભુમારસ અવાસદવાણે **હતે** છતાં કાયદેશસ વર્શએક નહેત્તા.

ં કેપની જૂની ધારાસભામાં ગાયક અને જોન-ગારા સમાન મતપત્રકપર યત આપી શકતા હતા. 🦈 ખર્ક ad à hoaell विशेष खामकाती कोवी રાખવામાં આવી હતી કે જેવી ગાટા ભાગના વ્યાસીકના પ્રતાધિકાર ધરાવી શકતા નહેતા હતાં બીન-ગારા કદરતી रीते वर ६०॥ छै अने २,वरतंत्रमाँ આગ લેવાની કરી પણ અભિલાયા રાખી નજ શકે એવા વ્યવસાનજનક સિદ્ધાંત તેના રાજ્ય જધારણમાં નદોતા. સિદ્ધાંતમાં ર'ગવણીને માટે પથ પાલોગેન્ટના કે સ્થાનિક રાજ્ય સભાના સભ્ય ખનનું શસ્ય હતું બલો ભ્યવ**દા**રમાં એકાદ એ સર્ચ્ય બન્યા

€त्तर प्रव्यसत्ताः राज्ये।भां विधति મણી વધારે ખરામ હતી. ડ્રાંસવાલ ના પ્રાથમત્તાક રાજ્યના બંધારણની नवर्गी अक्षमभा कर्त है गब्दे।हेर र'म-વર્શાને ત્રારા વત્નીએાની સાથે ચર્ચમાં કે રાજ્યમાં કાઇ પથ જાતની સમાનતા સાત્રવવા દેશે નહિ." કાંસવાલ અતે એહેં જ દી સ્ટેટમાં આદીકનાને જમીન માલીકો બાેમનવા દેવામાં આપતી તહેાલી, હકીકતમાં તેઓને ગુલામ તરીકેજ રાખવામાં વ્યાવતા હતા, ભણીતા સંરોધક અને મોશનરી ડેવીક વીવીંગ્સટને સીત્તેર વર્ષપર એ भगसत्ताक राज्ये। विये जन्यान्धे ६८ a ત્યાંતી કાળા≐માં પ્રત્યેની <sup>દર</sup>માગ્ય નતંત્રક"માં શુલામાં એટલે કે કરજીયાત भात मध्यरी"ते तत्व दश्चे बर्तः भेलसत्ताः राज्यमा संपद्यमा स्यापी ना प्रतिमाम बता पशंत व्य कामशन કેવા ગંબીરપણે લેવામાં વ્યાવતા હતા એ ૧૮૧૪માં ત્રેસીકન્ક સીટારીયસે રપેલનકનના 🗪ક કુકાનદારપર સખેલા કાગળ જે ત્રીટારીયાના સંગ્રહસ્થાનમાં સાવવી રાખવામાં આવ્યા છે તેપરથી लेश, बगांग्र :

<sup>4</sup>ભી તમને નાનકડા કાર્યા મળી શકતા હોય તેર માટે માટે · 😕 ખરીદી બની શકે ત્યારે ચારાપર મામની અપના કુમાં કરશા અને તે મેળવવાને શું લાગરો તે भूथाव**रे**। जन्म छे।।श अने अस Dug."

અષ્ રીતે ગારા આક્રમજુકારા<sup>દ</sup>ય પાતાના વધારે પ્રખળ શક્યા વડે અથવા તેક છેતરપીડીથી આદીકનેતની ભાષદાકાના વખતથી વારસામાં મળેલી જમાંના પચાલી પાડી અને પછી એ જયોત્રાપર તેમાંત્રે બાકતી મળવે. તરીકે રાખ્યા. હીરાની પાંચા અને શાવકાર નહિ બની શકે.

પાછળથી શ્રેશનાની આવેલ ગળતાં ૧૯મી સહીના અ'તર્મા મહા 'કેરતાર भग्डेसवा मुहीदाराज्ये ज्या ક્ષમતી ખાલામાં માટી રકમા રાષ્ટ્રા અને પછી સસ્તી મજૂરી તરીકે અ<sub>ન</sub> ક્રીકનાને સગ્રહળ'મ અરતી કરવાની પ્રસંક માત્રણી થઇ. 7.26071 ચેમ્બર એક ચાઇન્સની ઉસ્પેરણીયી ઓથોગીક કપીશન નીમાર્ય હતું જેના દેવાલપરથી દક્ષિણ આદીકામાં આપીક કારણોના જાતીએક સાથેના સંબંધના કોઈક જ્યાલ વ્યાવે છે. ખાંગાને સરતી મળ્ટકીની એ વખતે ધણીજ તંગી હતી-ક્ષ્મીશનના હેવ.લ જયાવે છે કે ૧૮૯૦થી ચેમ્બરે ટાંસવાલ ના પ્રભાસત્તાક રાજપની પાલીમેન્ટ (વાકસરાક)ને વખતા વખત રજીઆતો वरी बती है :

INDIAN

- (૧) અલ્ફ્રીક્રનાપર "પાસના કાયકા"થી વધારે અંકુશ સુકાના જો⊌મા, અને
- (ર) બીજી વસ્ત્રીએક સાથે તેવા નાપર મુકાએલા "હેટ ટેક્સ"માં वधारे। बवा लेखने के लेया तेच्या ने ने।≱री ३२वानी साध्य पाप, બાર ચાકનોંગ કંપનીએોના પ્રસ્પે 🤰 🗬 ૧૮૯૭ના ક્રમીશન સમક્ષજાગાની આપનારામાંના એક હતા. તેવી કહાં કે વધારે શખત પાસના કાયરે ખાણા ના માલીકાની માગણીયી થયા હતા. 'ખાંચાના ઉદ્યોગ સાથે સંખ'ધ ધરાવતા કેટલાક લાઉા તરફથી તે વકવામાં આવ્યા હતા: એ કાર્યદા વ્યમસમાં <u> પ્રકલાને સરકારતે મામણી કરનાર</u> અને કરોજન આપનાર પ્લક્રોના Bala 431."

કર્માશનના વધુ હૈવાલ વ્યા પ્રમાણે

માં જ્યાર્જ એલ્લુ જે એ વખતે ખાશ્વાની એસાસીએશનના ન્પ્રમુખ हताः व्याने नेरीवने तेनी हस्तीने अन्द्रे कश्री कश्रती मञ्जाल वमारे પગાર વ્યપાય છે. તેટીવ માસીક શી. ૧૦ થી શી. ૧૦ કમાય છે વ્યતિ ખારાકને માટે વ્યતે રહેવ.ને માટે તે કરાું ખરચ તેં! નધી, હકીકતમાં એટલું ક્રમાય છે તે લગભગ સવળુંન્ટ ते भवावी शहे थे....वरसर्भा की ते વીસ પાઉન્ડ ખગાવી શકે તેં! માતાને ધેર જઇ માતાની જમાનની જયજપર ગુજરાત કરવાને તેટલે લગભગ ખસ છે. પાંચ કે છ વરસમાં તેટીવ વસતી ઐટલું ભયાવી શકશે 🧎 પછી तेने ने। हरी हरवानी ब्यूर ल नहि रहे. देवीअभर अने सल्यपर तेनं **ભય'કર પરિશામ આવશે.** 

હ ધાર્ય કર્ય કે તેટીવને જો વસ્ત્રો પા. પ ખચાવી શકે તેટલું મણે સા सेटली रक्तम देनी नवरीयाते। भारे पुरती है काने देखा व्यवसा ते

क्ष्मित्रता मिक्ष सल्पः कास्र મજારીને તમે સસ્તી બનાવના માગા છે હાં અને લેંદ્રેના ફીઠેક

અલ્લા: "તે≒વાને એમ ક્રકીને ક્રે તેઓના પગાર ઘટાડવામાં વ્યાબ્ધા છે. આજે વધારમાં વધારે શીક્ટની શી. ર~ક સ્થાપવામાં આવે 😝 અને તેને શી. ૧ – કકરી શકાય. અમા લેટ કેળવાચેલી ચજારીને ખાટે સાધારહા મજીરને માટે શીક્ટની શી. ૧ કે એવી એમું મધ છે."

अभीशनना अञ्य: अक्ष्री पीताना કાલમાં જતા વહે તેની તેમ થાય અને તમે મજૂરા વગરતા ૫૫ જાએ! વા સરકારને ક્રાસ્ટ્રવાત મજુતરી કરાવના ते अवेदानी तभे तरहेश्वमां छ। ?

ગ્યાલ્યુ: જરૂર, કાહ્રથી કોઇ એમને એમ એસી નહિ રહેવાય.

ક્રમીસનના સભ્ય: તમે મજારી १३१७मात अशासिकी

ભારસ કા. <u>કે દ્વસ્થાન કરાવે</u> અને ખળજપરી કર્યા વિન, કર નાખા Raf4.

ક્રમીશનના સભ્ય: કાફરને અમુક પગારે મજુરી કરાવવાના પ્રયત્ન કરવામાં તમને લાગે છે કે રેન્ડના લેটાની બહુમતી તમે તમારા પક્ષમાં ગેળવી શકા 1

भारपुः "र्कृ धतं धुं के सेणपी

કર્માસનના સમ્મ : "શં 🖹 પ્રશામ निक इद्वेदायी ""

आस्थुः "अश्वरे। लग्नः रक्षम કમાતા હોય ત્યાં સુધી ગુલામી નહિ કહેવાય."

કર્માકાનના સખ્ય: ''બાળાસ જે નેમન્દ્રી વગર રહી શક્તો હેત્ય તેમ તમે તેને નાકરી કરવાની કરજ 'શ્રી 'રીતે भाडी कोशी "

**અ**લાલ્યુ: ''તેા પછી હેનાપર કર-नाभा."

સાતાના અને હીશની ખાસા ઝાપ થી વધતાં મજૂરાની માગ વધવા શાગી. ગામાની માલીકોની જમીતપર પણ ઘણા ભાદીકતા વર્ષ સુધા સ્વતંત્ર ખેકુદેક તરીકે નબી શકતા હતા ત્યાં સુધી તેએક્તે તેક્કરી કરવાનું દળાષ્ટ્ર નહિ કરી શકાર્ય સિવાય કે પાછાના ગાસીકા તેલોને જાણવા ખુશી હતા તે કરતાં વધારે પત્રારા અને સગવડા તેમાને આપવામાં માવે. આના તેલ સસ્તા ગીના મળારાતે ગીરમીટમાં રાખીને લાવવાના अवल हवी पर'त की अस'तेलकारक નીવડકું. છેક ૧૯૧૭માં નેટીવ લેન્ડ એક્ટ પસાર થયેં ત્યારે એ ગ્રહ્મેલીનું कासभक्षां जिलारण वर्ध कर्युः

(**3**495)

શેન ને ખર: **ર-૫૫૪૮** 

## અબુબકર ઇસ્માઇલ

કવાલીફાઇક શક્કીપુર, સેકેટરી, એજન્ક.

हरेड करतना जिल्लाहरूसे तप्रमार करी जाभी थें.

ચાપતા લખી આપીશ'.

ररेटमेन्ड जार जोरेस, मेबन्सशीट, धन्त्रम रेक्सरीटन विजेरे ત્રઇવાર કરી આપીશં.

अधिसन् दरेड अर्थ बरीजे छीजे. वेपार्त्रे स्थतः भरक्तश्रम લે! વિ. કામદા વિચે સલાહ આપીએ છીએ.

વદાર ગામના પરાકાને ખાસ ખાન આપીએ છીએ.

ભુકારચામના ધરાકાને સાટે ખાસ જાદા સ્ટાફ રાખવામાં આવેલ છે. 👉 **અમારા પર એક પાસ્ટકાર્ડ લખવાથી વિના ખરે** વધુ માહીતી મેઠલી આપીશ'.

એારીસનું એક સાર કરવા સ્વયુષ્યન સ્ક્રીર, (પ્રીન્સલ अने उस्राध रहीटनी वस्त्री)

रहेडाथ :

એારીસની ભાજમાં BSS स्थ्यूमन स्क्रीर, देशन: २-४५४८ . **ઝીટારીયા.** 

# ભારતનો પત્ર

( અમારા ખગરપત્રી તરફથી )

भुष्यम्, ता. ४-६-५३

भारत अने पार्शस्तानना वडा પ્રધાન વચ્ચે દિલ્હીમાં મંત્રણા भरी यता भन्ने बडा अधाना तसाधी માંત્રણાના પરિશામકપે ભકાર પહેલી સંયક્ત પાદીએ ભારત-પાષ્ટ્રીસ્તાન વચ્ચે શુભ સંભેષા સ્થાપવાની ભાશા ઉત્પન **३री द**ती. भरं<u>त</u> पारीस्तानना वडा પ્રધાન જ, મહામદ દેખલી કરાવી પાછા પૂર્વાગ્યા પછી વાતાવરણ ભાલાય લાગે 😮 અને પાપ્રસ્તાન તરફથી કરી ભારત આગે જેઠાદના પાતારી શરૂ થયા છે.

વ્યકા પ્રધાનાની મંત્રણામાં લાકમત सेवा पढेकां कीचवा लोकता भढत्वना પ્રાથમીક મુદાએક ભાગે ખાસ પ્રગત્તિ માત્ર નથાતી. પરત એક વસ્તુનિયત મન હતા કે ૧૯૫૪ ના માત્રીલ પહેલા ક્રાંશમારમાં બાેકમત સાટે એક નિયામક તી તિમણક કરવી અને એ પવેલાં तेत्र समना तभाभ भभोत् निराधरथ **)રવું, આ**ટલા નિર્ણય એ પણ પણી પ્રમૃતિ સુચુવતા હતા ક્રેમક યુનામા પાત્ર ઉપરાંત વર્ષથી આ પ્રેમ વેલા હતા કો.કમત માટે કેલ્ક નિયત સમય મયોદા ભાજસંધી તકુકી ઘઇ શકી નકોતી, અમારના એપ્રીલમાં સાક્રમત ક્લઈ શકાય અને આ પ્રવકાના કાયમને ત્માટે અંત આવે. વધુમા ભાને પક્ષે શિષ્કાર કેટલ ગખવં-એ અને એવા निवन प्रभोना निकास भारे बडा अधाने। ्रे सदाम करवा भारे संस्कृती अने ખીત્વ નિષ્ણતેલી સમિતિએ રગવાના पण निर्भूष सेवामा आग्या दना

કુમદ અલીએ પ્રવાસિત કહ્યું હતું કે, ઉકાશમારની સમસ્યાના ઉપેક સમીપમાં છે. ૮૦૦ અન્તિમ, સમાધાન થયુ નથી. as મને ભાશા છે કે અમે એક વર્ષ માં આ પ્રથમ નિરાકરન કરી શ્રુપાર્ચ. ["તમારી એલ્લામાં એાછી પ્રદત્યા કહા પૂરી કરીને, તમે કરાસી અન્ય મ≩ા[" અંતા એ⊪ પ્રથમે જવાળ तेम्ब दशस्या आधी द्वा.

મના મહત્વા અલ્લે પેતાની લામળી . सक्त करता तमये क्या दर्ज है, (अवस्ता सामान्य शिवे संति।।।।१४ હતી, મને પત્રો મતિણ કે ધના **માન**ેંદ થયે: નથી, કારે**લ** કે જ્યારે દેશિલ,થ,રી અને મદકારની ભાવના થી સમસ્યાન પર ભાવતું કાય ત્યારે લ્લિંગ પશે.એ પેલ્ડ પેલ્ડ તમતું આપવ પડે, એટલે એક દરે પરિભાષધી લંગે ચાધી એક પણ પરત્ને કાયુર્ણ સંતોષ ત માય એ રેખીનું છે.

भर कार्याल है, हिस्सी को बरायल के लिया नेदर-भदभद कावी कुत्रुप શાર તૈવાએનના આવવો અને નિવેશના પર વધી પડકા અને દેતે વચાતી.

द्वारा ओक जील हेरी। पर पता क्रमधा प्रत्ये भेद अपकृत क्यों बता अने अपेवी અપીસ કરી હતી કે અખળારા, રેટીએલ અને જવાબદાર નેતાઓએ મનિ દેશો વચ્ચે શુપ્રેચ્છા વધારવાતા અને એવી રીતે માને દેશા વચ્ચેના ઝમકાના **ઉકેલ** બારવામાં સહાય કરવાના મહાન કાર્ય માં લાગી જવું જોઇએ.

વડા પ્રધાનેતની સંયુક્ત યાદીને સતકારતાં ભારતના ગામભારાંગી જ. મહમદ અલી તેમના પ્રત્યાપ્રતિ સાધી લ્લા પાસે ભેતે વડા પ્રધાના વચ્ચેતા न्या "दिस्की असर"नेत स्तीकार करावी શકરો, કે કેમ એ વિષે શકા બ્યાન કરી કતી. પાપ્રીસ્તાનના ખરાજ ગ્યાવીક સંભેત્રાને કાર**સે** હાના મેસી रहेश कारत-विदेश्यी तत्वा, ६वे पापा-સ્તાનની રિયતિ અમેરીકન અને બ્રિટીટ મદદને લીચે કાઇક સપરી દેવનાથી ગુગપાય ભારત સાથેના સારા સવધા ને સહી કે એવી આશા નકેલી. શેખ અલ્દ્રદ્વાની ભરતરથી સામે પાકીસ્તાન માં આરે ઉદાયાદ કરનાર તત્વેર જે વર્તમાત રિથતિના તાત્કાસિક સામ લેવા ચહલા, તેમને એક વર્ષ પછી ભાકમત કોરાની નિર્જાયથી સતે.વ યરો કે કેમ એ શંકાલનું હતું. ભારતીય અખવારાએ પૈતાની લામણી અત્રે 8'કાએન સબુકન વારી બહાર પડી तेल दिवशे व्यक्त क्ष्मी हतां. पापी-रतानना प्रत्याचित सत्ते।चे पे.स ना પ્રતિનિધિ તરીકે જ. ઝફકાલા ખાનને દિલ્હી છેલ્ડી જતાં પદેલા જ મહ- જિ મહમદ અલી સાથે દિલ્હી દોલાલા હતા. પરંતુ પં. તેહાએ આ મળ્યા વડા પ્રધાને: વચ્ચેજ પ્રવીદિત રાખી અને જ. ત્રકાદવાને પાતચિતમાં જરાવ ભાગ લેવા (ઉપા નહે.તે.

er. भदभद अशी कशानी परे.व्या પછી પાશીસ્તાની પ્રધાન મંત્રળની સાવસાવ લેક્કા મળી છતાં જ. મહમદ અહીએ પં. નેઠર સાથે કરેલા કરારતા પાક્ષરનાન પ્રધાનમંડથ સાદ श्तीकार न क्यी अने आरत पासे કેટલાક ખુલાસા ગામના પત્ર લખ્ના. મા પત્રના પં. નેવકએ જવાબ પાછી રાવા છે. શામા-મ રાત્રે અખમારા भनाव भने तेल दिवसे है तेना भील દિવસેજ પાતાના 🎮 વિવેતા નંધી લેખ લગૌ નાખે છે. આ કરાર પ્રત્યેતા પાર્કારતાની અખળારાના પ્રત્યા ધાના જાણવાને ભારત આવર હતી. પરત પગેક દિવસ શુધી પાષીસ્તાની અખળતી સાદ સુધ રજ્ઞા અને એ ખેતે વડા પ્રયત્નોએ સંયુક્ત વારી પછી એકો સાથે એક સરખા શબ્દો

કાડવા અને ક્ષાક્રમત નિયામક નિમયા ની વાત સામે અલ્લાર બખાળા કરદયા. ગા ગુખબરરાએ શુત્રેર**ા નિ**મેલા અમેરીકન ઍામીરલ નિમિલ્ડનેજ લેલ મત નિયામક તરીકે માન્ય રાખવાના અધ્યક્ષ કર્યો. આ પાર્થી પાર્કીસ્તાન તા જવાબદાર નૈતાઓએ પણ એજ વાંત કરવા મતી ભારતે પહેલેથીજ સ્પષ્ટતા કરી હતી કે, લેડકમન નિવા મક તરીકે કોઈ એશિયાઈ દેશના માધાસનેજ નિગમા જોઇએ, અમેરીટન અધિકારીએલ્સે કાશબીરમાં શેખ अप्य<u>द</u>्वस्था साथै भणीने अरे<u>स्ट</u> धावतई જોતાં, આરત કાઇ પણ શંજોગામાં अभेरीक्रनने स्विकारका संविकार ચાવ તેમ નહેતા અને વધુ મંત્રણા પડી આગરે એમ લાગતું હતું. ત્યાં મગાનક સમાચાર આવ્યા કે, મેડમીરલ નિચિતા, જેમને દુતે.એ ૧૯૪૯ના માર્ચ भां क्रायाभीरता सेत्राधन निमाधक तसीके નિખા હતા પરંતુ પ્રાથંમિક કુદાઓનું ગ્રમાધાન ન ઘણ શકતાં તેઓ પાતાનેક મા કે.ફો સંબાળા શક્યા ન**કે**ાતા, તેમએ કાશમારના લેક્કમત નિયામક તરીકે કામ કરકાની અરુકિત મતાવી હતી અને પેતાના દેવાનું રાજનામું व्याप्ति दर्तः

काशभीरना कायतस्थां व्यप्नेरीक्नी એ અન્ત્વેસ અલ્લામી આરતમાં અમે-રીકા વિરાધી સામણી વેગ પાડી રહી હતી. એમા પાષ્ટીરતાને અમેરીકન એડપીરક્ષનેજ લાહનત નિયામક વરીકે રાખવાના મકક્ષ વ્યાવક કરતાં, આવતમાં અમેરિકા વિરાધી લાગણી પ્રથમ વનતી જતી હતી. ભારતને કાઇક અંશે સંતિહાના અમેરિકન સર ારે એડમીરશ નિમિત્ત્ર પર લ્લાણ કહ્યું" હશે, એપ અહીંના નિરીક્ષકાનું માનનું છે. અત્યી હવે વડા પ્રધાના વચ્ચેની મંત્રજાની સદળતા ≧ાડેના ચ્યેક મોટો અત્તરાય દુર થાય છે. જી કે હછ ઘણા અંતરાવેદ ભાજી છે.

ધનદો હતની વહે ચળીની અસપાનતા નાજીક કરવા ભારત સરકારે એક વધ પગલું બર્યું છે. આરત સરકારે લાંક સભામાં વારસા વેરાતેઃ ખરકા રજ્ત ामें ले. १८५ पणी वारसा तरी≸ મુજા જવાતી મિલકતા પર "સ્લેખ भदिनि" भे भाषी ते ४० टटा शाधी મેરા સેવાશે.

शंपुरत बींद्र द्वद्वांण माटे इ. ५०००० ની અને બીઇ કોઇની ગીલાત પર इ. १३५०००नी श्रीयतनी भीतकत <u>र</u>ाधी કાઇ પણ વેરા લેવ⊹માં નહિ ≃ા**ગ** 

જગીતના કુકકા પડી જતા અટ-કાવવા માટે કે. એ બાખર્થી એક્ઝી. शिमतनी चेतिनी अधित पर २५ ८३। भावा देश क्षेत्रामां **भाव**शे.

भरनार कप्पसना नाभे क्रिप्त क्रिपती ના શેરા વાય અને તેની પ્રાપન નો રૂપ••∍ધી ≅ોળી વેહ છે તેના પર કોઇ વેરા તહિ કેવાય. પરંત

३. ५०००थी वधु शीमतना सेरे। अ**३** છકે ટકાનો એક સરખા ધાર્યને નેશ લેવાસ.

સંયુક્ત હોંદુ કુટુમ્મની મોલાનો पर नीचेना धारको वारका वेरे। लेक्सी. વારસા ગિલકતને चेरेंद अक 14 2144 THE STIEL darmi

પહેલા રૂ. પવલ્લક પુર 🕒 તોઇ નહિ મે પછીના રૂ. પર, રસ્ક પર પાટકા A Majana .. 11 60 , Majone is to in " BF RIM " 155 " ,, મેલાખ, 14 11 , पांच साम ,, २० in to divining RM PP 11 TO 11 11 30 10 10 20 20 11 10 ભાષીની રક્ષ્મ પર Yo dat

भील भूषा प्रधारनी शिवक्त पर નીચેના દરે વેરા લેવાશ 🕒

पर्देशा १, ७५,००० **पर अंध निक्र** क्षे प्रधीना ३. २५००० ,, ५ ट्रा 2. Noona 10 to Masses to to .. 1 414 ... 143 11 n 8 m m , YEIF H 30 11 80 41 २५ 12 To 11 No.

वारका नेरायी सरभार करेती हा. ની રકમ દર વધે મેળવવાની અહારા રાખે છે. ભાષી શીમ'ત કુડુઓ વધુ ने व्य श्रीभंत यता अक्षर करते. sरे।अधिपतिओले समस्य ४० ८ы नेटली भीधकतनी क्रिमत सरकारने વેરા તરીકે આપી કેવી પાસે.

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રેશી રાજ<sup>5</sup>રા આજ સુધી ઇનક્રમન देश्स कते सुपर देश्सधी सुश्त बता पर'त क्षे सरकारे तेमने लखादा होय છે, ભારતના નવા વધારણ પ્રમાસ तेमने व्यापी रीते हर देशामांथी प्रकृत राभी ककाप तेम नधी. ॲटसे मात નાગાજીય વર્ષથી જ આ કરવેરા ભરતા પકરી, વ્યત્યાર સુધી વ્યા રાજવીઓને સરકારી જગીતગીરીએ,ના વ્યાજ तरीके भणती भागी २०भ तमाम प्रकार ના કર વેરામધ્યા સુકત હતી, જ્યાદે બીજ સાધના દારા થતી <u>ભાવક પ</u>ર भाव म्यापक वेरीकर क्षेत्रभा काविता दत्ते।, सपरदेश्स नदिः, का चम्रक्रांनी સીધી વધુ અસર સ્વાલીઅરના પહા राज्य घर वरी, बारण है तेमनी बज़ी भारी भीधवत होरे। अने डीचे-ओ।ओ રાકાયેલી છે. એ પત્રી તેની સ્ટીસ વધુમાં વધુ ભસર હઇદાબાદના નિનાય

भगसनः राज्यन्त्री विश्तारः जिल्ला अने वत्तर अरेशमां कारे बरशानी લીધે ન@ માર્ય માવેલા થેડક પુરથી એ વિસ્તારમાં, કરેડિક રવ-તું તુકસાન થયું છે. ઉત્તર પ્રદેશમાં ૧૦૦૦ ગામે મને લબભગ દસ લાખ એકર જમીન પર પુરની અસર થઇ છે. ઉત્તર પ્રદેશ માં આકરે ર. ૧૦ કરાકનું તુકસાન થયાના અંદાજ છે.

હતર પ્રદેશ કરતાં બિહારમાં વધુ નુકસાન થયું છે. ત્યાં પુરને લીધે સમભમ ર, ૨૧ કરે. કર્નુ નુકસાન થવા તે! સરકારી અંદાજ છે. સે કહે! કાચા મકાના પઢી ગવા છે. મકાની અને ધરવખરીનું નુકસાન ર. દોહ કરાહનું થવા અપ છે. આ વિસ્તારામાં હબા પાક લમભમ સાદ થઇ મચા રાહત માટે લામતી વળમતા પ્રદેશક સરકારા તરાચી પગલાં લેવાઇ રહી

પારડી તાલુકામાં સમાજવાદી પક્ષ ની આગેવાની દેશ હિસનોએ સત્યા મહ સર કર્યો છે. સત્યાયક કરવાનું કારણ એ છે કે, જમીનદારી નાસુધી ધારાથી ભગવા ઘણા જમીનદારાએ પરએક કરદાના નામે ગણાતિમાંએક તે કાઢી મકળ હતા અને પછી એ જમાનમાં ખેતી કરવાને જલ્લે ઘાસ લમાડીને વેચી નાંખવાનું કહ કહેં ad. !आधी बालरे। माहिवासी किसा તા આજે એકાર જતી ગયા છે, એમ સમાનવાડી પક્ષ તરફથી નવ્યાવાય છે. પાર્ટી તાલુકામાં આવી ઘરસીઅહ <del>લ્</del>મીન ઘણી છે. પ્રજા-સમસ્ત્રવાદી पक्ष व्यने पार्धी किसान प'आपते सर-કાર પાસે તા. ૧૨મી એત્ઝરટે બે માત્રણીઓ કરી હતી. એક તેા વર્ત થાન **ઋત દરમિયાન** ધાસી ગય જમાનમાંથી પાંચ હત્તર એકર જ્યોન ને અનાજની વાવણી તીએ લાવવી અને મીજું એ 1 જે જમાના પરથી ગયે.તિ-યાંગોને હોંછી કારવામાં આવ્યા છે. तेनी तपास अरवा माटे न्येक तपास પંચ નિમનું.

તો, ૧૬મી એમિસ્ટ સરકારે પારડી તાલુકાના એ હત્તર અમીનદારાને નેદીસ અપયો જ્યાપ્યું કિ, તેમની પાસીમા અમીનને પડતર મધ્યુનિ તેના વિના વળતરે કળજો કેમ ન લેવા તેનાં કારવા આપો.

પરંતુ જમીનકારે,એ જવાબમાં આ તેહીસાની કાવદેસરતાને પડકારી એ અને એવા જવાબ આપ્યે, છે કે, પાસીઓ જમીનને પડતર જમીન તરીકે મધ્યા શકાબ નહિ.

હવે સરકાર થયા શ'ળધમાં શું પ્રમાણ છે છે તે જોવાનું રહે છે.

આ દરમીવાન પેલાની મામણીએ! ન સંતેવાતા સમાજવાદી પદ્દે પારડી તાલુકાના પરીઆ મામે તા. રહી સપટેમ્બરે સાવામહ શરૂ કર્યો. આ

સત્પાપ્રદ્વની આગેવાની સમાજવાદી તેતા શ્રી વ્યરાક મહેતા અને મુંબઇ ના મુખ્ય પ્રધાન શ્રી મેારારછ દેશાર્ધ ત્રે છેલ્લી ગુંટણીમાં હરાવનાર હૈા. અપ્રવ દેશાઇ એ લીધી હતી. ખાનગી જમીનદારાની વાસ લગેલી જમીન ખેડી નાંખીને સત્યામક કરવાના કરો. હન્નરા વ્યાદિવાસી કીસાના હેલ-ત્રાસા વર્ગોડતા. નાચતા નુકતા દાયમાં કારાળી-પાવડા સાથે શત્યાપ્રદના સ્થળે ગયા હતા અને તેમણે જમીન ખાદી ન(ખી હતી. પછી જમીનદારની કરિ યાદ પરથી પાલીસની જંગી ઢકડી એ સ્થલે આવી પહેલ્લી હતી અને તેણે tovy માણસાની ધરપદક કરી **હ**તી. પાછળથી ૨૫ અાગેવાના સિવાયના બધા સત્યાગ્રદ્ધીઐાને છેાદી ગુકવામાં આવ્યા હતા. આ આગેવાના પર કાજદારી ધારા હૈઠળ કામ ચલાવવામાં આવશે. આ સત્યામ**હ સં**ભોધમાં શી અશાક મહેતાએ ભારતના વડા પ્રધાન પં. તેઠકતે લખ્યું છે. કરી તા. પ માએ આજ પ્રકારે માર્તા પાડા ગામે સત્યામહ થશે, આ સત્યામહત્રા એક હત્તર માણસા ભાગ લેશે. એમ મનાપ

વચ્ચે શિકાક દિવસા અટક્શને કરી ગઇ કાલયી ગુજરાત, સૌરાષ્ટ્ર અને કચ્છ માં વરસાદ શરૂ શઇ ગયા છે. અમદા વાદ ખાતે તા ગઇ કાલે એકન્દ્ર દીવસ માં પાંચ ઇંચ પાણી પડી ગયું કર્તું.

શ્રી. ગાંધી જયંતી જ્ઞાન યજ્ઞ જોડાનીસભર્મ, થી. ગાંધી હાલમા પુન્ન ખાપુછતી આગામી ૮૪મી જન્મજય'તી નિમિત્તો, ભાદરવા સુ. १२ तः, २०-७-५३ रविवारधी બાદરના વદ ૧૨ (રે'ટિયા ભારરા) તા. ૪-૧--પઢ રવિવાર સુધી, શ્રી. માં. અ. વિશ્વાસથના શિક્ષક કમિયા-શંકર ભેખાકર તથા સવેરના ભણીતા સેવાબાવી ડેડ વલ્લબબાઇ પટેલન; સંખાલન ક્રેડળ પંદર દિવસ સુધી इरहेक्ट साके ७-१५ थी ८-३० સધીના કાર્યક્રમ રાખવામાં આવ્યા છે, જેમાં પ્રાર્થના-ભાપુજની વ્યાત્મ-ક્રમામાંથી વાચન-ભાપુછતી છવત ઝરમર-ભેષ્ણવજન સજન રામધૂન વડેરે તા કાર્યક્રમ તિયત કરવામાં આવ્યો લામુજને પુષ્પાનન્દી આપનો જાદી જાદી શાસિના સમાન્યના અને જાદા જાદા ધર્મના સવ્યદસ્થાને વ્યા-મંત્રજા મ્માપનામાં આવ્યાં છે. દ્રીક હીંદી આઇ વ્યક્રેનને તથા દરેક ધર્મના બાઇ બદ્દેનને, બાપુછન, આદરોડિ સમજવા અને ઝીલવા જા જ્ઞાનવદ્યના લાઅ લેવા હાર્દીક વિન'તી કરવામાં આવે છે. જુદાં જુદા સ્**ય**ળાએ आवा क्रेप्टिक कार्यक्रमत् अनुस्त्रम् वाभ એ પ્રચ્છવા ભેગ છે.

થા. મુરત હોંદુ એસાસીએશન ની ખાસ સામાન્ય મભા

હપરાકત સંરથાની આસ સામાન્ય સબા રવિવાર તા. રહ—હ-પકના રાજ લપારના ત્રસુ લાગે ૧૨૭ વિક-ટ્રેડરીયા સ્ટ્રીટ પરના હાલમાં મળશે... સર્વે સબ્ધે તે વખત સર હાજર રહેવા નમ્ર વિન'તી છે.

કાર્ય**ેક**એઃ

- (૧) દ્વષરાષ્ટ્રા કમારીના દેવાલ
- (૨) નવા સભ્યાની વ્યવસ્થિત મજુર કરવી.
  - (૩) પરસુરથું. મંત્રીએક દ્વાળજી છીખાભાઇ અતે બદ્યુભાઇ પરસુભાઇ,

પ્રમુખ: ગાવનભાઇ મણીનાઇ.

૧૧ યુસ્તકોના સેટ

આ સેટમાં વિવિધ પુસ્તકા તમને જીવન શાધન ે ટે. વાચવા મળશે. પુસ્તકા માટાઓ મળવાનું ઢેકાછું: - આ એારીસ. . માટે છે. INDIAN OPINION,

∦ીમત ક્રક્ત પા. ૧~૧૯⊷•. આ એપ્રીસેથા મળશે. સાકેટીસની સક્ર

હોંદના ગ્રામ્ય છવન વિશે લેખો સવાલ જવામ કપે મા પુરતકર્યા સાકેટીસના પીમારા દશીવ્યા છેટન કપાસ શાસ્ત્રમના

મળવાનું દેકાર્ય: આં એપીસે.

'Indian Opinion', f. Bag-Phoenix, Natal.

નવાં પુસ્તકા ત્યાગ મૂર્તી અને બીજ લેખા : આવના તેર દિવસ ''' " " વ ધર્મ લાધન ' ' દે અળવાનું ઢેક્કાઇક — આ ગોરીસ. INDIAN OPINION,

PRIVATE BAG,
Phoenix, 'Natal

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## ગાંધી સાહીત્ય

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(N'M'M N'A) PAIG 3, ser નવલીકાઓ (ગેપાણી) રસર્બીંદુ (ર. વ. દેશાઇ) (3) वृक्ष्मी स्थारी મલેલાંછવ (પ્ર. પરેલ) ભીષ્ સાથી शिष्ट्र माध्य देवदास (क्षरलाध) अवा कार्ता मार अध्यास (स्वन्द्रनाथ मानेतर) પ્રદે બાહીરે મજર્વી ugren. नेश जीर काञ्च निमाण ત્રલા અવધુ છે લભી વાઢ Bertan હ્લાની સહચારી देशन ध्रुष Mi-cft. KIM INCH क्षेत्र वर्ष **लब्धुद धारा** અધુરી વાલ

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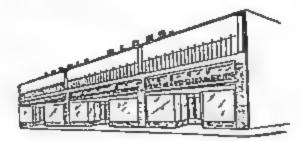
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FRIDAY, 25TH SEPTEMBER, 1953

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INDIAN OPINION

Founded by Mahatma Gandhi in 1903

### I kave walked life's way with an easy trend. I had followed where comforts and pleasures led. With station and rank and wealth for my goal, Much thought for my body. but none for my soul, I had entered to win in lefe's mad race, When I niet Jesus face to face. I met Him and blushed to sec. That His eyes full of serrow were fixed on me, And I stumbled and fell at His feet that day, As my castles just melted · and ·vanished away. My thought is now for 2 the souls of men. Busiese I lost my life to find it again,

God be in my head,
And in my understanding.
God be in my eyes,
And in my looking.
God be in my mouth,
'And in my speaking.
God be an my heart,
And in my thinking.
God be at my end,
And at my departing

That day in a quict

I met Jesus face to face.

place.

# "The Proper Place For A Just Man"

By John Gild

ANILAL GANDHI has been in prison since last Thursday, September 17. He will be there until the last week in October. Now that we are thinking of him, the time has come to quote again the best passage from Henry Thoreau's famous essay on the duty of civil disobedience, an essay that influenced Mahatma Gandhi

Who was the writer of these memorable words? Henry Thoreau was an American who died in 1862 at the age of 45. He left for posterity a book, "Walden," and a number of essays. He was a sort of anarchist who did not believe in organised government and who lived a quiet life in Massachusetts. When he was arrested for not paying his poli tax, he went to prison as a protest against the use of public money for the American war against Mexico. He firmly believed that a man could live his own inner life in the midst of a society demanding very different moral values. Expressing this idea, his famous essay was a ringing challenge to the State.

# NOTES AND NEWS

## INDIAN OPINION

FRIDAY, 25TH SEPTEMBER, 1953

## Mrs. Pandit-President Of United Nations General Assembly

of the United Naunique event with enthu- to the moral value or justi the President belongs to the "weaker" sex, then it seems most unnatural, because the emancipation of women and their equality new in the Western world.

A London newspaper has gone so for as to say that Britus should pack up and get out of the United 2 ar none below things became too dangerous for them at the United Nations. This is very surprising indeed. Things can never become too dangerous for a just cause and there can be mareason for fear. One wonders whether the Western imperialistic countries are. at long last, accepting defeat.

The United Nations Orgamis itlan is a democratic Institution, that decides and settles matters justly. Wecertainly hope that its members and executives are not swayed by personal epinions and feelings when making decisions of importance. Britain and America seem to feel that Mrs. Pandy will most certainly help in making decisions that will be dangerous to them. This opinion takes a query in ones mind, whether the United Nations Organitation is a body that weighs

CTTS11E election of Mrs. the pros and cons of im-Pandit as President portant matters and then settles matters justly, or General Assembly whether it is a body in seems to have caused as which, countries side with great deal of uncasiness in one another, just on the the Western world. If the basis of friendship or selfish reluciance to accept this gain, without giving thought stasm is due to the fact that fication of the problem before them. That British minds can think in such lines, is a reflection on their own attitude in helping to solve problems before the with men is not something. U.N. One wonders if this is the reason why they have always been silent or reluctant to speak on the South African racial prob-

> We hope that Mes. Pandlt will not be awayed by per sonal feelings in her decisions and that her whole' attitude will be based always on the justification and moral value of the problem before her. Mahatma Gandhi left India the heritage of freedom based on Truth, Justice, Love and Nonvio ence and if Mrs. Pandie carries with her this message to other countries, then there can be no vause for. any country, friend or fee to fear danger by unitest decisions.

It is a pride and privilege that India has risen to the position of being at the head of nations in so short a time and that she bas produced a daughter to hold her banner up—it is to be hoped that it will be a banner of hope and justice to all races of the world irrespective of class, colour pr creed.

#### A N.C. And S.A.I,C. Congratulate Mrs. Fandit

The following cable was sent to Met. Vijayalakabuti Pandit the President of the United Nationa Organitation,by the Working Committees of the African National Congress and the South Afaican Indian Congress: "Afrimn National Congress and South African Indian Congress on bebalf of ten milion non-Whites welcome your election as Presidem of the United Nations. It bean c'aibul or studing gairth a et for peace and justice and recogaction of your selfflest devotion to the sauce of suffering human-

#### U.K. Paper Criticises

Mrs. Pandit

The 'Dady Express' (London) criticised the appointment of Mrs. Pandit au President of the United Nationa General Assembly, In an editorial headed "A Woman Takes Over," the paper said that Mrs. Pandit was a elever and ambidous woman, and that now in her new job as President of the General Assembly abe was "a powerful woonen too." The paper said ibat like ber brother, Mr. Nehru, the Prime Menuter of lada, Mis Pandit someumes showed more sympathy for the enemies, this for the friends, of Britain and America. As Pressdent of the General Amembly, guiding the course of the debate and influencing decisions, the mught, make bet nympathies felt to Britain's and America e rost. The activities of the United Natians Organisation never benefited Bestain, the paper said. Often they were damaging. There was a possib bry now that under the direction of Mrs. Pandit they mucht be downright dangerous. There was only one sale and ecosible thing for Britain to do at the United Nations and that was to pack up and get out, the editorial concluded -Sapa

#### Outch Liberal Paper Takes Malan To Task

The liberal 'Algemeen Handelsblad," commenting on Dr. Malan's failure so secure a two thirds majority in Parliament for his electorial fegislation, says this move is but one facet of his apartheid policy. The newspaper refers to the recently passed Dill introducing apartheted in public pervises and public buildings and various effects to keep Indian It also enumers fero cinery ment atra the domestic and internation. at contlicts in which Dr. Maian is savoived with the Dotted Party and the non-White part of the

population, with the trade unions, with the United Nations and with India, and "with world opinion generally," . "These conditions barm the country socially and thereby companieslly," says "Al-gemen Handelsblod," adding that there has been growiog criminality in recent years, a flight of capital and lack of capi-14! for investment and heavy taxes. "Investment of foreign capital is small, and Dr. Malm daes not make any effort to improve this situation." The newspaper agrees that squeb good is being done for the Coloured population, but adds that "mereseary political measures which could lead to a relaxation of tresion are not proposed. nitution is the more-regrettable because no compromise will be possible with Dr. Malan, who thinks he is right always and mywhere. But in Democracy right cannot be assumptimed, and as essential point is that the tales of the game, and, therefore, the rights of the misocitles, be aspected "-Sapa-Reuter.

#### S.A. Hindu Maha Sabha

The South African Blude Make Bebbs and the Conference Recotion Committee bare now concluded all arrangements for the holding of the fifth persons for the Bouth African Hendu Confesence in Darban en fil. 16.b and 11th October, 1953 The official openion will by done by Mr., B. R. Natdon al Postermaritzburg at the A. L. Ke, co Memorial Hell, Leopald Bircel, Darben, on Osh October, 1953 at 8 p.ms. The Indications are that this service will be surpass all protions Conference both in regerd to the attendant of delegates from numbered Inelitations throughout Bouthon Africa and in relation to the seklerements of the objects. 🚣 important feature will be the attendance of a large number of women dalegates. A full programme has been arranged for the delegates Including |tamb enterialnment. A Conferent volunteer corps-has being meeditated which will be in atte ance throughout the Centerents A Minds See Holeting Goes mony will take place on Saler day, 10th October, 1952 at the file la Temil Institute, 88-00 Crose Street, Durbay, when & large thursday of verseeald achool shibless will same the An appeal to made to all Rhads bestinition and Indigitable 40 gastit and accoparate in conf possible manner sent they are the discretaries of the Babbs

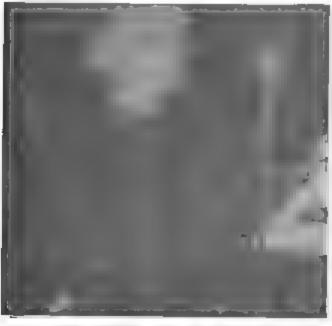
#### THE WIDER WORLD

By John Gild

#### HONOUR TO INDIA

MRS. PANDIT'S election as Davidson's new book, "Day-President of the General · Assembly of the United Nations in a great honour for Iodia as well as a great compliment to her personally. A small handsome woman, she and her grown-up daughters have been striking personalities at UN for several years. Mrs. Pandit's gifts as a diplomat and ber elequence as a speaker have won her the regard even of her apponents. It seems to me significant that the first woman to preside over an international assembly of this order should have come from Asia where women's emancipation

break in China" (published by Jonathan Cape at 10s. 6d.) Mr. Davidson is a British journalist well known in the Union through bis excellent "Report on Southern Africa," written in 1952. Last year he was one of a party of emment Englishmen invited to visit China by the Government there. Before the overthrow of Chiang Kai-shek's corrupt regune, China had remained divided and backward in economic organisation. Now the communists have at last brought unity to this long-suffering country. They have brought more than that. They



Mrs. VIJAYALAKSHMI PANDIT

is much more recent than it is in the West, Somal change, certainly today, has come faster in Asia than it did in Europe, unce the Asian countries had won their independence. In the few years that have clapted since India became free, she bas achieved a position of considerable influence in the world. However reluciant Washington may be to recognize this fact, it remains a fact to be reckoned with.

#### Report On The New China

China is the other great power In Asia destined to influence not only Asia but the world. Half the people of the whole world live to Asia and half of that number, namely 500 millions, tive in China, There is not very much first-sate material available in English about the new China (or, for that matter, about the old). That is one reason why I welcome Bastl

bave lost no time in imposing far-reaching telorms in land tentire. It is this policy that has made the new government acceptable to countless pessants whose main interest is wedded to to the land. The peasants had suffered badly through all the long years of military feudalism, banditry, civil was and Japanese myasion. Now all that is ended. The first task of China's new blo adgir or geed ead erolut wrongs; and then to put some of the people on the road to indistriction, the only road by which backward people can escaps from poverty. Of course, that requires modern machinery as well as technical training and now China is beginning to get both, If Mr. Davidson's book is not the whole story, it is an exciting introduction to the truth about China today.

#### Behind The Robels

Who and what is behind Mr. Bailey Bekker and his fellow

rebele to the United Party? That is the question to ask. The rebels have been handled with great respect and even with some sympathy by the U.P.'s daily press. Imagine what would have happened if a few liberal members of the party had done what these right-wing rebels have done. They would have been bundled out of the party in no time.

But behand the Bekkers there are, in my opinion, various business interests, and especially some of the mine-owners, who are ready to use this personal quartel for their own purposes. They really want the U.P. to enter into a coalition with half of the Nationalists to form a new conservative party. That is their design for getting at least some of the rems of power back into

their own hands. To accomplish this purpose, they will risk weakening and even splitting the UP. They have not found Mr. Strauss easy to mould, not because he is a atroog man but because he hardly has a mind of his own to mould. So they would readily diseard him, if need be

However all these plans and all the intrigues now afont have so far failed. For one thing, the Nationalists show no real signs o. splitting. Mr. Havenga would like to have a coalmon, but his influence is very limited. So at present the andications are that the business man's nightmare will become a reality-by which I mean that Mr. Strydom will succeed Dr. Malan as Prime Minister in the next year or two.

## RACE RELATIONS IN S.A. GROW WORSE. SAYS MR. NEHRU

THE Indian Prime Minister, Mr. Nehru, said in New Delhi that the South African question had become "frozen or petrified," showing no signs of improvement and possibly some deterioration.

He told the Indian Lower House of Parhament that racial discrimination was practised elsewhere, but that in other places there was "an element of apology." In South Africa racial discrimination was bletant, and on ex-

The question had become a major test for the world.

Mr. Nehru said that nearly all the people of the world abviously wanted peace. "Yet I must confess that recent events have made me slightly doubtful of any permenant selllement in the near future."

He said that United States opposition to India taking part in the Korean political conference had "flouted the will of Asia."

Some Powers had not realised that the countries of Asia, bowever weak, did not propose to be ignored, by-passed or set on.

The question of the admirage of Communist China was the basic issue bedevelling the United

Chipa was a foundation member. The only question was who represented China. It was completely woreal to suggest that the Formosa Government could speak for China.....

He warned that India would not allow the foreign settlements of the French and Portuguese in India to become "danger apois," If these places were used directly or indirectly in connection with a war, India would have to take action to stop it, he said.

It was quite impossible for the Government of India to tolerate foreign fantholds in any part of

Referring to Kashmir, the Prime Minister said that the re-

> The Editor of this Journal is in prison for his part in last year's Passive Resistance.

cent change of Government there had been caused by economic discontent among the people. India intended that the people of Kashmir should decide their own

"Kashmir is certainly desirable for us from the strategic point o. view, we cannot impose our desire or wish on the people" he said. -Sapa-Reuler.

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LIBERAL PERSPECTIVE

## THE POLICY OF THE LIBERAL PARTY

-NOT YET LIBERAL ENOUGH

By C. W. M. GELL

From 'The Focum' (Johannesburg)

THE Laberal Party has two primary objectives: (i) to educate the White electorate towards a less narrowly self-centred and traceidal interpretation of its own true tell interet-jewards an interpretation which demands the progressive application of the ideals of Christianity and western civilisation to our plural society. and (2) to create common political ground on which White and Black can meet and there work our together the basis of a real South African patriotism, embracing and reconciling all sectional, racial mationalisms. Of rourse, these are not really two destinct objectives but rather two aspects of a single aim, though an the party's early days it may be beloful to consider them sepaestely.

But to preserve their essential unity of purpose the appearance of conflict between the two objectives must be minimized. And it does appear to this observer, at Irant, that the party in in some danger of concentrating on (1) to the exclusion of (2); of recommending principles and policies that critainly outrage the yast conservative majority of Europeans but yet are subjectito such reservations and qualifications on points of cubatance as Impair their validity in the eyes of neg-Europeans and therough going European tiberals. The Liberal Party would probably retort that, in order to fulfil objective (1), it is emential to dissipate the myth that its members are "radical extramists," "impractical visionaries" etc. and to display them as sober men and watten with a twestructive programme hased on moral ideals and capable of realisation. And it would be well enough to hasten slowly if time were not no vital a factor. But the next few years will see the Gual decision taken by our non-European majority-ar, rather, by the small educated intelligentsia that in fact leads any community -- whether or not a plural society ma be evolved based on mutual respect and co-operation between Black and White, or whethe, Black appirations can only be mer by the eventual, utter defeat of the dominant White easte. franta of this decision may not become evident for some time ofterwards, but the recenent of demaion to perflously close upon us. Some say it is already past. . I do not believe them, though I

share their sense of argency, And I, therefore, view the present Liberal meglect of objective (2) with anxiety. For if the most progressive of the White political parties at their crucial moment in still more intent on placating White prejudices than on mercing mon-White aspirations, must not the decision be anti-Waite with disastrous consequences for both Black and White?

In this article, therefore, I shall divieward all that European politectans and press have had to say about the undesirability or impossibility of liberalism in any form and will try to put forward, er a liberal European who is not yet a member of the Liberal Party, the case of those few Europeans and many non-Europeans who still find the party not liberal enough. In doing so, I know I shall be keeping some strange company. All sorts of semifiscials and semi-communists, Black and White, have let fly at the Liberals, so that there is a genume risk that all adverse esiurem will be written off as either reactionary or extremist. I hope on show that there are much more solid grounds for entirism than more boutility to liberalism, whether from the Left or the Right. And I sincerely hope that the Liberals will not be deflected from their own purposes because some aben ideologists proclasm Fame-sounding (but not necessarrly Fame-meaning goals.)

It is an open secret that, although the Liberal Association was founded about 18 months ago, sis transformation into a political party was due to the eather reckless initiative of a few members early in May, before all the couplications of the step had been fully weighed. Not autpriningly, therefore, the party's tuited statement of principles (Cape Town, May 10) was a vague and confusing document. "The essential dignity of every human individual" sounded all right: but "the maintenance of his fundamental rights" conveyed little to those whose rights are few and deminishing and who in any case want to know which are considered "fundamental," The second plause asserted the liberal principle of equality of apporsamity and the third "the maintenance of the rule of law," to winch I shall retuen Iner. The fourth "principle" combined the elimination of racial discrimina-

tion with proclamation of the common roll franchise to "all autiably qualified persons."

Now I believe that much of the confusion in Laberal thought these last live months derives from the oneignal error of sicvating a political step or tactic (the qualified franchise) to the status of a "principle." Having disposed of racial discrimination in the first part of its fourth principle, the party should have gone on to state unrquivocally that its good is equality of human elaubiv.bui bue reser ile vol austie -that is to say, equal rights, duties, liberties and opportunities for all men and women. Since the fundamental principle underlying Christiansty and western ervilisation (of which liberalism in the characteristic political ideology in both conservative and somalist states) is the intrinste worth of the individual bumps personaltry, this goal of equal human status is quite basic to any liberal programme and it implies (so far as political forms have yet evolved) the eventua, objective of universal adult suffrage coupled with universal compulsary education. Set against such an objective, the qualified common franchise is a legitimate first step. Stranding slone as a "principle" and apparent y as the eventual gool, it is on diberal objective, even if much less illiberal than any existing political practice in this country.

Drawing a parallel in there columns in April between Britain in 1832 and South Africa in 1933, I said that of course, noce the barrier of prescriptive political privitege is averifrown and the principle of change established, ne electoral goul is possible short of maryarent suffrage. The Natz. see this with full clivity. They use it as an argument against making any concessions at all in the direction of what Mr. Swart has ealled "the detestable dectrine of human equality." There es a certain truculent bonesty about this Nat. stand. With Sir Robert Peel in 1832 they might have said: "I was towilling to epen a door which I saw so prospect of being able to close again," The only possible and proper liberal retort it a declared mitention to proceed in an orderly and progressive manner towards the full democratic goal, frankly proclaimed.

In fact the Liberal Party seen this. In the first franchise resolution of its national conference in July it declares as its ann "the responsible participation of all South Africans in the government and to provide compulsory

education for all South Africans and the extension of the femichise to all adult persons who have ecceived such aducation." The second resolution defines the

rommon franchise qualification as being "in order to ensure an orderly transition towards this goal," Now if these two resolutions do not imply the goal of universal suffrage, I'm a Dutchman. Yet they do not explicitly say no. And the party is, therefore, left in the weak stategical position of being exposed to illiberal critisism for advocating a "persicious, subversive and unacceptable" goal, without definitely reasoned its friends that it does fully intend to set out for that goal

Some may think that I am quibbling over terfles. But we be special regard to objective (2) at the beginning of this arricle, the exact word up of the party's frauchise policy is of viral significance. Non Europeins have arrived through a long period of dirappointment and broken hopes or a condition of almost methological suspicion and distrust against any White-created party. No doubt they will have to learn to temper this understandable frailry with a more robust state of confidence on the justice and strength of there cause. But three is a no less certain obligation on all Europears who set out to win the -boog bas moretrogo-op leastling will of Bon-Europeans to be quite unambiguous in their statements of policy, particularly concerning their tilterbate objectives. Every ron European politician is looking for concealed subterfuges and (unuendos.

A word also about the practreal implications of the Liberal qualified franchise. In appounding its Standard VI qualification un July 13, the party believed it would add 300,000 non-Europeans to the common roll. This is almost certainly ind bigh a figure. Passibly 300,000 rec-Europerma have passed Standard VI in the last 20 years, Bur, uwing to death, dispersal, lack of pecof as d possibly of interest in some cines, f doubt if half this number would be available for encolment. How many more the #250 income or £500 property lests would add is snyone's guest, Mr. Harold Hanson said on August 13 that "probabiy 500,000 non-Europeans would get the vote teday on the Liberal Party's feanchiee." Let us assern the total probable enrolment more soberly at a maximum of 100,000 ready and able to prove these qualifications today. That is, strangely enough, the number of extra voters actually added to the British soil by the Geest Reform Act of 1832. But. leaving aside the passage of 120 years with all their liberating idean that have produced an altogether new satellectual elemane nace that "revolutionary" Act, those 300,000 extra British votera represented a 60 per cent ancrease at the electorate, In South Africa

bey would only tepresent a 20 per exist increase, leaving non-Europeans about 15 per exist of the total electorate. And, further, there are about 30,000 non-Europeans and 36,000 Europeans in Standard VI. For reasons unconnected with innate ability, toughly two thirds of the former and three-quarters of the latter pass each year—so that the anomal eurolinear of voters under this clause would be about 20,000 non-Europeans and 37,000 Euro-

peans. These facts help to explain why non-European political arganizations are not now enthurisatic over the Liberal Party's proposals; and the emphasis of howestennal it is, on grounds both of principle and expediency, that the party should make clear beyond all possibility of doubt that these proposals are only the first of a graduated series of steps moving inexprebly towards full equality of human status.

( To be Continued)

# APARTHEID ISSUE ADMITTED TO

#### SOUTH AFRICA TAKES EXCEPTION

U.N. GENERAL ASSEMBLY

BRITAIN, South Africa, New Zealand, Luxembourg, France, Beignum and Australia voted gainst admission of the aparthed question to the agenda of the UN General Assembly, Abstaloing were Argentina, Columbia, the Dominicon Republic, the Netherlands, Peru, Turkey and Venequela

The UN General Assembly vote was taken on Thursday, September 17, the vote on the apartheid issue being 46 to 7, with seven abstentions. The vote on admit ong to the agenda the question of the treatment of Indians in South Africa, was 45 to one (South Africa), with 11 abstentions.

Earlier, the South African delegate, Mr. G. P. Jooste, asked the Assembly to refrain from debating the treatment of people of Indian origin in the Uo.on and from accepting a report by a Good Offices Commission which studied the policy of apartheid in South Africa.

Ally Joosee contended, as he had on past occasions, that from the "strictly legal point of view" the United Nations had Jacked competence to deal with these matters.

Arguing against the inclusion of the Indian question, Mr. Josets and, "I do not have to remain this Assembly of the history of this matter, not do I have to temind the Assembly of the attended of my Gavernment with regard to it.

"In in, therefore, not my intention to go further than merely to stare once again that the question of the teraiment for allegations with regard to such treatment—of people of Indian origin to Stuth Africa is one which late entertailly within the doments jurisdiction of the South African Constructor.

My Pagerbaur Days, of India, and thin was the seventh occasion on which the question of the treatment of people of Indian

origin in the Union had been before the General Assembly.

South Africa had challenged the inclusion of the item on the agenda at previous sessions, and it sectoed superfluous to contest its inclusion again

This was not the time to says the question of competence, which could not be challenged until placed on the agenda, he end.

Arguing against receiving the report from the Good Offices Commission on apartheid, Mr. Juoste said, "Let me now turn briefly to the allegation that what it happening in South Africa constitutes a threat to the peace.

"Thu, of course, is a most reprehensible and mischievous allegation—since there can be a threat to the peace only when the territorial integrity or political independence of another State is threatened.

"No ningle State can claim that its povereignty and accueity have been threatened by South Africa.

"None of the charges listed against South Africa involve any matter which in any way affects the legitimate rights of another State."

Mr Jooste said that this was "a most muchievous attempt to attract support from the vendatia which the Government of India lostiated against South Africa in the United Nations.

the added. "there are few whose experiences will not bear me out that discussion in the United Nations constitutes perhaps one of the most losidious and effective forms of interference of which this organization is capable."

Me. Dayal, replying for India, reserved the right to deal with Me. Jooste's arguments at "an appropriate time"

Sit Walter Hanklores, of Britala, opposed placing the issue on the agends. He said that Sie Gladwyn Jobb last year had drawn the attention of the Assembly to the dangers of the increasing tendency to discuss the internal offairs of States, and had given a warning that this tendency was gradually producing a complete change in the basis on which the United Nations was originally founded, and on which a great many member States joined it.

"By accepting the item on its agends at the last session, the Assembly, in the Brilish view, contravened the Charter,

"The Commission's proceed-

ourset filegal, but apart from this, further filegalities were committed when the Commission 'decided to hear prevate individuals and representatives of non-Governmental organisations.

"No right of representation to the United Nations is accorded to private individuals by the Charter or by any convention or rule of procedure emanating from the Charter," he said.

"The British Government feels, strongly that such unconstitutional courses of action can only harm the Hosted Nations and can only impair the prospect of progress in the various fields which are open to it."—Sapa-Reuter.

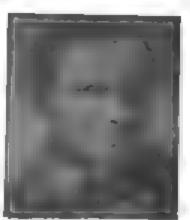
# INTIMATE'S SECOND PLAY FOR NON-EUROPEANS

IN spate of a relative lack of support for Innuate Theorie's first show for non-European sudiences last month when "Someone at the Door" was presented for a ten-night con, Mr. Michael McNrife the Director-Producer-Actor-Manager of the Company, has decided to risk a second production for a decreased run, rather than disappoint the many non-Europeans who did give the first venture auch enthusiatic support.

Gerald Savory's hilarinus comedy "George And Marhos been, specially garet" chosen for a five-night run commencing on Tuesday pest at the Bolton Hall. The play will be produced by Gerald Sim, who made such an outstanding impressino in Someour at the Door" as Ronnie Martin. The cast will Include Lawrence Ayris, who appeated by Price, the Butler with Geeild Sim, in the Company's last production at the Bolton Hall, and Helen Bratthwalte, who is well known to cadio listeners.

Lawrence Ayris was a scholarship winner at the London Academy of Dramatic Art and played in reperiory at Wolverbaenpron and Birmingham and was Stage Director for the Ballet Negres at the Champs Elysees Theatre in Paris He has played in over sixty productions for the Brisn. Brooke Company, including a sixmonths' tour of the Union as "Taffy" in "Warm's Eye View," He also played opposite Gwed Ffrangeon Davies in "The Ball at the Castle" for the recent Van Riebreck Pestival, and proposite the famous British film and stage star Cecil Parker in "The White Shrep of the Panily."

The prices for "George And Margaret" will remain at 6/-5 4/6



Lawrence Ayris

and 3/2 (including tax) in spite of the fact Incimate Theatre has found it necessary to increase its prices to its European audiences to a flat rate of 1/6 per seat,

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## A.N.C. AND S.A.I.C. MEMORANDUM TO UNITED NATIONS

NATURE OF DISCRIMINATION IN S.A.

(Continued from last week)

#### 1. Discrimination in The Franchise

THE Bouth Africa Act is the Useon's Constitution and it enshrines the principle of race discrimination.

All members of Parliament must be "of European descent." With minor exceptions (explained below) Africans are not allowed to vota. The indigenous inhabitants of the African-continent, who are the big majority of the people, are barred from exercising the first right to choose his or her awa Government, by vota.

The Constitution reflects the historical differences described in the pravious section that existed between the Cape and the Northern provinces before Union. These differences were retained in the South Africa Act. Non-Whites kept the vate in the Cape, but this right was not extended to the Northern Provinces. Even in the Cape the right of non-Whites to stand for Parliament was command

Since the passing of the South Africa Act, successiva changes have been made to restrict still further non-White vetion rights in the Cape. Africant have been places on a separate voters' roll, and elect three Nativa Representatives (they must be Whitee asparately. In 1930 white women were given the vote, but Coloured women not. This, of course, cut the voting strangth of the Coloured people in half. Then educational and properly restrictions on White voles wern removed, but not in the case of Coloured people, This further reduced their political influence.

There are about 25,000 Coltured voters in the Cape, as against 350,000 Whites, 2,500 Asians are also registered voters.

Apart from the three Nature Bapterentatives to the Lower Ifense who represent the Africans of the Cape Province, the only other African representation in Parliament is in the Upper Bosse, the Senate, where low members are indirectly elected by the Africans under the 1936 Native Representation Act. These Sanators must be White. The four Bennion represent Africans who have three assembly representatives. Thus see Senator is elected by the tedicate vote of all the Africans of the Transvant and Free Sisters of the Transvant and Free Sisters

provincer, taken together, Under the system of indirect election, chiefs, beadmen, advisory boards, local councils, constitute the electoral units and have as many votes as there are African temptyers in the area.

An a contrast to the extremely limited francher of the non-Whites (and it must be remonstered that apart from 1,500 Assault in the Cape on Indians are represented in Parliament at all) every White over the aga of 2; years has the vote. In the Cape where Coloureds and Indians have a vote they must be able to write their numes and addresses and occupy property to the value of £75 or earn £50 a year if they are to qualify for the voters' soil,

Thus in Parliament, 40 Sconters represent the Whites and 4 the Africant, and in the Arsembly 150 Members represent the Whites and a small number of Coloureds and Arians, and 3 the Africans of the Cape Proviace,

Out of a total of 197 Members, 190 represent 22 per cent, of the population, and y represent 68 per cent. The remaining 10 per cent, are totally unrepresented.

Only in the Cape are mon-Whites represented on Provincial Councils, and only on Cape Municipal Councils may avo-White Councillars are,

Everywhere also City and Towa Councils are exclusively white

#### 2. The Coloured Vote Crais

Not extrafed with this gross disparity, the Nationalist Government has set itself to destroy the vestiges of gous-White fromchite rights. They have repeatedly threatened to aboush the three African representatives. One of the three elected Mambers of Parliamment (Mr. S. Kabu) was expelled from Parliament under the Suppression of Community Act, 1950, and his successor, Mr. B. Bunting, is at present under immedista notice of & similar espulsion.

Above all, the Nationalisis have set themselves to remove the Cologred voters from the Common Roll in the Cape Province.

In 1951, the Nationaliste passed the "Separate Representation of Yoters Act" amidst

and of the greatest constitutional storms in the country's history, removing the Coloured voters of the Cape from the Common Roll and flouting the entreuched clause in the Constitution which enfeguarded the son-White framchise of the Cape, The Nationalists defed the constitutional provision that the franchise could not be taken from the Colourede except by a twothirds mujority of both Houses of Parliament sitting together. Their Act substitutes a commuand franchise for the direct vote, giving the Coloured people four representatives in the House of Amembly

A country-wide campaign against the Act, from great sections of both Whites and non-Whites, raged for months. Four Coloured voters filed Court petitions contesting the validity of the Act on the ground that it conflicted with the provisions of the South Africa Act, They were successful in the Courts.

Thereupon the Nationalist Government promulgated the High Court of Parliament Bill which constituted Parliament itself the highest court in the land, this farcical procedure all to couble the Nationalist caucus in Parliament, in the gum of the final Appeal Court, to give the Act the stemp of legality. The High Court of Parliament Act was then declared after sizes by the Appellate Division of the Supreme Court.

With fugatical obstigues, the Nationalists have pursued their object of disenfranchising the manges 25,000 Coloured voters. As we write these lines (August 1953) they have summoned a tolat session of both Houses of Parliament and efforce are being made to persuade the United Party (Opposition) members to co operate in lurgishing the necessary constitutional two-thirds majority. However, as no concessions are being offered to the Opposition fruch on a Capiting Government with a sharing of Cabinet seats, etc.) it seems that the required englority may not be forthdoes the.

#### 3 Discrimination In Land Ownership

The process of driving the African from the land was completed and legalised in 1913 with the passing of the notorious Native Land Act. This Act prohibited all Africans from sequiring or hiring land outside areas scheduled in the Act. It hrought about the inage, uproating of hundreds of thousands of insulant settled on their land for generations who now had nowhere to go. This was a

deed of historic infamy whose effects are felt to thir day,

The coofinement of millions of Africans to areas for too small to support them had a very clear purpose; the pressure of land hunger, poverty and starvation forced them to leave their homes in the countryside to seek work on the mines and farms. The Union's land policy has always been the lever for its migratory labour and cheap labour policy

After the 1913 Land Act the total area left for African occupation as "Native Reserves" was 19,422,735 morros out of a total of 142,555,000 morges, that is about 7.3 per cent. of the total land area, It was promited that mora land would be added to the Reserves, but by 1936 the total addition was about 5 per cent.

The first Secretary of the African National Congress, the iete So), T. Plantje, painted in his book "Native Life in South Africa" a beart-breaking picture of thousands of Africans be saw in July 1913, in the hitter heart of winter, trething aimlessly with their cattle and families across the Union, ren. dered homeless and landless by the Land Act, Many of them subsequently became landless agricultural labourers or labour tenants, modern serle, allowed to farm a small piece of ground in return for their service and that of members of their family for a certain period every year. As one petty chief put it: "My grandfather awake one morning at his own krasi and found a white mus who said 'You are living on my farm and you must work for me, " In effect African agricultural Inbourare are paying with their labour for access to the land they once bald themselves.

It should be remembered that the 1913 Land Act followed the census of 1911 which showed Africans constituted 78 per cent, of the total population.

Moreover, "with the exception of the Translet and Ponduland they (the Resurves) were on the whole regions of only medium or poor fertility, many of them left for Native occupation after the better land in the vicinity had been taken over by the white farmers," (E. R. Rose in Kace Relations Mandbook).

The 1936 Trust and Land Act abolished the right of Africane in the Cape Province to purchase land outside the Reserves, thus placing them in the name position as those in the other three provinces. At the same times as area of 72 million morgen was examinated for purchase for additional Reserves. These pur-

chases were supposed to take place by 1946. In the 14 years following the passage of the Act, 4,286,371 morgen of land were purchased in the four provinces. In 1950 only £497,195 was spent buying 70,841 morgen. Still to be purchased in 1,963,839 morgen.

White farmers have bitterly and consistently opposed even these limited accessions of land for Africans. And even Mr. D. L. Smit, then Chairman of the Native Affairs Commission, said. "We are being pressed by the Europeans to remove the faw black spots, but we cannot do that unless we give the Natives land elsewhere of equal agricultural and pastoral value. It appears that the European community is not prepared to humous its promites."

Today the Reservet, in the words of a Government Commission, and "generally hackward areas, and the whole atmosphere is one of stagnation, of poverty of people and resources. There has been little, if any, attempt to integrate them into the national economy; they have been largely ignored and neglected,"

The rate of increase in population has far outstrapped the rate at which land was added to the rating Native areas.

Few families in the Reserves can depend solely on agriculture for their livelihood, Yields from crops and animals are so low that supplementary income mout be obtained from somewhere, Dus to the overcrowding of the Reserves, the small-size bos laubivibei adi lo speibled the otter dependence of the people on each sesson's crop, it has been impossible for the African larmers to let land he fallow, rotate crops or practice other good farming techniques. The result has been that the land in the Reserves, poor to start with, has reached a chicoic and shocking state of erosion and alendily negravated infertility where droughts and dust storms are becoming intreasingly prevalent.

Traditionally, the Africans are a cattle-owning people, but more and more today these cattle are passing from their pottersion,

Report No 9, of the Government Social and Economic Planning Council states that:

"In the two Cishelan districts (Kingwillismstown and Keiska mehock). 30-ya per cent of the taxpayers own no cattle; in the seven Transkesso districts, 44 per crat of the families have no cattle at all, 30 per cent. own from 1 to 5 head, and the remaining 36 per cent, have up wards of 54 in the Umkommas River valley at Polela 25 per cent, of the families own cocattle.

"In the seven districts of the Transkel 33 903 families, i.c. 47 per cent, bave weither abeep nor goats, and of the aborn owners 13.39 per cent. own from one to five head," In one location, which was considered to be an average one for the Territories, three out of a thousand stock awaers owned 70 per cent, of the threp and to per cept, of the cattle in the locations. Evidently thousands of families in the Reserves not cale and bust on nwo vice posters no slock.

While the African peasant in the Reserve has thus a desperate struggle to maintain a bare existence for himself and his family from the produce of the land he is still called upon to find money in order to pay texes and purchase necessities of life. Vot it is nimust impossible for him to, obtain money from his forming operations. Even if he had managed, aften by depriring himself and his family of lood, to accumulate a small surplus of form products, these would be inortgaged in advance to the white trader. The Government claims the Reserves at least are arens where the Africans have full opportunities for economic pregress, yet we find that in the Transkeign terretories bt the 31st Morch 1915, the number of traders was as follow --

| (մ) Eսքոր<br>Մլեռը որ |     |    |   |     | 350     |
|-----------------------|-----|----|---|-----|---------|
| Rural or              |     |    | • | 1   | 705     |
|                       |     |    |   |     | , , , , |
|                       |     |    |   |     | 1055    |
| (b) Nativ             | es. |    |   |     |         |
| TIBGETS               |     |    |   |     | 37      |
| Bakera                |     |    |   | 441 | L       |
| Dutchers              | 44  | -, |   |     | 40      |
|                       |     |    |   |     |         |
|                       |     |    |   |     | 814     |

The African present would a my care field it imposs the to market his produce on up to the complete lack of intequate transport and marketing fermines for African furnate (i) as in contrast to the splent distrangements and by the Government to enable the White farmer to market 1; products).

The head of on Afric family living to the flancever in thus compelled in spend a large part of his life news from the fand and fointly vorker; in the gold causer, in industry or a farm to each money.

la the words of the Government Words Oracrestann the countries of the Reserve Dataset better to ward to work

for hire almost continuously with relatively short breaks to earn a living."

According to the Director of Native Agriculture "the labour force today is composed of men who are neither workers nor pessents, but poor shadows of both, standing with one foot in the Reserves and the other in the tower,"

The 1936 census showed that 54 per cent, of the male populanon was absent from the Reserves at the time of census.

It is the young men who go to work, and in the Reserves the work of farming has to be done by the aged, by children and by women free from domettic duties.

The average period spent away from home by mine labourers is about 14 months,

Again to quote the Social and Economic Planning Conscil

PFrom a long-term point of view, the Council regards the system of magnatory labour us morally, accially and economically wrong, and it looks forward to its ultimate dis appearance.

"As far as the Reserver in rparticular are concerned, no cal progress towards their rehabilitation is possible as long as the migratory system of peasant inbour is encouraged. The loss of man-power is bound to react adversely upon agriculture in the Reserves. Moreover, the Native has little incentive to improve himself as an agriculturalist, and he work outside the Reserves is not so much benefit to him jing his home environment.

"If the migratory system prevents the Native from becoming a good farmer, it also makes him a poor industrial" worker. The system is in fact wasteful of the country's greatest augst—its human propurced."

"It should also be noted that numerous "Asiatic Land Tenure" measures and laws operate against the acquirement of land and property by Indians in the Transvent and Natal.

Finally, the actorious Group Areas Act has been promulgated in a number of areas by the South African Government—in contravention of Paragraph 3 of Resolution 395 (v) of the U.N. General Assembly (vide Resolution of the U.N. General Assembly, 19th January, 1952). This Act drastically curtoils the acquisition of land by all non-white people to specific locations allocated by the white authorities.

(To be continued) .

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# BENEFIT CONCERT TO SEND AFRICAN SINGER OVERSEAS

THE quality of African singang voices in proverbial emong music-laring Europeans. but it is not often that Africaans in this country acquire the musicianship in the European sease in addition to their own, to rend Europesus unto raptures about their potentialities being days)oped and realized oversess. This however, is exactly what has happened in the case of Ignatina Tembo, who has thrilled European and Nou-Roropean andiences alike with ble aloging of operatic ation and now, what must formerly have seemed an empty dream to Iguahus, stands a real chance of being translated into reality.

A strong committee, under the obsirmanship of Mr Edward Dunn, has been formed and the Ignation Tembs Food has been instituted to collect the necessary funds to send Ignatius to the Guildhall School of Masic in London. He has already been accepted as a pupil on the recommendation of leading Durben musiciany including Mr. Red Magadam, Mr. Blythe-Major and Rote Alper.

The drive for funds will reach its first real chronx with a special Benefit Concert at the Durban City Hall on Monday September 26 for ablob Josstyn Kabu, Pamela Loudon, Stephan Deak and the Durban Civic Orebettes bave doubled their gerylees. In addition, lyantion Temba will be the principal soloiet. Special arrangemenia have been made to accommodate al. Non. Europeans at whatever price they may with to pay and the entire proceeds will go to the Iquation Temba Tond, Booking is at the City Hall and the prion are 7/8 and 4/6 for reserved Hela and 217 agreserved.

Ignetica Tembe grew up to Johnsonsburg, where he received his primary education and where his Father is chief clarks to the W N.J.A. at Bt. Joseph's School at Vrybeld. When he wrote his Janier Certificate, he saug as a coloist at saudent concerts. From 1940 to 1950, he was at Marles. hill, where he took both his matrix ' and bis teacher's course and actually laught there for the last year, 'Bis musical development own much to the influence of the Monta and Name who encouraged him to sing Georgian chapts in Latin, which must undoubtedly bave contributed much to his deteloping familiarity which the Lalian language, with provides bim with his chief love-opera.



Ignative Temba

As a result of representations by Mr. Donn, to Mr. George Burrell, Notal Manager for Memra African Canadidated Theatres, Ignation was allowed to see and bear all the operas presented by the recent Italian Opera Company and this led to an audition with Olimplo Ferratil, the Assistant Conductor and Ferrari, Ferrando who soggested that Ignative should come to Milan where "they would introduce him to the right people so they felt that Temba should bave every choose of winning a rehotership and ultimately of singing in "Ottalio" and "Pag now," Ignotics also beard all the operatpresented by the Labia Opera Company when they visited Dor-

In March 1951, whom Ignation first came to Darban to teach at the Massacod High School, he met Mrs Enid Jacob, When Mrs. Hebn heard him sing, abe offered to accompany him and cooch him, which abe the door for two years except for a break of four months when she went oversear. During this time, Ignatius won the burrary for the best all round actist at the All-African Einteddfodd. The following year, Mrs. Hahn again conclued him and accompunied him at the Eisteddfod and and he again won the same burntey.

He also pays tribote to Grovine Brevario, who but coached him in Italian and diction. Mrs. Magld (better known as Rose A per) has also interested howelf in his development.

Anjone wishing to contribute towards his charce of going overread, should Contact the Ignation Temins Pond, of P.O. Box 2239, or telephone 29317, to, where all charges should be made payable.

## Things In General

#### Shree Gopalal Hindu Temple

The Krishna Ashtman feetle val was established at the temple (Shrae Gensial Temple) on August 31 at 8. 30 p.m.: After the hawar and the preyers, (parend) refreshments were distributed to all those present, more than 500 packages of parend was distributed. The efficients of the temple are very grateful to Mr. A. Remander of Cottenland who denoted parend for the valve of £16.

#### Death Of Mr. M. M. Amod

Mr. M. M. Amod of Merra M. M. Amod and Co Ltd, Lady-smith passed away peacefully at his residence on September 16 at the age of 82. Mr. Amod was in failing health recently. He was a well-known business man. Ho leaves behind 5 some and a daughter to mourn their loss. His funeral was largely attended by all sections of the community.

#### Aryan Sports Club

At the E3rd Annual General incuting of the Aryan sporis olob, the following office-bratars were elected for sesson 1953—54: Hors life patron: Mr J. D. Druwe: patrons: Mesare N. F. Baneda, B. Dages, P. Makan, T. F. Dollabh and L. Nagar, president Mr. N. P. Ucaley, vice presidents Merers N. M. Veghimate and B. J. Govindjae; honsecutary: Mr. R. Bhana; assistant and R. J. Govindjae; honsecutary: Mr. L. Days; honstreamer: Mr. E. M. Ranchol; hon, hadding: Mr. G. Ranchol;

ciub ceptain: I. Banada; celeket captain: N. P. Umley; vice captain: R. Bhana; table tennis captain: I. Banada; vice captain; B. J. Govindjee; celekut selectors Mesara A. Nevan, N. P. Umley and R. Bhana; Scorckeeper: D. Days; delegate to the E.P.L.C.U.: Mesara M. Ranchod and R. Bhana; delegates to the E.P.T.A.: Mossra H. J. Govindjee and I. Banada; kit scorchey: Mr. R. Bhana.

MICHAEL MENEILE

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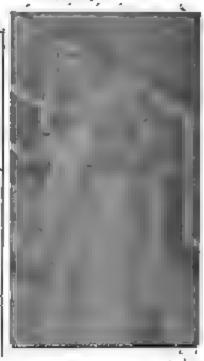
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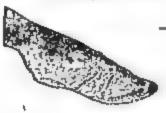
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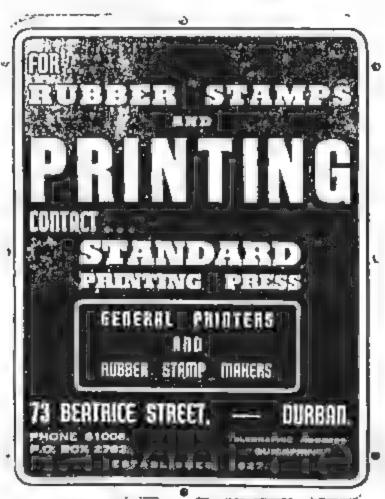
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#### NATIONAL CONVENTIONS IN SEASON

By JORDAN K, NGUBANE

talk of a autional convection to find a modes vivends out of the taugled relations into which we have all been thrown by rolous prejudice. As indicative of the nation's awakening to the dearers of discrimination bused on race, talk of these assemblies is very healthy.

At the Cradock annual conteresce of the African National Courses Professor Matthews mude the bold demand that it sens'time the African National Courres took alega to convene a sational convention of the people to work out a blueprist of the South Africa for which Congress toils. On the other hand, the Institute of Raca Relations is reported to be on plant to enture that a convention is convented.

The conventions in the minds of the Institute and Congress differ from the one contemplated by the Dutch Reformed Church en that the latter will confine itrinvitations, in the first instance, to leaders of the Christona Church. The South Altorum Labour Party has for a long time been reported to be on plans for a national gathering of some ourt.

These moves are indicative of a readiners, on the part of a substantial purtion of the people of South Airica, to grapple realistically with the problem of stiations between the races. Bat a national convention presupposes the will, on the part of all affected, to meet-apart from mutual connects over a ewiais aspect of national life. About the strength of this will on the ruling side I am a little doubtful at the moment.

The Liberal Party, the Labour Parly and those who belong to neither on the white side but who detect the Colour Bur mucht readily attend such a coursetion. Possibly a section of United Party opinion might have a little more courage and political character and attend. But the hulk of these people betther with the Mains crowd would not be likely to respond lavoumbly, to something which becoured of succumbing to liberalistic influences. And these people still represent the solid bulk of white opinion, Without them the convention would not be truly untiquel.

The business of those who taib of a convention, thes, is to

FROM many sides one hears consection if and when it is ealied, it should be truly natoppal-in the sense that if potsible every section of the South African people should be represented.

INDIAN

This brings me to the Mattberra and Institute plans because it would appear that these mucht be ready for issplementation soon. Professor Matthews bas not made clear what it is he means by "the people," If he means the ensjority of the people of South Africa, that is, the non-Europeans, his plan would suffer from being too secturism. It might attract a favourable response from a section of Europress opinion-but not of a character to be regarded as representative. This is a fatal delect in the Matthews plan.

The Institute, on the other hand, works on more claborate lines to make the convention it has in mind representative. It is reported to be on plans to approach organized bodies and individuals in every walk of national life. This means that if the United Party and the Malan gape refuse to co-operate we might, purely for argument's salts tee the Chamber of Industries attending, or some similar organisation. That would be an important section of European opinion,

It would appear, however, that both the African National Congress and the Institute work at cross-purposes on the matter of convening a sational assembly to agree on a new charter for South Airies. This might create a actuation where the Institute might find the ANC taking up as moco-operative attitude. The fact must be faced frankly that if the ANC declined to nitend the convention sponsored by the Institute, that would be calamittees. This is a fatal defect in the Institute's plan-

These defects accessitate a new approach to the whole question, Instead of the ANC end the Institute working separately to reach one goal, would it not be statementaline to present a common front? On the African side the African National Congress bay been first in the field with a practical demand for a convention. The Institute is in a similar position on the white side. It would be unfortunate if this placed the

two bodies in givel positions where, for reasons of prestige or comething cles, neither found it possible to work with the other,

The Institute is already out cultrising people in all racial causps, sounding them on their attitude to the convention it has is mind, Congress has countried this by advising its members out to commit themerives before the National Executive Committee, meets to discuss the Institute's invitation. This is a very reasonable request from the African National Congress. It would be disastrous for the Airrown people to be represented by individuals at a national convention-no matter how highly-placed such individuals were. We want to be represented by our elected spokermen and the only people we recognise in this respect are our elected landers in the Afri. can National Congress, I would urge those of my readers who might have been approached to wait until the National Executive gives us the lead on the matter.

I trust the National Executive will not see little beyond national prestige, I trust it will be guided by the greater untrocal interest-many pational here in the broader sense which ambraces every section of the people of South Africa, If it takes up this attribude, it will reship the delects on the Congress plan and be a little more accommodation.

But it is the Institute which should take the initiative to dispel any suggestion of competition in convening the national assembly, all it does not do this, I am afraid it might 6nd it extremely difficult to persuade the African National Congress and, also, the South African Judian Congress, to participate in the convention.

A very great amount of tact is required to establish positiva contact between the Institute and the Congress, I do not in any way minimus the very real s difficulties on the way, But they must be overcome if the convention will not just be a farcer if the convention must raise the strue voice of the South Africa for which we all labour.: Congress opinion has sliffened coaridombly recently against liberalism of the lastitute's type and this does not in any way make things easier for both sides to reach agreement, But if the wall to ugree, canno anable Congress and the lustitute to work together on a matter of common interest, it would be absurd to imagine

that their differences would help to make their conventions a success. If both hodies presuppose the existence of the will to agree on the part of other sections of the population-otherwise they would not both talk of conventions-that will must already be particularly and effectively strong among them. It is for them to put it to the lest between themselves. If it works, that will augur well for the sational conventions. If it does not, that would be proof that neither, is as yet ready for a convention.

The Institute will do well to approach the leaders of the African National Congress to see if they cannot agree to spensor the convention; nomino sevilatamenque rindt, sten the convention committee, etc. The Congress should be approached with an open mind, lis leaden will not stand at attention and say "Yes" , to everything just because white people say it. They have their own ideas about these things and sound statesmanship will respect them. In any case they are a power to reckon with now. It lies in their power to make or mar the convention. People in such a position deserve to be treated with respect.

This much I can vouch for: the leaders of the African Nutional Congress are very ressonable men. But in South Africa. as everywhere where, men are insulted because of their race. quite a lot depends on approach. tactics etc. The idea of a' metional convention is inherently sound-set so much for what it will achieve as for purposes of educating opinion on the grave dangers of tyranay, To convene it, however, is a very delicate business. I would not like to be in the shoes of the people who talk of it-Africae or White-but I wish them all pottible rectest.



#### 25th September, 1953 .

11 12

#### HEROES CAN DO NO WRONG

By REGINALD REYNOLDS

This is an interesting story written by Regionald Reynolds during his African conquest, for 'Peace News.' We take the liberty of reproducing this story for the benefit of our readers.

Unless you fly or have a car, the usual way of travelling from Kenya to the Copper Belt is by hose There is no railway, but long distance hoses cover the 1,500 miles from Natrobi to Ndola; and that was the way I travelled, on roads that rou simost all the way through bush

The last isp is a four-days' cun from alboys, in South West Tanganylks, to Broken Hill or Ndola. You spend the second night at the Orrested Grane. I arrived on the weekly 'buy and shared a lable that evenlog with three other travellers.

The Scattleh minister, who had motored over for a funeral, was cultured and intelligent. The elderly women, on extender, travelling on a route that crossed mine at this point, recently to know an astonishing number, of places where I had been and many of my personal friends. We jaiked of education, religion and problems with a capital P.

The fourth guret old not join in. His rough elether and his deep ten suggested the man of of setton, but he was not heady with words. I tried to draw him into the conversation.

"Do tall them," I said, "she story you told me today on the 'bus."

. But he shook his brail and smiled. He had the shymnes se well as the gouthness, which is so often found with really tough toon. Earlier to the slay he had done me the hotour of treeling means a "mate." But now the atmosphere was different—intellectually overwelmetry, suspected.

I had been travelling alone in the First Class Comparingent —not by choice, but became a Envoyen may not traval otherwise than First in Northern Rhodesia.

At a wayside halt he had boarded the box, half applopedonly, so though he ferred to a larede on my solitale. He twown is inther windlemmer and move elacts. His sincy had come out disinteelly; but by patient questioning I had pleased it together; and this was the gist of it.

He was a prospector and something of a bruster, loo, with , a love for the bush and the upon spaces that recalled the

works of Jack London of whom as I rightly guerred) he'd novel even heard. It did not surprise me to learn, later, that he had been amateur middleweight champion of 'Northern Rhudesia. His parents were Seath African Doubs as the son later had lived just as the son loved to live bimself. They were natural planeter.

Very recently an African, working under him, had arked for leave, "My Old Boy," so he tegularly colled this man, was from a domestic crisis. Another man had run off with his wite and sollon was required. Leave was granted.

The pext news of "My Old Boy" was that he was in fail, on a three munths' sentence for assault. I don't want to disense the rights and wrongs of this. I am merely concerned here with the way the Dutch prospecier resoted and what he did, It is a human story worth romembering it one begins to thick moistly. Dr. Malan in not the only person who thinks rapially—it is necessary to be reminded sometimes that bis own people-like the Africans ere buman beluge.

"I couldn't let my aid boy down," explained the prespector, "ha'd been with me for five years." But he had travelled for two days by bos, obsertered a car and driven another minety miles. (He was not a wealthy man.) Then he warked sixty mire through the host.

"Staty miles?"

"Yes In two days, I'm used to it in my job. I alept in the bush. If there had been flour about I'd have slept up a tree. I've done that before how. And I've slways got my ride." He fondied it, lovingly.

He helled ble man out and comehow arrenged to have the case submitted to an Appeal Court in the own defrict, in which be was saturated. I shou't know how this is done, but he did it. He said he would defend the man himself when the case came up. He was confident because of the proposition and because of other arguments.

Remembering this I felt that the minister, the lady and I were indeed the Singe Army of the Goods but here was something that not one of us, perhaps, would have done. At table the Dutch prospector was almost an out of place as his "Old flay" would have lote the conventation. It was to devite some same that the critical states in the critical states are not used to devite some same was to pass the in cares that I was to pass the

next day. Maturally I expressed

To please me he travelled the next morning on the Ndola bor, though he was bound for Broken Hill Coos more we were the only two in the First Olser. These buses make long halis; and it was not difficult, after nearly three hours, to persouds the African driver to slop so that the two mad Epropeans could go and look for the caves. "My Boy" was, of coorse, on the has. He was a man of roughly the same age as his been about forty, I should judge-in a rakish green bat, a faded blos cost and a battered pair of striped tronsers, sa (once) wern by ally gents. He came with

We pluced through heat and over reals where tittle grow but hope each. My guide and the "Old Hoy" had the eyes of irackers and they found everything imaginable—except the caves. The prospector had only been there once before, but he was deeply mortified. His language would probably not have pleased the minister or the lady at the hotel.

Only after an hour and a quarter did 'we 'return, danky and defeated, to the 'bus. I'm once I did not test ashamed that a European whim should be allowed such privilege. "The Old Boy" would have told all the Africans about his bom his friend, I know, was to them a here; and herom can 'do so wrous.

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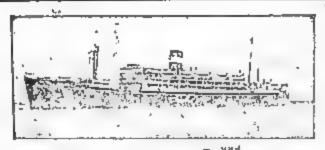
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તે દરસ્થાન અમારા વાંચકાને (વડીલેક્કી) બાલ્સોની ·"ગાંધી જ્ઞાન" પીરસવા ઇચ્છીએ કરવી એના જેવા ઉત્તમ માગ છીએ,---અ. ઇ. ચા.

ચિ:....

ત્રમે મી............ની ચાકરી કરાે છા એ તમારાે સવે' શી ઉત્તમ અલ્યાસ છે. જે માણસ પાતાની ક્રજ બજાવે છે તે સદાય અભ્યાસ કરે છે. તમ લખા છા કે અલ્યાસને રત્તા ટેવી પડી છે. 🕮 બ નથી તમે ગાકરી કરતાં અભ્યાસ કરા છા. અલર ગાનને રજા દેવી પડી છે 🖘 કહેવું અરાભર છે.ં તેને રજા દેવામાં આશ્ચલ નથી અસર ત્રાન પાછળથી મેળવાય છે. પણ ગાકરી કરવાના અવસર પાછળથી આવે એમ ન કહી

बेटब्र, भनमां हेन्त्ररी राभने ી તમાર્મન સ્વ≈છ છે એટલે ચાકરી કરતાં તેમે માંદા નહીં પડા ને તેમ છતાં પડશા 'તે. પણ હું નિશ્ચીલ રહીંશ, તેમ યકાઇને જ તમે ને છું અધા સ'પુર્ણુ થઇશું. સારી રહેણી રહેતા શીખતું એ અલ્યાસ છે **બાદી ખધેા સીશ્યાવ્યાસ...**. वभे तमा ! क्षतंच्य क्यें वर करो। મેટલે તમને સંતાય રહેશે. આપશે આપણી ફરજ બલવતાં **હતાં આખી હનીયા રે**તળાયા કરશે તેનું કેમ કરશું. તેના વિચાર કરવે, એ પણ અલીમાન એ ખરી કેલવળી છે. આ તમે શુજા વાળા શાંત કરેલને વિચાર

🛌 દરવા માસ 🖻 ગાંધી માસ જેમ જેમ ઉમ્મરે વધશા તેમ તરીકે એાળખાય છે. અમે તેમ વધારે અનુભવશા માટા બીન્તે રોત હેત્ય! ધર્મનો વહેત ∙સમાવેશ તેમાં થઇ જાય છે. . . मात्मा करतां देख वकती न થવા . જોઇએ. જે આત્માને લાવું છે તે રેહ્યા તે લૂંટા છે એમ જાણે છે તે દેહની હોંસક રહ્યા નહીં કરે. આ મહું અધર્ કામ છે. પણ જેના સ'સ્કાર અતી પવીત્ર છે તે સહેજે સમજે છે. ને તે પ્રસાણે કરે છે, દેહ માં રહીને જ આત્મા અથવા ખરાબ કરી શકે છે એ માન્યતાથી દુનીયામાં અધાર પાપ થયાં છે ને થાય છે. તેમાં થી તમે મુક્ત રહેા એમ માસું મું. બહુ માટી ઉમ્મરે પહેંચ્યા પછીજ આરમાને એાળખાય એવા કંઇ નીયમ નથી, ઘણા ઘરઠા આત્માને એાળખ્યા વિના સાલ્પા તાથ છે ને મરહૂમ રોયચ'દબાઇ એવા આઠવલ'ની ઉમ્બેર પણ આરમાને એલાપી શક્યા છે. **એાળખર્તા છતાં સુક્રા ચાય છે.** પાપ થત્ય છે. તે બધુ છક્ વિચાર દર કરી શકાય છે. દેહ તે હમન કરવા આપણને 'મળ્યા છે......તમારામાં ઉદ્યોગ વૃત્તિ મહયાસ વૃત્તી અને શહ વૃત્તી ક્રાેવા એઇએ, ટ્રાેઇના ઉપર છાય પાડવાને કરેલાની છાય યઠની નથી. પણ પાતાને જે पशंह पडे हे ते ले श्रह्म देव ચાલાય.... તમારા મી.... તાે તેની છાપ પડે છે........તમા ની ચોકરી નીરોના કાગળ છે લાર ગુણ શિવલ્થ રજોગુણ ને સત્વગુણ. વાંચ્યા. 'તમારે 'તેશે હું મગફર તમાગુલથી માણસ ખંધ અત્તાન વેષા, અને એના હીકરા મને ને એહી રહે છે. રનેગુલ્લા છે તેથી ક્રયારના અહ્યાહ માન્યા માણસ અવિચારી ને સાહસી લમ સાય એવાજ રહાે એવું તથા દુન્યની કારીમાં ઉત્સાહી ⊌વ્યું છું. પરાપકાર કરવાે રહે છે. યુરાપની પ્રજ્ઞારનો સુધ બીજાની સેવા'કરવીને તેમ કરવા પ્રધાન છે. આપણી પણ ઘણી માં જરાય માટાઇ ન માની લેવી પ્રવૃત્તી રહ્યેગુદ વાળી છે. સત્વ-

વાન રહે છે. દુનીયાની ધમાલ માં પડતા નથી. ને હંમેશાં મન ઇશ્વરને વિશે રાખે છે. આ સાત્વીકવૃત્તી ને "easth featness' કહીં તે ગર.બર છે. શાંત વૃત્તીમાંજ આત્મ દર્શન થઇ શકે. અને જે ધૃત્તીથી આત્મદરાંન થવાના સંક્ષવ રહે છે તે વૃત્તિ સાત્વીક. પરમાતમા ત્રીસુધાતીલ ક્ષ્મે તેર કર્ય પ્રવૃત્તિ સારી કે આડી નથી કરતેઃ. પણ માત્ર ગૈતન્ય રૂપે રહે છે.

મારા વર્તાનમાં મહાન ફેરફારે. થવાજ જોઈએ, ્યણ તમારે ગભરાતું પહે એતું પગલું હું નહીં ભક્ષ્મારે નિરાશ ન થતું. મહા પ્રયત્નેજ ચઢી શકરોા.

તમારા કાગળમાં હું નીસટા નેતું છે. લમને કેળવણીની ખાટ જ્યાય છે, તમે ઠેકાણે નથી એમ પણ તમને લાગે છે. મારી સમક્ષ તમે છે! તે! મારી ગાેદ માં શઇ લમને અભાસન થાયુ. તમને સંતાય ન આપી શકું. એટલી મારી ન્યુનતા સમજી છું. મારા,પ્રેમની ખામી હૈાવી નોઇએ. મારા દેવાં અનાવયે યયા હશે એમ જાણી મને ક્ષમા આપએ. છેાકરાના મા ખ.પ ઉપર ભારે હક છે. તેએ આ ભાષની પાસે હંમેશા દીન દરા માં રહે છે. મુખ્યમી બુલ તેએક્તે ચીમળાનીકે છે. આપણા શાસ્ત્રોએ મા બાપને પશ્નેત્રાસની ઉપમાં આપી છે. એવી જવાબ દારી ઉચકી શકે એવા મા બાપ દ્વનીયામા સદાય જ-મતા નથી. મા આપ અતી સ્થીર દેવાથી તે સ્ટ્રેળતાના વારસા , છે.કરાંગા ઉપર ઉત્તરે છે.

તમે શા સાફ તમને નાલાયક પુત્ર ગણા છા જે. તમેં નાલાયક હશા તા હું નાલાયક ઠર્ફ એ તમે **ન્નેઇ રાક્ષે છે** કે જાલાયક કરવા'ે માગતો ૃનેથી. ંએટલે તમને નાલાયક માનવાનું કેમ. અને જિમે ધન મેળવવાના प्रयत्न ४२वा छतां सत्य न छे:डा

તમે પરશુવાની ઇચ્છા રાખતા હતાં વિવેક વામરશા એટલે હું તમને લાય પુત્રજ મણીશ. તમે મારી ક્ષમા ન માગેદ તમે મને અસંતોષ નથી આપ્યેડ

ખાપુના આસીવાદ.

નિાંધઃ-બે ગલ પત્રા માનું વિદ્યુનિ).

## મન ક્રાનું છે?

(ફેદાઆયછ)

भनने श्रद्ध करवा भाटे व्य-વહાર શુદ્ધ કરવા માટે તેને હં'મેશ સામધ રહેતું નોઇએ. ઇન્દ્રિયા વિષયને આધીન છે. તેની જ્યારદસ્તી આપણ, પર ચાલે છે. આપણે સમજવા છતા વિષયા તરફ ઇન્દ્રિય એ'ચાય છે કારણ કે માહ જળરદસ્ત છે. આપણે માની લીધુ છે કે દ્રનીયા સુખ લેમલવા માટે છે. જે શરીર દ્રાશ આપણે સુખ લે.ત્રવવા માગીએ છીએ તે સુષ્ય સાગવર્તા ભાગવતાં ઐેટલું સિધિલ અને નાલાયક અની જાય છે કે પછી તે આપણા હાથમાં રહેતું નથી. મારા પગના અથવા હાથના 🗬 વખતે હું ઇચ્છું તે પ્રત્રાદી ઉપ-ચાગન કરી શકું તેહ તે હૃ.ઘ મારા **દે**લા છતાં મહર નથી. તેવી જ રીતે મનને જો સ્વાધીન ન રાખીએ તેા તે સન્દ્ર આપર્સ નથી. જેમ કાથથી કાઇ વસ્ત રેકવી પડે છે. કાેઇ દબ.વવી પહે છે. કેલ પાડની પટે છે તેમ મનથી પણ કેાઇ વસ્તુ મહત્વ કરવી પહે છે. કેલ્ઇ વસ્તુ અહાર કાહવી પડે છે એટલે સ્વાધીનતામાં સુખ છે જેની ઇન્દ્રિય સ્વાધીન છે તે સુખી છે अरखू. है ते तेना ले प्रयासे ઉપયેશ્ય કરવેલ છેલા તેવા કરી શકે છે. અનના પ્રવાહ પ્રમાસે ઇન્દ્રિયો દોડે છે. ઇન્દ્રિય એ મનતું ਵર્શન છે. તેને કાણમાં રાખવા માટે વ્યાપણે , પ્રત્યેક ભ્યવહાર •શુદ્ધ\_ નોઈએ, • માનવ છવને બહુ જ મહત્ત્વની વસ્તુ છે. તે સમછએ તા આપણ દારા સલી એકેએક કિયા શુદ્ધ

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(સુક સેઇસ', સ્ટેશનર્સ અને જનસ્ત્ર હોલસ') દુધ બનના અર્જો, શું', ગુજરાતી, અંગેઝ, હોંદી લાયામાં જ્યા વિશ્વના પુશ્લો-મોનમા-1્રામે સોફોદ હંમેશો પ્રેશ જ્યામાં આવે છે. પુનાના-એદમાન-સ્વદેશી દ્વામા-અન્યો હિંધશ મળશે.

ધાર્મીક પ્રસ્તાકા

રિયમાંથીસા, દુર્ભાવાલીસા, નવમદન, પહેંદા, પુરાભવાવ, થી. શન્મભાવી કથા, રાપ ચાલીસા, શની વાલાસા, વ્યક્ટિંગ સ્તિયાન ક્રેકની કેમિલ ૧ પૈની

હનુમાન ભાગીસા, દ્વસીદાસને દમીરની સાખાએ, અનુંન ગીતા, હનુમાન અંગતિય, આદમી સંવહ, ધરમરાન્ય તે સુવેદેવની પ્રાપ્યના, કાન કાંપોની વડસ્ટ તથા કાલમીયા, નારાયલ કવાર, મંચારક મુખરાતી કરેતા હવા અર્ધે સાથે, પુદ્ધનીય, લીકાલ સંધ્યા અને હાય એક પુન્ન મુન્યાદી કીતા સાથે, સંબદ્ધ ભાગવતના પાક, યાય રસાના સ્તેતી, તો, વિષ્ણુ સહસ નામાવલી, ગી શિય સહસ નામાવલી, આવંદને માએ, રાસમાંડવની કરવીએ, દાળ્યીયા સાથે, સન્ન બંકાર, શુકનાવલી અને સ્વધ્યાવલી દ્રીકૃતી

કીંગત શી. ૧ આદારશની ક્યાં, સત્યનામાયમની કર્યાં, બદુઇ વધ્યો, નૈતાન પ્રત્યાસી-વદેકનો કીંગત એક શીલીંબ અને છ પૈની પી ઇન્ડી દેખીઇ-મુજરાતી કેટર સાર્થેટર (પત્ર વ્હેયારનું મુરલક) છુંધ """""""શિયા (પર એકા અપ્રેટર શીખવાનું " છુવ " હૈકાર પાત્ર મુજરાતી કું અહિઇ કેપ્ટનરી લ્લ્ય પાના હત્ય લાધ

ह्ये श्रीकाय कर्मन अनेक अदना माधनना पुरतीय—दीवाधी आहे।, 'बेनावी । सर्ग-पार्थित पुरतीर वीगेरे ज्याक्यां करें हे आहे आपने लेलवी वस्तुन्तानी स्रोहर विक्राणी तेर दावना काव वर्षा अपनातीर्थ.

એક વખત પધારી અથવા એક્ટર આપી ખાત્રી કરેદ. વી. પી. (C.O.D.) થી મોમાવનાને શી. ૧ વધુ ભરવી પક્ષી.



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६-४४८४२, परस्तक देश्य, दिशावता भाषता क्षणावता रेवन्य अधिररन्थ सर्वितिक हे नेपारता कावसेन्सी भारतीही तेमल प्रियमसन्ते क्षणा जाकतामां ४६ पम् ही बीधा विता कारे भरत सहाब आपादी छोने.

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#### નવલ કથાએ।

सानवी भं प्रिवेश (वेश रेश्व (वितीनी साम श्वा) व व सम्बन्ध (योग सेयोग देवन देवरना प्रश्वको अञ्चना) व व सम्बन्ध (योग सेयोग देवन देवरना प्रश्वको अञ्चना) व व सम्बन्ध (देवस श्वाप स्थाप निवेश) व व सेश्व आम्बन्ध (नः व. देशाई १८) भीभाभाभवतनी श्वाची १९ व श्रेभ्यायामध्य (नः यदान सरतारीमोनी ४० प्रश्विष) यहीभार भदेवा व सम्बन्ध वर्धया (नवसभाई शाद) हान शादे आन्ध भागपी नवद १५१ व व भागपी नवद १५१ व व भागपी स्थाप (प्रभाव व्यवस्थ व्यवस्थ व भागपी स्थाप (प्रभाव व्यवस्थ व्यवस्थ व भागपी साहित्य

મળવાનું 'ઠેકાહાં'

# 'INDIAN OPINION'

P. Bag,

Phoenix, Natal.

# "હન્ડિઅન ઓપિનિઅન"

શુક્રવાર તાં. ૨૫ સપટેમ્બર, ૧૯૫૪.

# યુનાના પ્રમુખ

સુટાયા છે, તૈયી પશ્ચિમના દેશા માં ખળખળાટ થઇ રહ્યો હોય એમ શાંગે છે. પશ્ચિમના દેશામાં આવ્યોને સ્વતંત્રતા અને સમાનતા પણા વરસોધી મળાં ગુ છે. એક્ટ્રેસે એમની નાખુશી નું કારણ એ તે। ન દેશ શકે, કે મુત્રાનું પ્રમુખપદ એક સ્ત્રીએ ગેળવ્ય છે.

**શ**ંકનનું એક છાયું તે**ા** તમેં સુધી લાખે છે 🕽 પ્લીટને 🔞 ગાસકા પાટલા ભાંધીને ક્ષેત્રોમાંથી નીકળી જવું ભેઇએ. **કારણ કે તેને મહે હવે હનામાં રહેત્ર** સલાયતી ભર્યું નથી. આ ઋક આશ્રર્ય જનક વસ્તુ છે. ન્યાપના અને સસના કાર્યમાં તા કાર્કપણ જાતના ભય દેવાજ ન એકએ, એટલે આ ઉપરથી વીચાર આવે છે કે શું પશ્ચિમના સામાન્ય વાદી દેશા આખરે પાતાની હાર સ્વિ-કારવા માંત્રવા છે! શુત્રા એક પ્રત્ય सत्तरक संदेशा के. के की तेनी सामे **ાવે**લા સવાસાતા ન્યાપથી ઉકેલ કરવાના દવા કરે છે. અમને ખાત્રી છે કે, તેના સભ્યાે અને કાર્યકર્તાએ! પાતાના જંગત વિચારાથી પાતાના નિર્ણય નધી ભાષતા. હતાં શ્રીટન અને અમેરીકા ને એ અમ છે કે સીમતી પાંડીત એવા જ નિર્ભાષ આપની જે દેમને હાની alta निवडके. ज्या की: विधारवः 🎝ની વસ્તુ છે. શું હુનેક, તેની સમસ્ **જ્યાનેલા સ**વાલના ઉપેલ ન્યાવધી કરે ३ ५४० ६रे४ देश चेलाना अञ्चल સંબંધ અને પાતાને લાબ મામ તેવા અને આશાનું પ્રતિક બના.

भूमिती पंतित धनेतना अञ्चल तरीके का Bla करे छे। श्रीटनमां आने। સવત્લ શહેરા છે, એની ઉપરથીજ વિચાર ભાવે છે 🕻 શું તેએ। તેમના निर्ध्यं का**नी न** रीते भाषता **क**तश्री અને તેવીજ શું, ગેરલાલ ચવાના લયે દક્ષિણ અહિદાના સવાલ ઉપર તેઓ આજ કારહસર દંમેશા ગ્રુપ રહેતા Adl T

> અમે ભાશાં રાખીએ છીએ 🥻 ચીમતી પેટીત નિશ્વેષ આપતી વખતે, પાતાના જાંગત સંગંધને અથવા વિચારતે વચ્ચે આવવા દેશ નહિં, જાતે પ્રેરે પ્રેરા ન્યાય અને નીતીથી સનાલના વિચાર કરી ઉકેલ કરશે. મહાતમાં આધીએ હીંદને ,સ્વાતંત્ર વારસમાં આધ્યું છે, જે પ્રેમ, ન્યાય, સત્ય ખને અહીંસા ઉપર સ્થાર્થ છે, અને એ શ્રીમતી પંડીત આ સંદેશો બીજા રેશિત ભાષરી તેં કાંપ્રપણ દેશ ને કામ પથ જતના ભાષ રાખવાના જદૂર અમે જેતાં નથી.

काले बींद, कथा मेरह देशेले માપ્યરે છે, એ એક ગર્વની વાત છે, અને ખાસ કરીને અમે ગર્વ લઇએ છીએ કે અલ્લે એ સ્થાને પેલાની જીજવલ પ્રમેષ સૌદ કરવા અત્રતે चेतननी मेठ हिस्सीने त⊌वाद करी છે. વ્યમારી વ્યાશા અને હાર્દીક પ્રાથભા છે, કે દુનીપાના તમામ લે(કા માટે કેલ્સ પથ જાતના લેક વગર. આ હીંદનું શાલીનું ધ્યેવ એક ત્યાય

# ખહાળી દનીયા

લેખક: જોન ગીલ્ડ

<sup>17</sup>લાયક માધ્યુસ માટે લાયક સ્થાન<sup>19</sup>

अधित अलीलांक आधी अपर अहवार १०त अकार छ के जब राजधे તા. ૧૭ સપટેમ્બરના જેલમાં મળ છે. માને તેમો અક્ટોભરતી માખરી, સુધી ત્યાં વહેશે. હવે આપણે એમને .ગરતારતી દરજ" એ વિદેતા ત્રખ્યાત ના વખત આજે ભાવ્યા છે.

भागे तेने देश धराबी होग तमारे जीक ન્યાય પ્રિષ માણસ મહે પ્યાં સ્થાન એવા જ છે. 'આવે લાવક સ્થાન

માતાના સ્વાતંત્ર પ્રેમીએ। માટ માતાની એક્ષેપ્રમાં જગ્લા શાળા છે. અહીં દુનીયાના થધા શકાંગા, પોતા માટે વિચારવાનું રહે છે. એક અંગેજ , ના શંગને ક્રોધે અને કેલ્પને સીધે, રુ . લેખક ક્રેનરી લેશિના પકાયકા અંગ અપમાન સક્રત કરવા પડે છે. હેના ન્યાય મધ્યવા **ભાવે છે.** ગય કરલા निभाष के लेने महातमा आधी पर केनमां सरकार पेतानी विवृद्ध कनाया અપ્તર કરી હતી. તે અહીં ઉતારના અને રાખે છે એ ક્ષ્યાપદી દેવના હતા. વધુ સ્થતંત્ર અને માન ભરેલી છે, 🚉 5 ান অবহার পাল হাবলৈছে বারি প্রধান বালখনা, সা সহল বহু छ ह , ल्यां और स्वतंत्र आश्वस आनधी रही को छे. - लो जाएने मा आप ज જેલમાં રહેવાથી તેમના અવાજ સર-

કારતે કાને નહીં પદેચિ, અને વે કાઇ શાવલ કારક કામ નહીં કરી શો તા તેએક બૂલ કરે છે. માધ્યુસોને જો અત્યાપના સામના કરવા દ્વાર, તેં પાત પાતાની જાત **લ**પર દ્યોડા અન્યાય ભાગવાનેજ, સ**રળ થઇ શકરો.**"

મ્યા શબ્દાના લેખક ક્રાપ્ય હતા? હૈનરી ચારા એ એક અમેરીકન હતાં અને તે ૧૮૬૨ માં ૪૫ વરસની ઉમરે મરણ માગ્યા હતા, દે મા ન્નણીતા લેખક હતા અને બળવાબાર હતા મેસાચ્યસિટ માં તેમનું રહેઠાણ હતું. ટેક્સ ન ભરવા માટે तेश्री જેલમાં ગયા હતાં. કારણ 🕽 અમે રીકાની સરકાર જનતાના આ પૈસા, મેક્સીકા સાપે હ્લ કરળા માટે વાપરતી હતી.

તેઓ માનતા હતાં કે, સરકાર ગમે તેટલી અનીતી વાળી ક્રેલ છતાં મહ્યુસ નીતીયી રહી શકે છે. આવા વિચારા ધરાવતા તેઓએ એક લેખ લખ્યા એ સરકારને ચાટે એક આવ્દાન હતું. હીંદને માન

ધુતાની જનરલ એસેમ્બલીના પ્રમુખ તરીક ધીમની વિજ્યાસદ્વેપી પંડીતને નિમવામાં આવ્યા છે. એ ઢીંકને સાટે એક મર્વલોના જેવી ખીતા છે.

શ્રીમતી પંડીત, પ્રછ્ય વરસાયી લુનામાં એક જારતના સભ્ય છે. તેમની એલગી તરીકેની હશીયારી અને દેમની ભાષભ કરવાની શક્તીને લીધે, તેમને યાતાના દુરમતાનું પણ મન ત્રેળવ્યું છે. આવી અંતરરાષ્ટ્રીય સંસ્થાની પહેલી રુતે પ્રસુખ, એશીયાથી અવી **छ,** को क्षेष्ठ विकारका केनी वस्त छ. ખાસ કરીને એટલે કે, એશીવામાં ઓમાને સ્વત વતા હમહાજ મળી છે. निशीयाना देशामां स्वतंत्रता भणतांक સામાજીક ઉખતી યુરાપ કરતા વધ વેબધી થવા માંડી છે. હિંદને સ્વતંત્રતા મળવા પછીના ચાડાક જ વરસમાં તેને દ્રનીયાર્ગા મહત્વતું રચાન ગેળવ્યું છે. જાર વસ્તા સ્થીતીને સ્વિકારવા આટે थीलका अभे वेटबा ना**णुश है**। एका ते ओ। विभारवा नेवी वस्तरधीती के

# विविध भव्यरो

લંડનના છાપાએાની ટીકા

લંકનતું 'કેલી એક્સપ્રેસ' પેલાના ત'ત્રી સ્થાનેથી મામતી વીજ્યા શક્ષ્મી પંડીત જેઓ હતેના પ્રમુખ સુટાયા છે તેના પર દીકા કરતાં "એક એક જવાળ દારી લે છે" 🥯 ગાયાળા નીચે જયાવે છે કે,

"શ્રીમતી પાડીત પણી ક્રશીયાર અને મહત્વાકારણ અને છે. અને દવે તે પાતાના નવા સ્થાનેથી શનેદના પ્રમુખ તરીકે ખુબ બળવાન અને પણ

વધુમાં તે પત્ર જણાવે છે 🕽, "તે પે.તાના બાહ લવાહરલાય નેહરની એમ શ્રીડનના કુસ્મના તરા વધુ વરમાસ અને દિલસોછા બતાવે છે.

હવે પ્રમુખ તરીકે તે પાતાની દિલ શે છ પ્રીટન અને અમેરીકાને માત્રે મતાવશે. સુત્રાનું કાર્ય કરી પચ શ્લીટનને ફાદવાકારક નથી નીવડશું. क्यने दुनेशा अंधिक नेरकाम प्रेहीयाउद्य આવ્યું છે. 4વે ધામતી પંડીતના પ્રમુખ તરીકેના નેતૃત્વ નીચે વધુ દ્વાની કારક થવા સંભવ છે.

હવે એક્સ સારી અને હહાપણ નરી રીત છે કે બોટને ગામમ પાટળા માંધી કરાસાંથી નીકળ જવું."

યુના⊌રેઢ નેશન્સ સમક્ષ હીંદી એ અને એપાર્ક હેન્દો સવાલ

બીન-હુરેલ્પીએલ તરફ વ્દક્ષિણ આદી કાતી તીતી અને સહિય વેસ્ટ ળની હતી. <del>અલ્કોકરના એકમીનીસ્ટેશનના સવાલ</del> सनाप्रदेश नेयन्सनी वातरस व्यक्तिम्पसी

સમસ પાછા રુજા થશે. પ્રાથીશનલ **क्रोकेन्प्रम**् शिरीयः वगेरेना स्वास ઉપરાંત નીચે મુજબ બે વિશયા ખતા-વ્યા છે.

(૧) દક્ષિયુ અછીકામાં હોંદીએ: પ્રત્યેની નીતી–શુનાઇટેક નેશન્સ કર્માસન ના **દેવાલ.** (૨) શુનીયન એરાફ સાઉદ મ્યાદીકાની અપાર હૈક નીતીથી ઉપ-रथील यते। "रेस इन्स्लीइट"ने सगता સવાલા, ક્રમારાનના રીપાર

મધે વર્ષે દક્ષિણ અ.ક્રિકાની એપાર્ટ હૈક નીતી પર સખ્ય થયો થયું હતી અને લગભગ દ અદવડીયા સુધી ને વિશય વ્યયમિ હતા, ઉપલી એ ખામતોમાં શ્રુતરિયન સરકારની નીતી મરલા⊍ નથી, ઋને તે આ સવાહને ડેલ્મેરિટક એક્વ-મરમચ્યુ સહાવે છે.

દક્ષિણ સાહિકામાના દ્વીદીએલા સવસ્થ પર દક્ષિજ આદિકા, હીંદ અને મલ્કીરતાનની સરકારા વચ્ચે વાટાપાટ માં મહદ કરવા નીમાયલું લુનાઇટેડ નેશન્સ કમીશન નીકાળ નીવામું છે. કમીશને અપ્યાન્યું હતું કે તેમણે હીંદ. પાક્રીસ્તાન ખતે દક્ષિણ આદીદાના પરદેશ ભાતાના મંત્રીએાને સેમના કાર્યમાં સાથ ગ્લાપના જણાવ્યું હતું. મ્મા માગતમાં યુનીવનની સરકારે જવામ આપ્યા હતા કે તેએ આ ક્રમા-હતને સ્ત્રીકારનાં નધી અને તેથા સરકારા વચ્ચે વ.ટાયાટ રચત્રી ઝડશકવ

श्वतीववना व्वतीवीदना सवासे। ५२ તપાસ કરવા તીમાવલા ત્રણ માગુસ ના ક્રમીશનના હેવાલ વ્યા મહીનકની અ.ખામાં લુનાઇટેક તેશન્સની જનરક્ષ એસેમ્બલીમાં સ્વા થશે. સાઉપ વેસ્ટ અહિકા ક્રમાદીના રીપેલ્ટ પથ ક્રસ્ટી શીપ ⊪મીરી સમક્ષ રજી ધહે

⊌મીગ્રેશન રેગ્યુલેશન ઐમેન્ડમેન્ઢ બીલ સાત્રે હીંદ અને દક્ષિણ આદિકાની હોંદી કેલ્સિસે દર્શાવેલા

**લૌદી વડા પ્રધાન છી. તે**કફ**ેલે જ**ણા લ્લું કે તેમની સરકારે "ક્રમીમેશન રેગ્યુમેશન એમેન્ડમેન્ટ ખીલ" જેવી હોંદીએ। ગુળ સાઉધ આદીવના જાનીઓની પત્તિઓને કુનીયતમા દાખક થતી અટકાવવામાં આવે છે, તેની સાત્રે દક્ષિણ વ્યાદિકાની સરકારને વિરાધ દર્શાવ્યા છે. મી. નેકાએ જણાવ્યું કે દક્ષિય આદિવાની સરકારે હજ જવામ આપ્યા નથી. એક સવાલના જવાગમાં તેમણે કહ્યું રે દક્ષિત્ર આદિકના હીંદમાં ઘષ્ટા येता है अने तेमनी सरवार ज्यापी સામુક બદલા ક્ષેત્રામાં તેમના પર જીવમ સખાવામાં માનતી નથી.

દક્ષિણ આદિવાની હોંદી કાંધેસે, पार्वाचेन्टना अभ्याने न्वेक पण दावा અત બીત પસાર થતું અઠકાવવા

> આ છાપાના તેંગો સત્યાધદની સજ ભાગવવા હાલ જેલમાં છે.

વિનંતિ કરી છે. તેમણે અપ્યાન્યું 🖹 ભાર બીકાર્યી દક્ષિણ આદિકાના એસીન મારીકસના કાયડેસર 4ક્ક્રા ધીનવી સવામાં આવે છે બાનસેલ બારે કામદારાની

બળજબરી

કશકતાની એક પહેરીસ ક્યે, !'પ્રેકનીલ એન્ડ મેરી લીધીરડ"ના કાયકારાએ ભળતવારીથી એક ધામીક મુજના તરેવાર માટે, ત્રણ મહીનાના પ્રમારને ભાવસ અભ્યં હતું. તેઓ પક્ષાદી નાળાને મુખ્ય કારર પર ચેસી મના હતા જાતે ૮ હાપરેક્ટરા અને તીનીવર સ્ટાહ્તદ અધ્યાને ૧૧ કલાક પુરી રાખ્યા હતા. ખેતેજીય અપરેક્ટર માં, ટેક્સ ૧ ભાવાડીવરના પ્રમાવનું બાનન આપવા ખુશી બનાવી હતી. હતો પૈતાસિએ આ અધીકારીએને છે.ડખા હતા. આપ વેરટ ભેગેતામાં કામદારે.ની આવી વર્તપણકથી ત્યોની મરકાર ચીનાવર ખતી છે. વડા પ્રધાન મી, રાહ્એ કર્યા કે આ જાનતી વર્તાણક એક એક થીરીક કર્મે ત્યાં કારખાનું બાહવાનું લગ્દા માન્યું છે. તેમજ til B.

ચીસીસ વીજ્યા લક્ષ્મી પંડીત શતાષ્ટ્રક નેશન્સ જનરલ ગ્લેસે-મ્બલીના ત્રેસીકન્ટ શુંદાયા

૮મી રેગ્યુલર સેશનમાં, ગઇ તા. १४भी भी भी से बी जर्बा बदेशी पंडीत યુનાઇરેક તેશન્સ જનાલ એસેમ્બલીના પ્રેસીકન્ટ સુંટડમાં છે. અત્મ પદ્મેદીજ વાર ઓને પ્રેસીકન્ટ કેરીકે સુંટવામાં વ્યાપી છે. ૩૭ દેશાંએ મોસીસ પંડીત ને ગત આપ્યા હતે. મતા ખાતગી મેલેટલી ક્રેલમાં આવ્યા હતા. માસાસ પંડીતે કહ્યું કે તેમની ક્વન રાતીના ભાગ ચાય ત્યારે પાછી સાતી સ્માપ વાની છે એટકુંજ નહીં પણ સાંતીના ભંગ થહેર અટકાવવાની 🚱 દુનીપા ની સત્રામતીને તુરશત પદેવ્યાના સપાનાના વાસ્તવીક જવાના આપવા જોઇએ. ઉગતા નેવનલીત્રમની વ્યાજમી માગણી વિશે આપણે સાચા અને सचीपभरक कवाले। सेह्या करवा क्लेक्क्र केथी असतित्व अने बीसा ઉત્પન્ન થાય નહીં. જાતીના સવાલેલી आपने सुन्दी साववेद कोहले स्त्रेन એદાના સાપતા કરવા જોઇએ. વધ नाश करनारा पंत्री शिषया करता ते મંત્રાનાજ નાજ કરવા જોઇએ.

દક્ષિણ આસીકના <sup>હ</sup>ારાપીયન<sup>9</sup> ગણાય નહિં

એડનમાંની ખોડીસ એર ગાતોરદી ના, સોશીયલ કલવના સેક્રેટરીઍ એક પત્રમાં જ્યાર્પ હતું કે, (આસીકાન્સ ભાગા ખેલવાયા સાથય અહિંકન) भी ... ने तेयना सम्ब लनाववार्या आदे नदी अरुष १ अस्पना मधारण મુજબ ''યુરાપીયન''જ તેના સભ્ય

આ ખાબતમાં શે તેમની માન્યતા એવી દ્રાય કે, દરિષ્યુ અહિકના બધાજ बारतरीक रीते कागा है।य. अने तथा તેમને દાખલ કરવામાં અતરે નહીં, એ સમજતહેં નથી.

દક્ષિણ મ્માસ્કિકા પર શ્રી નેહ્રકૃતું નીવેકન

પાષ્ટ્રિન્ટના નીચલા ગુદ્રમાં બેલતા વડા મધાન ધી નેકરૂએ કર્યું કે દ્રસિલ माहितनी सवस्य शांत प्रति अपे। छ ખતે તેમાં કાંઇ સુપારા થયા નથી ભારો તે ખમાતે જાય છે. જીજ દેશામાં પણ જાતીએક છે પરંત કાટાશ અહિકામાં અને માટે કેપ્ક પણ કારણ લતાવા<u>ર્ય</u> તથી. કક્ષિણ આદિકાનેક આ સવાલ દુનીના માટે એક કરીદી છે. દુર્તાયામાં આપવી ભારા અતે ભવ વચ્ચે છત્રી રવા છીએ, **એ**ફ माध्य बार्ध्वराचन अने ओटम नेराज्य नी नात था। पदी के अपने भीक भारतंके प्रकेश करता आही कहती બોલ્ડ જોડીશ કુર્યો હવધી લેમની શ્રેષ્ઠ ગાળવાની શાસ્ત્રતા છે. આ મન્ને ક્લેટર્સ કાડી નાખવા વીચાર કરી વચ્ચે આપણે પસંદગી કરવાની છે. ચમલગ ભવા કેરી કહેતી અભી છે.

પરંતુ હાલના ભનાવાથી રાંઠા રહે છે. દારીયા પાસીટીકલ પ્રાનેશ-સમાં હહિને ભાગ આપના સામે 'કુનાઇટ સ્ટેટસ વાર મર્ચ હતું. અને તેયા તેમણે એશીયાની મરજ વીરૂદ્ધ કામ કર્યું **હતું એશીયાના કાઇ પણ દેશ તે**ની અવમણના કરાવવા માંગતા નથી પ્રાસીયાની પાસીટીકલ પ્રાન્કરન્સમાં હીંદ ને ભાગ આપવા સાટેની દરખાસ્તરી હોંદ કોરાડી સ્પોતીમાં સામાર્ચ થયું હતું. હોંદને વધુ જવાગદારી જોઇલી .વહેલી **छत्ती तो वे अहद क्षरी क्षेत्र अने में है।** ક્ષા તેમ કરવા તે ત્રાજી છે. 'કે.મ્યુ-નીરટ ચાકનાને લુનાઈટા ¦નેશન્સમાં દાખલ કરવાના સવાલ શુનાઇટેક નેશ-ત્સતે હોકાવી વસ્તી છે. આમાં ચાઇતા વિશે સત કે/છે ધરાવે છે એજ કુખ્ય સવાલ છે. શ્રી તેડરૂંએ ચેતવણી ભાષો 🥻 તેએ! ઢીંદમાંના ક્રેન્ચ અને પાટલગીત પ્રથ**ી** ભવ રૂપ અતના દેશે નહીં, જો આ મધકા શુનના કાર્યમાં વધરાશે તે હોંદ પગલાં લેશે. હોંદની સરકાર તેમજ જનતા હીંદમાં પરદેશી રાજ્ય સહત કરશે નહીં.

આર્યન સ્પાર્થસ કલખ પાર્થ એલી હાળેય

ઉपरेक्त क्ष्मणनी रज्भी वार्गीक જતરલ સભા રવિવાર તા. ૭૦–૮–૧૦ ना रेक्ट युक्तरती केप्रमां भी नशीन ભાઇ પી. આમતી ના પ્રમુખ પથા ક્રેડળ મળી હતી. અત વર્ષનો સુંદર कार्यक्रमते। हेवास य'ली भी रमेशय'ड भाषाकार तरायी रेख करवामा आ-લ્યા હતા અને ખજાનથી શ્રી. અને લાશ મ'ડારામે આવક જવકના હિસાળ રજ્તં કરતાં ભંગે સર્વાતુમતે પસાર થર્યા હતા.

ammi अधारण त्यार लाह भक्तते કરવામાં આવ્યું હતું અને ત્યાર પક્ષી સીત્રન ૧૯૫૩–૧૯૫૪ના નીચે મુજળ નવાં કાર્યવાહાંકાની સુંટણી કરવામાં

લાઇફ ચેટ્રન : એ. તી. ધ્રેય. ચેટ્રનેક बाधुनाच नागर्छ, भाषामाछ ६,छ, દાશાસભાદ દુરાવછા, નરાતમભાદ દુરીય છ, પરસુલાઇ ગકનછ, નગીનમાર્ષ પો. આપની, પ્રમુખ: નગીનબાઇ પી. અ(મરી; **ઉપ-પ્રમુ**ળે) : તરસિં≰બાઇ વાલમારીયાં અને ધ્લીબકાય છવશછા; મંત્રી: રમેશમંદ ભાગાભાક: સદ-મંત્રી: પ્રસ્તુભાષં દુર્લમ; ખળવગી: અંગેલાલ પ્રધારામાં એક્ટીટરા પૈયા ભાઇ રેષ્ણકેપછ.

ট্রিষ্টর বিজ্ঞাস ইংয়ন র লগীনপার্ড પી. આંમતી, વાઇસ ઉપરંત : રમેશન્ मंद्र काञ्चाकाली अधना प्रेपटन र संभर काल न्दे।तपमाधः, समिष्टमन अभीती િક્ષિક અભિવાલ તારબજી, નગીનભાઇ આપની અને રમેશયદ લાગાલોડો. સંદેશ્યમિક, દવતામ દુવનાય, प्रस्त्र अलीन्स प्रतिस्थान क्रिप्ट हाती

મનનાં હેલીગેટા, શ્રી. મંછારામ' રખુ-છાડછ ભને યમેશમાંદ આસાઆઇ. ક્ષ્યર્ટ, (૨) મંત્રીઃ વસેશમંત્ર (બાલ્ફા સાઈ. ટેળલ ટેનીસ વિશામ પ્રેપટન, કચેરલાલ નવાતમાં, વાઇસ-ઉપટન(ચીજ લાલ જીવમાજી, કરદને પ્રાવિન્સા ટેપલ ટેનીસ એસેાસીએશન નો ડેલીગેટા, થી. પ્રીત્યાલ કરવાજ અને પ્રયુરમાળ તરાતમ.

# પરસુર છ

—ઇન્ટરનેશનલ લેવર 🎒કરમનાઇઝેન नः डेप्पुरी अवरेक्टरे लखान्युं है એશીયામાં જનમતા લાળોની: ૧૦મા ભાગ, હે એક વર્ષના થાય. તે પાકેશાં મરણ પાત્રે છે કારણ કે સાની આર્થીક સ્થીતી ઘણી કફાઢી છે.

—સધન રાપ્રિક્ષિયામાં એક રુ યુટ લાંભા અજગર મારી નાંખવામાં આ-भोर बहेर.

— ઇજીપ્ટના નાષા મંત્રીએ ત્રપ્શાન્યું કે ખેતીમાં વધારા કરવા માટે દ્રષ્ટાય. वर्संड लेन्ड भासे २५०,०००,००० પાઉન્ડની સહાય માત્રે છે.

વિવાળી પગીકા તથા પં**ચા**ગ

આ વર્ષે અમે પંચાસ વા દિવાળી પત્રિકાચ્યા હાપી કે મંત્રાવી શક્યા નથી.' આપી ઍાડ'ર ન 'માકલવા અમારી સર્વેને પોતતાં છે.

જાની દીવાળી પત્રીકાએક સ્ટાકમાં थे ले आबी। ते सम्बंधे हैं, गी, बू-। હત્રન લેખે મંબાવી સ‡ 🔑 ્રાંપ ખાનાના કામ કરનારાંગા મધીદાત ક્રેલાથી નામ વિગેર છાપી નહીં સક્ષી એ એની મંત્રાયનાર ખાસ તેમાં છે.

> વ્યવસ્થાયક. 'ઈન્ડીઅન એાપીનાયન'

—કેપટા≹નર્માસાથ≉ એફીકન સ્લુચ્યુ-अस साम्र अर्पे।रन्सन अभाग २१६ યુટ ઉચુ છે. કેપટાઇનની જનસ્ત પેલ્સ્ટ એાશીસનું મહાન ૨૪૪ કુટ ઉંચુ છે જોઢાનીસબર્મનું અસ્ટ્રોપ હા®સ વચ્ક કુટ અને જોહનોસભર્મનું મ્મેનસ્ટીકનું મહાન વ્યવસ યુટ (જેસુ 🕏, દક્ષિયુઃ ભારીકાર્મામાં આ ગાર 'ફેંગામાં ઉચા મકાના છે.

—ન્દ્રોલન્ડમાં વસ્તી ધર્માં વધી ધ્યાઇ 💁, તેવી ત્યાંની સરકાર કર્યાના સોકાઇને વશિષ્ય ખાહિકા અને ઐાસ્ટ્રેસીવા<sup>€</sup>∂વા भीरत ने। धा वस्तीवाणाः 'देशेशां भे(क्षत्) प्रतिके के, व है।सन्दर्भी सर्वकार પરદેશ વસવાટ માટે 'જના કટ્ટમ્મિટો ભોતસ પદ્માભાગે છે, 🗀 —काभनवर विकासना TWILL પેલ્લીસ સુલીન્ટ્રેન્ડ**ં શી**ં અ**પ્રદર્શી** છ रायणने शेरवर्तन भरते । ने।।शीर्यांशी भरतरह करमार्था ब्याच्या छे.

# ં કુસંગીના ફેલમાં સત્સંગીના રાટલા

( 'ઉર્મો' અને નવસ્થના/માંથી )

રવીશ કર મહામજ

ખદલીએ તેન આપણે સી સુખી થઇ **⊅**પ્રાચ્ચ નહિતર કપાર અતે માર્ગ **बाटे कर छे.** आयाना देएने आयायी, વાણીના દેવને વાણીથી અને મનના દાવને મનથી એ દર કરે છે, એતાં ઋષિઓએ કહ્યું છે.

અંગ્રેજી ભય તા આપણા વિકાસ ની આદખાલી જવા એવું, આપણે માનતા હતા. ગાંધીજની દેારવણી **અ**ની મળા કે નાના માટા સો આપ્ર ખતે બહેતા, પણ એમાં બલ્યાં. ચેકપાઢીના પાણીમાં ખહેતાએ ખાજ ક્રકાવ્યા, મને થર્યું કે આ શક્તિ આવે એ માટે માંધીજીએ ફેવી રીત कार्य हाटा छे!

अभिले अपा.

રેશી રાજ્યાના રાભગો રાજ હતા અને દિવસે સામાન્ય માશુસ પથા મા મધ્ય એક ક્રોલિજ થઇ.

ભાષ**ે** અડી ઉપરાંત રસ્તા કાપ્યા છે. પણ હવે રહ્યો છે 🖹 સાતના 3 છે. એ ખોજ પાસે કરાવવાનું હતું. એ તા કરાવ્યું પણ હવે તે! આપણે ચાતે કરવાનું આવ્યું છે એટલે કાય્યુ

આજે બધા પૈસા માટે પકાપડી કરે છે. ગ્રાહરા બળતું હતું સારેય મેજાા ક્ષેટવા તીકલ્પર હતા. અંગ્રેજો દ્વીરતા હતા, હવે આપણે એવી पश्चिमित हाववी छ ३ ल्यां शास्त्रे કાપ હાટી ન શકે.

સોડા વધારને વધારે મીમંદ ચવા ની દેશામાં પાયા. પરિસામે ગરીએ! વધારે ભરીબ થતા ગયા, આપ ખાતર વધતું કહું અને ગોધીજીને। કાર્લં≰મ ભધુરા રહી ગમેદ. જ્યાં ત્યાં વારી ચાલી. અને પ્રભાનું અધાપતન થવા લાગ્યું. મતે કોઇ સમજસ્ નક્રોતી પડતી કે સ્વામાધી ખચવા મારે શે કરહ કે કે કોર્ય ચારતા હતા. માર્ક દેશને હતી ગયું હઇ. ધાપ્રથ વધતું અતું હતું. વિનામાએ રેલ્ડ વરસથી ફામ ઉપાક્ષી હતું **કર્તા પ્રતે ગમ નહેલી પડતી. જૂમિદાન** માટે મને સામરમતામાં પ્રમુખ બનાવ્યા પર્શ્વ હું કહેતા હતા કે અને સમજ નધા પાતી, મને પ્રમુખ શાના ભતાવા છા !

દેમણાં ચીન રાહેત પરિયદમાં ગયેલ **હતા.** અપે શાંતિ લાવવાની વાત માલતી હતી પણ મને સમજાતું नदेश्वं है कांति अपने शी रीते ! બૂખમરાં હવે શી રીતે !

અલ્લાલ ન લાય. કારના એડા આપે છે. કેટલીક સંઘરી રાખે છે.

ામુધી વાતના સાર આપણા જીવનને પહેરાય નહિ. પાતાના મામના જ ભદલવાના છે. જો રીતભાત પહેરાય. ચીનધી આવતાં હું સ્ટીપ્રર માં એક્લા મેટેા ત્યારે વિચારમાં પડી **ગયા કે હોંદુરતાનની પરિસ્થિતિના** किंध सी रीते अध्वे। हैं से अई है મારોને શાહિ મથા સુંદર્દ કેલોડા ને રે≀૮સામ≋ કે એમ એક વિચાર મને મુંત્રવહેા હતા. લાકા ભાષણ કરવાનું કહેતા હતા પણ મને ગમ नहाती पत्ती है शें आभ वात हरी અહીં આવીને હું વિનાખાને મળ્યા. મારી તાલ એપને કહી. એમની વાલ મેં સાંભળો અને મારી શાંચ લક્લી ગઇ કે સામાજક અને વ્યામીક સમાન તા લાવવા માટે સૃચિદાન એ સાચા માર્ગ છે. હું બહુ અર્થકાઅ નથી જાણતા પણ મને પતા બેસી

> લોકા કહે છે કે પૃથ્લીમાં પ્રજા વધી ગઇ છે ગાટે ઉપાય મળતા નથી. પણ વિતેભા કહે છે કે પ્રસ્ટીને આવ માણસના નથી લાગતા પણ પાંપના ભાર લાગે છે. પાપને અર્થ માસસ અકર્મી, થાય એ છે, કામ કરો વિના જાય એ છે. આ પાપથી પૃથ્વી ઢાેલી છે. એક માધ્યુસ સ્વયંપાડી કહેવાય. એટલે 😘 પાતાનું પકવેલું અને પાતાની મહેનતતું ખાય એ સ્ત્રમંપાડી હાર્ચ રાંધીને ખાવ એ રવર્ષ પાડીના સંકચિત અર્થ છે.

> પંકેરતાનાં ક્રમડાં અને ખાવાનું व्यक्त व्यने स्टेवार्ट धर है।य ते। क्रेक એક્ટર્મા ચાર માજુસ છત્રી શકે. તે ते। वस्ती १.३० करेमनी मन्म वर्ग સધી વાધા ન આવે. 🛓 અનુભવતી વાત કહું મું કે એક એકરમાં - ૧૫૦ મણ ડાંગર પારે છે. પણ ગ્યાપણે માત્ર ખાતા નથી. વેચીથી પણ છીએ. બીજને કામ કરતાં રેક્કોએ છીએ. ક્રીતે આવીએ અને છુટ ખીજની પાસે હતર, દેશિએ. અન દીતે આપણે છત્રીશું તા નહિ ટકો શાસિ.

૧૯૫૭ સુધીમાં ભી સમાનતા નહીં व्याचे तेर इंति यहा, व्याने मध्यम વર્ગની સરકાર છે. નીચલા થરની સરકાર નથી. નીચલા ચર હવે લીધા निना रहेवाने। नधी, प्रश्न संट है क्षापदा करता अधिवाते। अने अन्तेनी 8ल्लिति क्षाय क्षेत्री क्या ≅पत्प ऄ. જો તમે ભેકારને રાટલા આપાં તા શાંતિ જાાવે. આ પ્રવેશન નથી પણ દરજ છે. આપણામાં સુદ્ધિ, करक्सर, समयश्चयकता है। य तो जीने। લાગ સમાનમાં ખીનાતે પણ ગામા बरसाद कावे 🗹 त्यारे 🖫 ट्वीम लगीन નક્ષ્ય હૈદ, થાય નિષ્કે, નક્ષ્મમાં પાણી મી ત્વય છે. કેટલીક બીલ્લને એ લીજા માટે સવરી રાખે છે. તેની પ્રતિષા વધે છે. 🔄 સરાવર ભને છે. ધનવાન થાય એની ક્રેપ્ટ ચીંતા નથી પણ એ ધનવાન પેડતાને માટે નહિ પશુ ભષાને ગારે થવે! નોઇએ, એટલે કે ટ્રસ્ટી થવા જોઈએ.

भूभि दे। ना पत्रनु ओक अलीक ુક્ષ સમાવનું એ દેવપૂજાનું પ્રતીક છે પણ કુલ માછળ દેશ ભાવના ની માંગ છે. 🖃 બ આ વ્યમિલન પાછળ મણી ચીજો પડી છે. મામ્હસ રવાર્થી છે એ એને વસ્તાવ નધી. સ્વાર્થ એ તાં અના મેલ છે. વિકૃતિ છે. ક્ષેહાના રંગ કાલા નથી, ઉજળા છે. ક્રાલા રંગતા એના કાટ છે.

<u>દીંદુરતાન પાસે સંપત્તિ તે</u> વર્ષ જ છે પહા એની સમાન વધે પણી તથીએ જ તાળનું કારણ છે. મુદ્ર વાદી માનસ નર્યા ત્યાં નફ્રા જુવે છે. પણ ઋગે સમગ્ર પ્રભાગી સગવા *નોક્રમ ધ*14થ. ⊇મ ચીનના એક ક્યામ છત્તિના પ્રશ્ને કર્ણ.

વેદીના ગાળ,માં રહે પસુ માછ્યસ ના ચાલ્યામાધી ન જાય. અમેજો માજસના ચાવ્યામાંથી અધ્યા એટલે ગયા એમ જાજતી સુરીવાદી રીત માજાસના ગુલ્લામાં આવી ગઇ છે, એક્ષ્મા મેસીને ખાનારા નિસંતે નહિ છતી શકે. મગજના ભાગ ૪૫માં છે વ્યતે ધોરાકના ૧૫મા ભા**ત્ર ખા**ઇ ન્ત્રમ એમ ચાલે. સુદ્ધિવાળા ખીજા એવું વધારે ખાક્ષ જાય છે. એવું હવે ન ચાલવું ભેઇએ. ધરડાઓ તેા પાકા ઘડા થવા છે. એટલે ફેર ન પી. પણ જુવાની અત્કો, તમે જાગે:-અને આજના જમાનાને એાળખી हो। अने तमारा अपनर्भा हेरहार

આજે ભેડારા સૂખે મરે છે. એનાધી અસંતાય વધે છે એ દર કરવા માટે આ ભૂમિદાન છે. કેટલાક કર્યે છે ), એ કામ સરકાર **ોમ કરતી ન**થી ! પથા સરકાર એક્સી ન કરી શકે. સરકાર ક્રેટલે આપણા ભળ અને વિચારના પ્રતિનિધિ હવ.ડાનું પાણી કુવામાધી આવે છે. કુવામાં ન દેવ તા હવાડામાં ન આવે. કુવાના પાણી કરતાં હવાતાનું પાણી ગ<u>ેંદ</u> દ્રેલ છે એવા આપણા વ્યનુબન છે. મ્માજ સુધી તે<del>ક રાજતું રાજ્ય હતું</del>. જેવા રાજ એનું રાજ્ય મતું પણ હવે તે પ્રાપ્તનું રાજ્ય થયું છે. એટલે એવી પ્રજા એવું રાજ્ય.

પહેલાં સુસાદરી કરનાર મહ્યું સાધે લઈને ધરતા. અને વક નીચે ખાવા બેસે ત્યારે એકખીજ વહેચીને ખાતા. કેટલાક સાર્ક ખાનારા વ્યવસ એસીને પ્યાતા-એ પાણી લેવા જાય **ગ**રને કૃતફ પાછળથી ભાવીને પ્યાપ્ત જાય હૈા ક્રાપ્ત **અંદે નધિ. વર્ષે'ચીને ખાના**ક સુરક્ષિત રહેતું. આ દેશ અને પણા મધાના છે.

मेनी भिलात आपणी सहियारी है. એ વહેંચીને ખાવી જોઇએ, કેટલાક કરે છે કે એકારા પ્રમાદી છે. એટલે દુ.ખા છે. પસુ ફો વાત બેાટી છે. મધા પ્રમારા નથી હેતા અને કેટલાક ते। भेशर है।वाने अर्थ प्रमात रहे છે. લેકારી વધારવામાં એમના પ્રધા તૈદાવામાં અવવણ બધારા સત્રફ છે. हैमी आपने भाष-इदोगेर अने गढ-ઉદ્યોગે: વધારવામાં ખાન ન આપ્યું. અનપણ સેલ્લા મેલા યુરોનંબતમાં Y⊿ધા. અને આમણા સામ⊷ક્રવોલે. geut. श्वार, कुंशार, सुधार भधा ले**अर यपा छे. प्रेमडे आप**दी क्रीमने। માલ ખરીદતા નથી. ત્રાટરા આવી ને ગયેડા જરવાઇ ગયા. ગાગી મધ્ય કામધંધા વિનાના થયા. એ શં ખાય છે 🗃 વ્યાપણે નથી એસું અને મ્યાપણે રાછ્યું થઇએ છીએ. કારપ્યાના ની ચીએ એકને શુક્ર-ઉદ્યોગા પરા મયા. લડી, ઘણી, ખાંકશિયા બધ ગર્યું. અ.પેલે ત્યાં કાર્યા પ્રત્યાં. દ્વે તે વસાયા તાથુવાનું પણ દ્રગળીને સેપ્યું. અામ શક–ઉલીગમાં કાર્યા પ્રાયં પ્રાપા-ઇ વોગા વા દેશ ઉદ્યોગા પણ ગયા, આ એકારા ભારતપ બન્યા. પણ આ સામે અલ્પન્ને અર્પપ મીંગીએ છીએ. એવી ખમશું નહિ. એ સ્થિતિમાંથી અભવા માટે આમળો અંગ્રેજોને કાડવા. શબ્લઓને કાડવા પણ કાર્યક્રમ અધુરા રહી ગયેહ રવરાજ્યની લાતેદ વચ્ચે આપણે -મારામ લેતા હતા: ૨૧ પછ**ી** ૩૦ મછી ૪૨ અને ૪૭ પછી પછ અત્રામ લીધેત રાજકોય, આર્ચીક, સામાજક, અને આપ્યારિયક શાપછ व्यटभावर्त ६तं की कार्स् रहेलं डाप्<sup>र</sup> પાંચ વર્ષના આરામ બાદ કરી શક કહુ<sup>દ</sup> છે. આર્ચીક અસમાનના ટાળવા નાં આ રાષ્ક્રમ છે.

भेट, पढ़ेरेश अपने प्रधारी अन भाष्यसनी करश्रीयान छे. पण ज्या-પણે તે! વ્યાપણી જરૂરિયાલ વ્યવસ કરતાં અને કમણી વધારી દીધી છે. કસંગીના કેમમાં સત્યાંગીના રાહ્યા એટલે અમયક દેશ વધી ગયા છે. મેના પૃથ્વીને ભાર લાગે છે. બાલધાર્ષ તરકુ સંયમ તરફ લક્ષ નથી પણ 💄 કૃત્રિમ રીતે પ્રભાવધતી અટકાવા.— મ્યા પાપ નથી તા બીજર્વ શંછે કે

#### નવાં પુસ્તકા

લાક ભારત, નાતાબાઇ અરૂ પ્રહા ભારતના ૧૧ પાત્રાની જાહી જાહા **ળાર પુરતીકામાના સેટ- ૧૭ ફ** દીપ નિર્વાણ (દર્શક) મળવાનું કેકાર્સ્ટ આ એર્સીસ

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# હિદના ટુંક ખબરો

(અમારા ખાસ પ્રતિતીધી તરાધી)

કેંડલા ભેદરના વિકાસને અનતક્ષી તે આશંદ અતે વડાદરા વચ્ચે રેશ્વે લાઇન એકડી કરવાનું રેશ્વે ખાતું वियासी रहा है.

સીરાષ્ટ્ર અને ઇજરાતના કેટલય ભાગામાં અતિ જરીયા પલાને त्राशन वर्षे है. हेड्सा बेटलाई िरभुधी भागराना साव वधीने ३ ४ થઇ જતાં સીરાષ્ટ સરકારે સરના ભાવે ભાગરી વેંગવાનું શરૂ કર્યું છે.

EIEIપર સરતથી છ આઇન દ્રસ્ટ વ્યાવેશ ભારપાર ગામને બરખી વધ રહી છે. નાપી નદીનું વદેશ અહ સામ તરફ ખહાલ રહ્યું છે. અને આસરે ખે દાનર એકર જમીન ધેલાઇ ગઈ છે. ૧૯૪૦માં આ આમ પાસે તાપીના મટ અરધા મામલ પદાલા હતા હવે લલુ મા∀સ ખરે≀જાર થયે। છે. નદીની વયમાં રેલીના ગારે એટ સપસી અલ્પેટ છે.

£-૦ ભૂજ ત્વામાઓ ખાને મલેલી \$Po ઇક્લા સમિસ સમિતિએ \$Poમાં थी तन्त्राण क्रशीनश्री तथा क्वशीर-શારી તાલુક કરવાની મામણી કરી છે. वधुमाँ ३२०मा ६।॥ प्रलाशीय अभान માંડવાની કહાર નથી અને મધ્યવધ સરાકરના વહીવટ ગાલુ રાખવેડ, એવી ક્રમ્માના પાર્થાપેન્ટના સલ્પેલ્સે કરેલી રુજુઆતને પણ સમિતિએ ટેકા ખાખો છે.

વકારકાર સજસ્તના પ્રથમ પાસ્તી ना शाहर पीत रभणवाह वस्तीतप्राध रेक्काने सन वर्ग पुरा यना क्षेत्र તેમના પાનપા પટત્યની સપારમ માજતામાં આવ્યો હતા. આ સમાર'બ માં સાય ઉપરાંત સરયાઓએ આપ લાધે, હતા યા. રમળબાકને સરસ્વતિ ની પ્રતિમાં વાળી સંદતની એક પૈકી ખેટ આપવામાં આવી હતી. સમાર બ ના પ્રમુખરથાનેથી ચી. અંબ.ઘ.લ પંચ્યાએ જણાવ્યું હતું કે, મદાયુજરાત न सर्वन भाग, त्यारे थी. रामणवाह ત્રે ક્ષેત્રા પ્રથમ સવત'ર બનાવતા એવુંગે.

નક્ષી હરમાં ખાવાના તેમમાં શાહરીની તેત બંદવામાં આવતાં માટા પાનાવર क्रवेगदरनेत राम कारी जीवन्या पड़ी વધારમાત્ર તૈવામાં ક્ષેળરીળ કરના સામે માનન પ્રમાત લેવાઇ રહ્યા છે. कारी पना नारीओं ने तेम केस्न જ લાય કરી કર્ય છે.

भागीरताननी दश्मा रहीने ५-७मा वारंबार धाडे। भारती आहे भारत રહ્યુતા પ્રદેશમાં મરહ્યુ પામ્યા હોવાના વિશ્વાસમાત્ર સમાચાર મળ્યા છે. જો ) આ વિષે કેલાં સત્તાવાર સમય**ે**ન भवतं नधी. बहैदाय से हे आनक्ष क्रमे तेना सःयोजि। तथा चैत्रीस વચ્ચે ઝપાત્રપી થયા બાદ ખાનછસ્થ મા ભાગ્યેર હતો. વ્યવસાં કાંઇક દિશા ગુજા જતાં તેએક અપ્રાપ્ત કોય-મેત્ય થઇ પડ્યા હતા ત્યાં રહ્યાં દરીયાની ભરતો આવતો હેએ। ક્રાંખી સરત તાપી નદી તેના જમ્સા ગયા ક્રે.વાર્ન જસાવાય છે. ખાનજીને **અમૃ**(**ખૂ**ય વ્યાપતલ્સઓની ધરમાત્ર કરવા ગાહી છે.

> વ્યવસાય કરવા એલીસબોજ પાસે ડેાચરબર્યા કે જ્યા ગાંધીજીએ દ. આ. ધી આવીને પ્રથમ આપામ સ્વલ્પ્યું હતું ત્યા મહાત્યા ગાધીજીનું સ્મારક तप्रयार करवानेत गांधी समारक समिति એ નિર્ણય કર્યો છે.

> સૌરાષ્ટ્રના રાજ પ્રમુખ શ્રી. જ્યમ સાહેએ સૌરાષ્ટ્ર સંગીત નાટક વિલાન પીરત ઉદ્ધારત કર્યું હતું અ પ્રસંથે ભાષતાં તેમણે એવી આશા ન્યક્ત કરી હતી કે સીશખ્ટમાં એવા કલાકારે: પૈસ થાય કે જેમની કોર્ની સોરાષ્ટ ખને ભારતમાંજ નદી પણ સમય विश्वधा देशाय.

યડેલરા પાસેના ચોડિટા ગામની સીમમાં ભરવાદાના વાસ ઉપર મધરાતે પશ્ચીમ ત્રીશ સાઇએ બદમાંદાએ ધાર પાડી રાક્ત ધરેણા લટી સીર્ધા હતા. ભરતાડા અને મદમારી વચ્ચે ઘર્મની ઝપ્સઝપીમાં છ<del>ુ સાત</del> ભરવાડાને ઇજા

#### ત્રભ પ્રસાદી

પિ<sup>તાના</sup> નિયમ છે પ્રશાને જમાદીને ચામવા દારાજના અમાંગ નિયમ રાષ્ટ્રીય નાલાગે પણ અને નિયમ તેન વર્ષાથી અધિકામથ્લું આવ્યા જ દૃષ્ટે છે. ન તે. હત્ર હમેશા ભારા માસેથી શાભ્ય છે કે તેના વિના તેક પ્રજાને लभारीने वर करते छे.

એના પનમા તરેમ છેટે છે. પ્રતર્મા विभाव धुभरी क्षेत्र। सात्रे छे. प्रभ भिक्त क्षेत्र क्षेत्र वर्षना अने ભાગકનાં એલ્તમાં એ નથી ચંતરનું 🥻 মণ্টৰা এই শৰী হয় পালা এই ট

અચાનક એક દિવસ ક્રસંગ પ્રજા સ્વા પિતાએ હાદ પારી ભગ લામા ! " વજો આજે પારે પ્યાસ કરી. કામ દેવાથી 🛓 ખહારમાંમ 🗝વાના ર્યું. તેા તારે એક કામ કરવાનું

446.835

"तारे दररेक प्रश्नने कमारीने

"ભાર ભાર!" આનંદથી નામા નાચી ઉદયો. વર્ષોની તેની ઇમ્છા **ળશે આજ પણ પાસી 4તી.** 

નામાતા દિશમાં આજ ક્રોઇ એવ આતંદ હતેર. ચેતાે 6મંત્ર કર્યાય મારી ન્ક્રોતી, ભાજન થાળ લઇ ઍ મંદિરની એક્ટ્રીયા પહેલ્યો. ધીરેક થી અંદર જઇ દરવાની ખાલી માંધ ાવા માર્ચસાય માર્ચસાય માર્ચસાય કેવી મુખ્ય બાહ્યા:

"પ્રશુ તમે જેમા, મારા પિતા મહારગામ કાલે ગયા છે."

नत्मे। वार्शवार विनंती करवा લાવ્યા પથ પત્થરની મૂર્તી જમતી નધી, પાળ એમને એમ પહેરી છે. થાડીવારે નામાને ગાતતી મા આવી પહોંચી.

"અરે નામા, ચાલ તારે જમતું नधी."

''હું" તે**ા પ્રભા અમે પછી જ** लभीश."

"भारे कार्य, अशु ते कोई कमता હશા એ તા બાગ ધરાવાય.''

ધનવાં સુધી એ નહીં જબે ત્યાં સધી હ પથ નહીં જસં.''

માતાએ ધરી સમજાવી, પશ નામા क्षेत्रे व भान्ये। नहीं, क्ष्माइट करी भारत पाछी हरी.

અને નાતએ કરી વિનંતિ શક્

ક્ષેત્રે નિર્દેષ ભાળકની કાક્યુરી भरी बाधी संभिजी भहतबरस्य अश પીગાલ્યા. પ્રગટ થઇ દેશે 💵 'નામા તારી અહિત એક 🛦 પ્રશ્ન થમાં છું પણ આગ રાજ : બાલાવીય નહીં.' ચાળમાથી ભાજન ખારાગી પ્રજ કરી અંતર્ધીન શક ગયદ

धडीयाण दीपेईाँश आ⊌ સાન શ્રી ૧૦૦૦ મેશક ફાઇવીંગ अर्थेड शी. भ-क था. अन्त्यः कप्ताः धन्यस्त्रतीकातः सन्स्तीरप्रद લાકસ ત'. ૧૦૩૦ મુંખર્શ ૧૫.

નામાએ નિચય કર્યી 🚡 જગતની 🤄 માવા મધી નકામી છે. પ્રશા મેં જ Geile B.

અને ખુણામાં પડેલા તંજુરા **લ**દાવી નાગા પ્રશુ ભજન ગાતા જા**થે ધર** છાડી નીકળી પત્રો દ્રાપ એમ ઘરથી વિસ્કૃત ખન્મા.

अदाराष्ट्रने और संत अल्बेर संत नामदेव.

#### આદર્શ પત્ની

લવક : મારે તે! એવી છે કરી શાધે सन्त अर्थुं थे नेतुं भान मात्र अस्त्री ગારવામાં કે સીતેમાં જોવામાં જ ન ક્રેલ, પણ રસોઇ કરવામાં, કપડ ધાવામાં, કચરા સાદ કરવામાં નધારે

મિત્ર: માર, ખ્યાલમાં એવી એક છે.કરી છે.

Tark: heal

મિત્ર: અમારી કામ વાળો.

# જોઇએ છે હાડકા

તમારાં સ્ટેશન કે સાઇડીંગે પહેલ્યતા કરવા માટે અમે ટનના પા. ૭ આપીશં

ખાલી બેગે৷ રેલ કૌરાયું ભરી પાછી મેક્કલી **આપીશું** 

વધુ વિગતા માટે લખા:

THE

# JLLBRAN

SARNIA

#### રાડેસીયાના ખબરા

એક સત્ય ઘટના

(अभाशः भणश्पत्री तरायः)

રજુ કરનાર: રેજનાલ રેનાલ

ભાષણ કરતાં જગ્રાભ્યું હતું ફેલ્ન્ડ'બહરે ત્રલ પ્રેરેશા છે. અનિષ્યમાં ત્રણે પ્રદેશા र्ख्या ख्रुरा की को नेरी तहत्त्व प्रथ એક્ક્રિક નવી દુનીયામાં રહેવા માટે દેઇમાં વધુ વસ્તીની જરૂર રહે છે. અને જે સત્તા અને શક્તિ નહિ है। म देश पथ भी देश कांछ करी नहि શો અને અવિધ્યમાં એવું જ વધેવ भशाम थे. "देश्वेशन रशीम" नाशी કરીએ સાફે છે. ધન, સંપત્તિ અને ৰূপৰি মূপ টা! 'ম্বাল'ন' মুখু ઢોલું જોઇએ, ફેડરેશન અસિર્વમાં મ્યાવવાનું છે. સમાજમાં શાંતિ ન**િ** હાય દા પણા સુધારા પણ થતા નથી. र्वाति नृद्धि देश ते। व्यापार प्रथा नृद्धि याम. शन्यने। अवसार प्रश्न महासद ન ચાલે. નનું ફેડરેશન છે વ્યત્તે ધરમે પશ્ચિમલ્લારો, ૧૦ વર્ષ સુધી તેન ફેરફાર કરવાનું એ લેકિક્તે પેડબ લાગત

વ્યક્તમાં આદિકાસ વધ છે. અને ધ્લાનમાં જવાવવામાં આ-માં છે કે હત્રેન માહિકનાને વધુ મદદ કરીશં. અને એ આદીકતાના સહકાર નહિ મળે તા ત્યાં સુધી ફેડરેશન મરિયતપર્મા આવેલું નહિ મહાય.

"વેસ્ટ માસિકામાં સુખ પ્રવતિ વક્ષ **छे. शालकरक्षमां सर्वेश दरक्के काम** deren Die

"હમારી અહીંયા વચાવી છે એટલે રેવા પ્રતિકાસ ભવે. 🎒 જોવાનું છે. માતથી રવેવા માટે દુનિયા નાની વર્ષ જરી. પાંડાલીના ઘરે આગ લાગે તે અમ્પણ પાસેના ઘરમાં પણ આગ લાગે જ, એટલે એક દેશમાં સુદ્ધ ચાય મેટલે આપા દનિયામાં અસંતિ પય-રાય જાયે છે. અને સાથે મળીને વિચાર કરે ગ્યમર બેનાે નિકાલ લગી શકાવ. [તીયના નેતા અમારે નધી અન<sub>ા</sub>ં, એક સંમાજ નિવીષ્યુ કરવા માટે अयले करवा लोईओ, णढी आया भे। पश्ची हो. नवे। अभाग मनावया શુર્વિ પણ કામ કરતી નયી. सर्वेनी संस्था है।वी अवसी જ્યાં પર કમાપથી સંસ્થા ન હોવી જોઈએ, અહીંના દ્યાપાની પ્રખતિમાં मापद्मा वृद्धिः न देखे। लेपम्, अदि સમતા અમર સમાનતા 🖹 ન'ને સમાજમાં દેવના જ જોઇએ, અદ્ધી ना बेरोहाने पदद करती कोएको आपचा વધુ એકમા

"કામત રાહ"માં આપવી બધારે **દે**આ રહેતું લોઇએ મતની ખુબ હિંમત D. श्रीराजी वसी वार क्टे हे है "ઢીંદુ કેલ" માંધી આપીશુ, પણ સે

મી આપા સાથેળ પતિ હસાકામાં બધુલાકં છે. આપણે સમજનું જોઇએ, દશ વર્ષમાં પરિસ્થિતિ જાદીજ અહ

> ⊌મિમેશન માખત પર **મે**હ્યતા **મી** पंते लखान्यं है: "क्रार्थ पथ कातून. तमे बरे। वे अधा वर्ष आहे केविध જોઇએ. ઢીંદીએ! અમર કાળા લેહી! માટે ન હે.વેર જોઇએ. ૧૦૦ કે ૧૫૦ માણસા હોંદીએક વધુ 🖦 પ્રદેશમા આવી ખત્ર એવનું ફાઇ ફાઇ કહે છે કે વસા હોંદીએક આવી ગયા. ઘણા લેલોનું માન છે કે લાગા કોંદીએ! અન પ્રદેશામાં પ્રવેશ હરી રહ્યા છે. અને એ લોકા આપવા વિરાધી બની e/8].

⊌યઢ ≃કક્રિકાની પરિરિથતિ પર્<sub>ન્ય</sub> ભાવતાં થી આપા સાકે**ને** જવાન્<u>યું</u> કે पञ्चारिकते। तेर द्वीरान्तर प्रत्ये विशेष अने पढेबा केटबेर विशेष दते। अर्थे। की अध्यम रहेत ते। हेटबामे **बिंग्निश्ना आस् लत. ४५ अस्** धन्छाधी जे अनवा परम्युं नधी. संप ભેષ્મ<sup>3</sup>. સિવાત પણ ભેષ્મે. की अध्य अध्य रहेतुं है।य ते। ते **भ**नशे नदि.

મધ્ય અલ્દોકાની એસીયન ફેલ્સ-**६२०स विने भी भावे लाशान्ये हे तमारे** બધા**⊃ે** એ સંરથ⊦તે તત, મત ઋતે પનથી મદદ કરવી એઇએ.

હીંદીમાં એકાદ કલાક ભાષણ આ-ખા બાદ મીપતિ અંગ્રેકમાં પણ ટુંક अन्यन क्युं दर्श आरथ है मेरा આદિકતસ પણ સમાર્ગ હાજર રહેલા

તેત રેત ના ઇમિયાન્ટસની ગામ્બાસામાં પરિક્ષા !

"કર'ળ" સ્ટીમરમાં ૩૦ પેરોન્જરા ના રાહેશીયાં આવવા સ્વાના થયા હતા તે જ્યાને (નવા ઇમિયન્કસને) ગે(મ-ભાસા રાકવામાં આવ્ય હતા. અને ૧૦ ળક`પાલા″ સ્ટીમરમાં પાછા ક્યો ≰ત<sub>ા</sub> वे भारको। मणाने ४० व्ययुनी परिद्रा મેણ્યમાસામાં સેવામાં આવી હતી. लेखाँ सत्तावार करकावा महा छ 1 ज જાણ પસંદ થયા છે. પણ ગામીના તાપાસ થયેલા ભાઇએાને પણ ના. રા. માં પ્રવેશ કરવાની છુટ મળી છે જ્યાર્ જાવાયા માન્યું છે. થી પંત સાનેખ નિશામાં મેહી કરવી એઇએ. શિક્ષણ . એ મામતમાં રસ લઇ રહ્યા છે. ત્રા પંત સાહેળ રાડેશીયાની સફર દરગીયાન ત્યાસાયેત્વ પણ જઇ આવ્યા **હ**તા. अने क्षेत्रसमस्या द्वारा बाह्याने વા માટે વાળ મેતકલવામાં વ્યાબધા बना तेनी तपास प्रथ करते.

ने राष्ट्रिकाने रिवेसीयाना न्यांका सहैर बञ्चे भस सरवीस है।डे छे. १५००

भाष्ट्रदेती आ प्रदास हो, एस मीवाप જવા આવવાં માટે એરાપ્સેન 🗟 અથવા માતાની માટક હૈાય તેર તેમાં જાઈ શકાય. મેં ભસમાં જવાનું પસંદ

श्वसार्श दश्भीमान अभे श्रतार्था क्रीक हैकाची नास्तेर क्रम्या क्रीक देखल ર્સ ગયા. મારા ઢેળલ પર મીજા ત્રથ કુસારી હતા. આ ત્રણમાંથી भेक सोवीय भारी दबा भीछ प्रसा श्रीक वये.हद केसीमां इतां. अने તેઓ ખાશ થયા પીત્રાને એાળખતા व्यते व्यप्ते नाते नवश्याः

પણ જે ગીજા સુસાદર ગામારા રેબલ પર હતાં તેમા મુખ મીન હતાં. अभवां शरीर व्यक्ते तहहाओं सेहा साथ तरेणा केयुं यथु कर्तुः अपन સસ્તા હતા અને ગહેરાપરથી જવાય के ज्या माध्यस लेखना करता करता वधारे पसंद करता हती. में बेल्लाववा માટે થયો પ્રયત્ન પછા તે મને કે.કે आपने। नहीं क्षेत्री केल बार बारमध्ये अथवा हे। धवार भाशे धुनावीने भारा પ્રજાની જવાલ આપતા. અને તે કર માળ અને બનાે લાગ્યા. પાત્રે પાત્રે ક્રમાર્થીમાં તે મારી સાથે વા<u>ર</u>ે વેહ' ભેલતો થયા પણ મહિલ્લમાની કેખતા वे धरभाष जता.

**र्व ले**डले। १२८<sup>\*</sup> क्यासमां समादरी કરતા હતા. તાવ રાકેશાવાથા અંદર ના આગામાં જવા. ખતે કરદે કહાસ ગમતા તેવી નહીં પણ રાક્સીવામાં ગેણને માટે ખીજ ક્લામ નથી એથી. ગ્લા ટ્રેનના પ્રવત્સમાં બસના એ સાધી भेक नाना स्टेशने भेजा वये। मने મારા ૩૦ભામાં તે આવ્યા.

alua सहित्याता सहित्याता अने મતે પૈતાની મવાસની કઠાણા કહી. આ કહાની પણા પ્રયાસને અંતે હે એની પાસે કહાવી શક્યો

ત્ર્ય આ ભાષના સાઉચ આદિવાના વતની, આ મારા માત્ર કરોક અંતે શીકારના મનજ શાક હતા અને કુલ્ઝા માં રહેતું ઘલાં પસંદ કરતા.

મેધ્યા દિવસા પહેલા અને ત્યાં काम करता आदिक्षने रुव्य महणी अवश्व हे जेनी भी जेह शील ध्रम સાથે લાગી જવાની હતી.

રજા લઇને વેલા આસ્ક્રિકન ગયા પછી છેલ્લા ભાષર આ મીત્રને મહતાં કે એના માયસને ક મહીનાની એલ 46 9.

है बात कई में क्रिमां मालना માટા ખરા પ્રધાની ઘથી નથી કરના मेक उम मेलाना अहिरून नेक्ट माटे & st 0.

ડાં, મલાન ખરાબ છે તેથી ખધા ડેમા ખરાભ છે એમ નં માનવ' એ भा नात मारकाने क्रे छे.

ભા ડાય બાઇએ આદિકન તેફકતે. એલમાંથી હાડાવવા એ દિવસ ખસમાં असाहरी करी ६० भारत है।एनी में।८१ માટે રાખી ધુસાહરી કરી અને ૧૦ માઇલ ભયોષ્ટ જગક 🖫 નયાં વાલતા અધ હતા તેમાં આવ્યાં, અના જંગલ વટાવર્તા 🦮 મને બે દીવસ લાગ્યા અને તેએ જગંલમાં જ સવા હતા. આ णाति तक्षश्चिति वेडी हे चेताना ने कर ને છેહવી પાછા ઘેર લઇ જતા હતા. મેં કર્યા શાંકામ વ્યારહી બધી ખેતના લીધી. ત્રણ મહીના પછી તે પાસા भावतन्त्र ते । अने **३**श्च भारत्यी મારા જાના-પાંચ નમેં થયા કાલ **३१ना२-आश्रभने** हमें न देवाय.

भा भारी दात के वांचे ते भीला ચાક્તિકનોને કર્યો. અને મારી મીત્ર को । भवीर<sup>म</sup> ससी तेकीनी नकरे જાયારી એવી મતે માત્રી છે,

#### ષરમુ ૧૫

—૧૯૫૧ ના જીત માસમાં રહીયા मञ्जेब्स भारतीय सांरकृतिक गाँउणमा क्षेत्राप्तने भावतीय वृत्य क्षणा भतावी રશાયાને કંગ કરી દેનાર વિખ્યાત મળાંકાર ક્રમારી ચંદ્ર સેખા પટેલ ગીત જનારા સાંસ્કૃતિક માંકળમાં ગ્રેમ્બરાન રથાન ધરાવે છે, આ ભેન મદાસમાં देकी तथा अला शीचना हो.

—મુંબલના વધા પ્રધાન થી મારારછ દેશાપ્રેએ પ્રધાનાને અપાતા માનપત્ર ની પ્રથા લેધ કરવાનું પ્રજાતે સુચન 15 D.

—મદાસ પ્રાંતમાં વડા પ્રધાન શાળજી ना बढेशायी ६वे ५४मे समारना अध sets भागोः शायभीत रेजनश्री सेवे અને બાલીનેક મખત માં ભાષ સાથે રહીં ઉલોબમાં મદદ રૂપ ખનશે.

—કવિથી ખુખરદારતું મદાસમાં રાતા ने अध्यापे अवशान यथुं छे.

—ભારતમાં સૌયા પહેલ દોદા સરક્રષ્ટ ૧૮૮૩માં છવે કરીને એક મહત્રાષ્ટ્રી भी. वधी और एक्टिशन काईका<sup>र</sup> નામતું સહંસ સફ કર્યું હતું.

—"वर्स्ड अरबीम शिनश्रतस"ना शेहे-ડરી એ. ક્રમામુકલ ખાતે, કૃર્દસના પરદેશ ભાવાના મંત્રી પી. મીડાલ્ટર્ને अक एवडारा ट्युनीशीयः भने भेरिकोर ना विद्यानः नेयनम् भिश्परिसनने જાતુસરવા, અને લેહા પર ડળાસ કરતાં પ્રમારાં ભેષ કરવા જણાવ્યું છે ો ૧૯૫૨-૧૩ની સ્તુ દરમીયાન ध्यक्ष देश प्रया लखालवा धीमुं धुं है प्रशुक्तक मेन में।भारते पात स्पे। हे,

## લિપિની શાધ

(आक्षासाचेल कामेबकर)

अर्थ पेले त्यां सम्राट अग्रेशनत शत થી કેતરેલા ગેળા મળ છે. માકતે અને ખરાષ્ટ્રી શિપિ કરતાં પથ જાતી થિપિ માહત-જો-કરામાં મળી આવી છે. જે 699 પ્રસ્તી વંચાની પણ નથી. ઋાપણી પુરાય રમૃતિ प्रमाखे भाषाची भाव विभिन्नार ते મ**ોશ—સ**કળ વિશ્વનિક સ્વરમા, વિદ્યો इर **४२नार, भार कायवाला⊷भका**देवने। પત્ર, રિહિસિહિ એને જ વશ્ લખવાની ati એણે સાધી કાડી એટલા ખાતર જ દરેક સખાસ પહેલા મીમણેશને નથન કરીને સ.વાદ આગળ ગામે છે.

મી વેલ્યાસ અગવાન કૃષ્ણ દેવાયન ને તેના વખતનું ભધું જ્ઞાન છ કેટબઢ કરવા<u>ને સત્ત્રમું</u> અરાધુળના રાજ્<sup>19</sup>ના 🗃 🤝 પરાક્રમ કર્યો અને કીરવકળમા એ પાદવારથમાં જાગી તે ખધાના ઇતિન હાલ તેવી શખનાતા સંકલ્ય એછે કરી. પશ્ચ ધ્ર મહ કેમ સચવાય એ ભારે ચિંતા ઍને પડી.

આવાં માટું મહાકાવ્ય એળમાં જન્મમું છે. પ્રતિભાષી અનેક કરપતા 📦 મતે અપ્યાપા વિવાર્તા હતમ છે. શ્લામ પછી શ્લામ બેલામાંથી નીકળતા स्त्रम छ જાર્થ ધાષમાર વરસાદ, અથવા ધનધમાટ વર્ષેતા સરસ્ત્રતીના प्रकार, ज्यास विद्यासकामा प्राप्त, प्रदेश ક્ષાઆ 'પર્'ન ક્ષેખકઃ કસ્ત્રિદ ञ्चलक्ष भवि विधनेर अति क्षेत्रने રમરળ થયું અધા, તારદે સુચભ્યું કે મી મહેર પાત લખે તે, છે. વિવકતો મણેશ ની આરાષના કરી એટલે તે પ્રસર થયા. ६वे व्याचा वज्राधिपतिने पानाना રહરન મળી ઘરાતે કેમ કરેવાન! અને ન કઢે તેં પણ ક્રેમ ચાલે! મ્યાખરે વાત તે**ા કરી અને બીમ**ં છે એ સ્વિકારી પણ ખરી, પણ એક આરે કરત એની સાથે મુજીને જ

'भणवाते। 🗬 वणत आरश अभे! ક્રેપ તે દરમ્યાત હે સખના જાશ. આર હાથે લખીશ પળ પહેરી કમમ મટાવી ન જેઇએ. તું કહેતા જ અને હું સખતા જાતવા.' 'લ્યાસેક ચ્છિપ્ટ જગા સર્વમાં એવડી જેની પ્રતિભા અને જેના મેહલમાંથી જે राज्य नीतमे ते छत्रिलाई भागे आग्रामम જ નીકને એવી એવી તમવારી દેવે લખાવનાં બુરકેલી શોડો લખનવર નને લખાવનાર વચ્ચેની આ દરીદાઇ क्षेत्रा आहत्यभाषा देवे। अवनवी (તામ ઉત્તરી)

વ્યાસ કાવા ખરદ પોતાના કાવ્ય प्रभाव पर विभास देवह कर्ना अबे क्षेत्र क्षान्त कार कार कार्य का દુ-અટર્ક તુંધ તુબ તારે ક્રમાન્યા વગર કશા લખો તહે. 'ભગુષ્યા મા શીખ ક્રવચિત્રું ધન્તે લખવા सभाववा क्षामा, धुतर्णा करीने सभा रिवृदार तो. २७-४-५३ ना મેકાડમાં હોય એવી રીતે મોકાસ થઈ રાજ બપારના ત્રણ વાગે ૧૨૭ વિકન તે દેવા સાંભળવા લાગ્યા. ગણેશ જરા ઇતાવળ કરે અને એની 'કલમ અટકવાની ગણી પર આવે ઍટલે વ્યાસભ્ય એક કૃદ શ્લાક મનાવીને ञेनी आयण है।. जेवे। ते। ३८ <sup>ા</sup>લા કે બુલિકાતા મણેશ પણ એક ક્ષ્ણને માટે વિમાસસમાં પડે. એટલી સમયદ પણ વ્યાસને એાછી ન હતી. म्हेता પાંચ પચાસ એટથામાં તપ્તમાર થઇ જ જાય.

न्या*न*े मथ प्राप्तिय सेक्रेटरीने લખાવનારા કે.કાતા અતુમવ એવા જ છે. ક્લમ અટકે એ સેકેટરીને ત્રમે તહિ અને સેક્ક્રેશ મખાસતી भतधम तरा ध्यत्न आपि निष्के ते। લખનારનું કામ ખત્રકે જ, લખનાર સેકેટરી સમબાની દેવા, રસિંદ હૈાય અતે સદય વિવેચક દ્રાય તા વાછરડા તે જોઇને જેમ ગાયને દૂધ ઘટે તેમ લેખક્તી પ્રતિકા, વિચાર અને ક્લ્પના ना भेरा मुटे छे.

મહોરી નિપિની શાધ કરી એટલા માટે શું લ્વે કારની આકૃતિ ગલપતિ ની સંદ જેવી કરી મુક્ષ દેશો દે

('छपनभारती')

શ્રી, ગાંધી જ્યાંતી જ્ઞાન થજ્ઞ જોડાનીસમર્ગ, શ્રી. સંધી કેટલમાં પૂજ્ય ગામુજીની આગામી જ-મજવંતી નિમિત્તી, બાદરવા સ. ૧૨ તા. ૨૦૦૭-૫૩ રવિવારથી બાદરવા વદ ૧૨ (૨/2માં મ્યાર્શ) ता. ४-५०-५३ दिवार सधी, धी. માં, આ વિશાસમના શિક્ષક @મિયાa se लेजाst तथा सनेरना लाखीता સેવાબાવી ડેા, વક્ષભબાઇ પટેલના સંચાલન વેદળ પંદર વ્યાસ સુધી દરદેશન સાંજે છ-૧૫ થી ૮-૩૦ સપીતા કાર્યક્રમ રાખવામાં આવ્યા છે. એમાં પ્રાથમિક-માયજીની આત્મન ક્ષ્યક્રમાર્થક વાચન-ભાગ્રજીની જીવન ત્રરમર–ગેપ્યુવજન મજન સમધૂન વગેરે ના કાર્યક્રમ નિયત કરવામાં આવ્યા મહમુજીને પુષ્પ(જક્ષી આપવા જીવી જીવી ગાતિના સમાનના અને જીલ જીલ મર્મના સલ્પ્રદરમાને આન મંત્રમ આપવામાં આવ્યાં છે. દોદા હીંદી આઇ બહેનને તથા દરેક ધર્મના માપ્ર વહેતને, ભાષજતા આવશી समलवा व्यति श्रीधवा व्यव ज्ञानपत्रनी। લાભ લેવા હાર્તીક વિન'તી કરવામાં આવે છે. જુરા જુરા સ્પંધાએ भाषा क्षेत्रं कार्यकर्तने अनुकर्ण भाष એ ⊬મ્હળ છોમ છે.

શ્રી, સુરત હોંદુ એસાસીએશન 🖟 🥶 સેંહેડીસની મક્સ ની ખાસ સામાન્ય સક્ષા

ઉપરાક્ત સંસ્થાની ખાસ સામાન્ય देहरीय, स्ट्रीट परना द्वासमा मणे है. सर्वे सक्याने वामन सर कालर रहेगा નસ વિન'તી છે.

કાર્ય ક્યા:

- (૧) ઉપરાજા મ્પીડીના હેવાલ
- (२) तना सम्पेति व्यरक्षी મંજીર કરવી.
  - (a) भरसरथ.

મંત્રીએક લાવજ છીલાબાઇ અને લ્હાલાઈ પરશુક્રાઈ, પ્રમુખ: કાંચનભાઇ મણીભાઇ.

૧૧ પુસ્તકાના સેટ

ા, આ સેટમા વિવિધ પુરતોન તમને पुस्ती। नेप्राणी નાચમા મળશે. 412 B.

Mud 11d VI. 1-16-0. મ્યા મા**રીસેવી મળ**શે.

હોંદના પ્રાપ્ય જીવન વિશે લેખો સવાશ જવામં રૂપે અર પુસ્તકમાં સાહેટીસના વીચારા દર્શાવ્યા છે.

ાંમત શી. ક−૬.

मणवार्जु हेकाथा : अस अगिशीस.

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નવાં પુસ્તકા ત્યાગ મૂર્તી અને બીજા લેવા આવના તેર દિવસ મર્ગ ગંધન

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| વાર                                                                            | મીસ્તી<br>૧૯૫૩<br>સપ્2ગ્લ૧ | ≼ીંદુ<br>૨૦૧૯<br>આલ્સવડ                      | गुसंधभान<br>१३७२                       | મારસી<br>૧૭૨૨<br>કર.<br>કદમી                                | સુધીદવ<br>ક. મી. | સુધોલ<br>ક, ખે.                              |
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• प्रदेश केंग्रेस भाषा भागा માં નીયકા પાર પ્રસ્તો આવે પશ્ચિમા के के प्रस्तको द्वारा भागक भाग મેળવે છે. ચાલા લખીએ श्चन केमन ताक्षीय वर्ग to Billion and bride એ થી દ પ્રત્યાની પ્રાપ્યત a [ नवधुभ बायन अस्त्रा Beat offet. T ... अरतः वीक 1 1 or Biggs \* 3 विकामी वासन बाका पांचम् आर्थः

વાલમું ગાંદ ૧ ક પહેલી ધાપક ૧ ક બીજ ધાપક ૧ ક

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# ગાંધી સાહીત્ય \*

a. क्या, ने। धंतीकास v 1 लवत पंत्रीक 43 · भद्रारेष देशाएतं अवन धरीय **3** अकारेण देशार्थनी उपवरी William W. 80 0 WILL R 48 # 31 आधुनी काश्याम काकाव्यी (धान प्राप्त विशेष) हरत सीभीत बॉड रेपराज्य આત્મ કથા (ચંધાઇ) માંપીછતા સંકૃષ્ટિપા આત્મ કેવા બાયુની અંખી (કાકા કાલેશકર) શાબ નામા (ગાંધીછ) (भन्न भाषा) ભાગુ ગાપી મા ભાપુતા પત્રેદા (ગામપતી ભરેદ ક્ષપદ) ભાપતી પ્રસાદી मांधीक काने साञ्चया (धी. मधायाना) નીતી નાશને માર્ગે (वांधाक) અનાસકતી ધાળ (ગામીછએ ગોતાછના કરેશા બતુવાર) પ્રમોતમાં ગામને (ગામીજ) **भ्याम्बर्भ सन्त्रतापशी** DIMPIC POPIE માં પોછતા સમાવમર્થા પાયાની કેળવણી (માંધીછ) અભાવા થય (કરતામાં ગાંધી) ગ્રેમ પંથ (તા. ગા. કેશાઈ) मध्यिक्षलेर श्रदश्य श्राप्त प्रश्नवस्थात ગામુના સેવામાં अभूतकार्नेत विवास ગાંધ્ડાંશ (એક અધ્યવન) कश्चारका समायक व्य'क—('ऑन्डियन द्यापिनियन' ) with smith mid **વ્યાપ્તના–આ ને પત્રી (કરતાળા પર વળાવતા વધે**) **નાઇફેર**ઈંટ AND THE REAL भारी क्षत्र क्षत्र (महात्मा सम्पत्ती मञ्ज्यप्रकार) वृश्वित क्राजा अधिक्या (Americ विशे बनेह्र) હોંદી શખ્ટીય મે. સભાનું જમાવાન

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### અમારા નવા પુસ્તકા

નવલ કથાએા

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નવલ કથાંએા તથા દુંકી વાર્તાંએા PAR PARI (लंशीस मांद) नवद्यीकाका (भिवासी) विश्व क्षित्र (ম) મળેલાંછવ (X. YZq) સારહ માથા દેવકાસ (શરાળાશ) ગભ વાર્તા BLIFFOR FIRE (स्थीन्द्रनाथ अभिन्त्र) મારે બાહીવે Trens कामक्य મેષ ખીંદ શાહ્ય નિમાળું num many bi उभी वस्ट Carther. अक्षाना सदयदी हेल खुब ક્ષેકેન્લી KIN IKEN क्ष्म वध मध्यभूत भारा ઉર્ગુ અને સારૂ સાહીત્ય લ'લેલ્પી (કાન્યા સ'શહ) ઉપાયા'કર ભેસી માતાસાધુરી 🔐 🔐 શહીરોના સંકેશ (ભાષકશ્ચેન્ટના શનીક) મળવાનું ઠેકાલાં આ એાફીસ : 'Indian Opinion'

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# તાઓ ઉમદા કેકેટ

ડરલનનું આદુ ૧/૬ રતલ; માેડી કલીતું લસણ ૧/૬ *વતલ*; માેળ ભાસ ક્ષાટ ૧૦/૧ હલન: લાખી અને રકવેર ખાસકોટા ૧૧/૦ ડબન; કપુરી તથા સેવલી પાન શો. પ રતશ: પાસ્ટેલ્ટ અલગ.......મનાના, કાચા બનાના, વાપા, પાપ્રનાપલ, નાચાસ અને મેન્ડરીન રાજના ભભર બાવધી મળશે. દેશી કારમાજમાં મુરતી સફેદ પાપડી, કાળી પાપડી, તુવેર સીંગ, નેગજ, શાહાની શીંગ, દુધી અને લીલાં ખરચાં મળશે. શી. ૭-૬ થી શી. ૧૦નું પારસલ બનાવી મેતરથી ગાકલીએ છીએ. સૂરણ, આંખા હળદ તથા લીલી હળદની મેલ્સમે ચાલુ થઇ છે. કાર્મી કારી પણ હવે મળી 45 છે.

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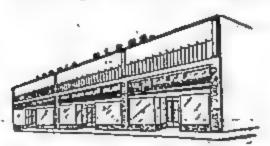
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That we may receive and entertain thee, with all the powers of adoration and love.

-Christina Rosetti.

I hope that peace will be lasting and that mankind will at length, as they call themselves reasonable creatures, have reason and sense enough to settle their differences without enting throats for in my opinion, there never was a good war or a bad peace.

- Benjamin Franklin.

velf you confer a benefit, never remember it; if you receive one, never jorget it. —Anon.

Fortune never helps the manaphose courage fails.

15

-5ophocles.

# INDIAN OPINION

Founded by Mahalma Gandhi in 1903

# Thoughts From Mahatma Gandhi

ed in preventing the brutalization of human nature than in preventing the suffering of my own people... I know that people who voluntarily undergo a course of suffering raise themselves and the whole of humanity, but I also



Mehatma Gandhi

know that people who become brutalized in their desperate efforts to get victory over their opponents or to exploit weaker nations or weaker men not only drag down themselves but mankind also. And it cannot be a matter of pleasure to me or anyone else to see human nature dragged in the mire. If we are all sons of the same God and partake of the same divine essence, we must partake of the sin of every person whether he belongs to us or to another race.

## INDIAN OPINION

FRIDAY, END OCTOBER, 1953

#### Heartsearching

DINO.DAY, is a blessed day, the day on which 84 years ago God gave to the world a aon who was to free a nation and open the way for many other slave nations to be free. That man was Mahatma Gandhi. He is not amidst us to day, but he has left behind him something that can never die and thus he lives amongst us, even to-day. It is for us to noknowledge his presence or to remain blind to it. Many will celebrate his birthday openly, many will celebrate it in their hearts and many will perbaps be too immersed in their own selfish little things to remember it. For all those who remember with reverence and gratitude the service that he has rendered to the whole world, there is no better way of celebrating his biethday than by introducing a little bit of his life or his teaching into their own lives. For those who do not remember-it is not yet too late to remember and give a little of themselves to others. It is Lectuse of these lattle selfish beings in the world that must troubles arise. They have blinded themselves to all things around them that need attending to and have forgotten even their Creator and have begun to worship a little idol called money. These are the people to be pitied more than hated They think they are rich and are overjoyed and yes they are poor, because they do not possess the wealth

that God has given to all men. In their craving for material wealth they have forgotten to take from the spiritual wealth.

We cannot all reach the height that Mahatma Gandhi reached, but we all can do our own little bit of service. bear a little bit of suffering, in our own way. To day Manilal Gandhi is in prison -trying in his own way to fight against the evil forces that face us. To many it might seem a useless step, but no sacrifice or suffering is borne without fruit-one day it will bear fruit. We who cannot even do the little bit that he is doing should put on our thinking caps and do a little heartsearching, to see how we can do our little bit, especially if we wish to live more happily and respectfully in this country. Until each and everyone of us duesn't feel the urge to act or the necessity to take part in some way in this struggle and as long as we all six back and hope for someone else to clear the way for us, we shall remain where we are, or perhaps reach an even more spineless state, for the oppressors to trample on us. It is time for all of us to realise that the most important thing in his is to be able to live respectfully - that is the musing piece in our ligisaw pazzle. Our picture will never be complete as long as we evade the task of finding that piece, but once it is found all the other pieces will fall in naturally. What' better day can have, to do we. little heart searching than to day, the day when a man was born to die so that others may live happily?

Men have come and gone, who have carried their crosses as Jesus Christ did. Each one of us has a cross to carry, some have bigger ones and some smaller. Why can't we carry our little crosses bravely and proudly, Instead of trying to pass them on to somebody else's willing back, when others have carried heavier crosses smilingly?

In all the darkness that surrounds us to-day, the only ray of hope is the way that Mahatma Gandhi has opened for us. Had we been fully awake and out of our own selfish little worlds. the incident of one man of ours being in prison would have brought out hundreds of other men prepared to

go too, so that the prisons would not be big enough to hold us all. To those who are still asleep it may seem an impossibility, but Mahatma Gandhi, proved to us that it can happen. People in a far worse condition than us in every way have done it and are living today as free men. It is to be hoped that sooner or later we will realise that we are made of the same stuff and we too can do the impossible and conquer the evil force that is trying to crush us. - We must rememher that evil is not a force to fight it. It is only a force when there is no opposition. We hope that our readers will remember the significance of this day, remember the sacrifices of others and think of some little way in which they can sacrifice or help to pave the way, that they wish to tread.

#### THE WIDER WORLD

By John Glid

#### NO PEACE IN ASIA

IT now looks as if there won't be a prace conferencé over Kerea. The United States, by pursuing stubbotnly its wrongheaded policies, has not only antegonised its nwa alties but weeked whatever prospects there were of holding a successful conference. It all began over the desire of many of the U.N. delegates to ensure that India would take a proper part in the process of peace-making. India's prestige stands high in international circles where it is increasingly approclassed that her attitude to the cold was is sensible and sane. But by alroug pressure put on some delegates, Washington maneged to prevent 'the necessary two-thirds majority voting for ladis to be present at the conference. A stoopd vote was due to be taken fater by the General Assembly, but, with a dignified gesture, lodis withdrew her nomi-

The American victory proved, however, to be an empty one. The Chinese decided to keep the United Nations dounited! They have politicly rejected the American plan for 'packing' the conference. The United States in now making anxious efforts to alter the whole diptomatic procedure and may be willing to enter direct negotiations with the Chinese. Me, Dulles had to be taught a sharp lerson. He had to be reminded that the North Koreans are not a defeated enemy to whom he could raimly dictate peace terms to be signed pa'the datted line. The Korean war did not result in a defeat for poyune -unless it was General Mec Arthur whose arrogant stupidity led his troops beyond the 48th parallel where they should have balted in the Grat phase of the

#### Recognition Of China

There will be no peace in Asia until the western world recognizes the Communist government of China, as India and Britalo have already recognized it. By every sule of international law, recognition is overdue. The Clovernment of China is in full control of the whole country, and It is obviously a stable government which only

American folly would attempt, hopelessly, to overthrow from the foliand of Formosa The situation is not comparable to that which confronted England in 1789 after the Prench revolution or America in 1917 after the Russian revolution. England grew fat commercially on the consists warface against the French cevulution and Napoleon because there were athers to do the bulk of the fighting for her, and Britesh soil remained unicathed. America could adopt a frouch-menot' attitude towards the Russian revolution, from 1917 upid 1934. because there were others to bear the brunt of what con-recognition and economic blockade cost.

But today it is not only American money but American manpower which are necessary to wage war against the Chinese tevolution. Indian recognition of the Chinese Government and Indian policy of neutrality destroyed the hope that the other great Asian reservoir of manpower would be available.

The Editor
of this Journal
is in prison
for his part in
last year's Passivo
Resistance.

AND DESCRIPTION OF THE PERSON OF THE PERSON

An adult policy must recognize China, without accepting communities or us ideology Retengention means, of course,
that the real China must be
welcomed at U.N. where the
twould occupy one of the five
permanent seats on the all-important Security Council, (something that the United States in
Ideistrained to avoid at whatever
posts.)

#### Trade A Necessity

Recognition of China also means trading with her. Teads between counteres is anyhow a orcerny that cannot be regulated by shealogical differences. Now that American aid to Europe is tapering away, cost-west trade in Burope is bound to revive. Similarly, Japan and China must trade with rach other, whatever these regimes. To put political obas Washington it doing, is to bamper the world's connamic recovery by removing about one thousand million people from the weeld market. If Japan is not allowed to trade with China, and

Germany is not allowed to trade with Russia, then both Japan and Germany will become serious commercial rivals of Benam's, as indeed they are already. This will make full economic recovery a hopeless task for Benam and for western Europe generally. A sound policy would make a virtue of necessity by recognizing China and making a friend, not an enemy, of her. But there are none so blind as those who will not see.

#### A Brave Journalist

Some of these considerations are discussed in a new book by a first-rate American journalist, I. F. Stone, in "The Truman Era" (published in London by Turnstile Perus at 12s. 6d.) Mr. Stone in one of the small band of brave

men who are not alread to enticise their country's policy, even in these days. Week after week in the articles here collected, Mr. Stone warned bet fellow-Americame that they were taking the wrong road, a road that could lead only to disaster. Most of his predictions over the last five years have proved to be accurate. That is why this analyses and judgments dezerve respect. His book, full of wisdom and wit, should certainly be read, especially by those who must unfortunately get their news of international affaire from the South African daily papers. tied as they are to the most shortsighted and conservative point of view It is good news that Mr Stone is now running his nwn paper, 'I F. Stone s Weckly,' in Washington.

# MRS. PANDIT'S PRESIDENTIAL ADDRESS TO U.N. GENERAL ASSEMBLY

THE following is the full text of the appears made by Mrs. Vijayalakshmi Pandit as Presidentelect of the United Nations General Assembly on September 15 at the eighth service of the General Assembly.

"I should like to express my deep appreciation to my fellow representatives for the great honour they have just conferred upon me. They can be certain that I shall do my best to justify their confidence and to discharge emparually the responsibilities of this high office. I regard your choice as a imbute to India and recognitine of bet profound desire to serve the purposes of the United Nations and through them the paramount interest of world peace. It is also recognition of the part that women have played and are playing in furthering the sime and purposes of this great or-CADINALION.

"The tasks of every Assembly are debrate and difficult. They also present great opportunities. At this senson the opportunities are all the greater because the Assembly meets in an atmosphere which offers hope of a beginning certly to resolve some of the ten-

"For the first time gioce June 1950 fighting has crasted in Korea and a way has been opened for settlement to the Far East which would immeasurably exceptions world peace and the stability of the nations who, we are sure, will watch the work of the political conference on Korea with hope and especiancy and will wish it all success in its proceedings. We all hope and trust that the armistics achieved in Korea with proye a heginning from which the United National can move

forward to still greater achieve ments. Many specific disputes threatening peace in various regions, and basic causes of unrest and insecurity demand our samest and constant attention. Our provisional agenda provides us with every apportunity.

We have a duty not merely to restore peace when it is broken but, even more, to prevent peace from being threatened. We must continue to device practical answers to fundamental dangers threatening world security. We must find right and satisfactory answers to meet legitimate urges of rising partoualism and not seck remedies which can only lead to greater frustrations and break out of violence. We mun find solutions to eacial frictions and battle spanned and legalised discrimination: we must find solutions to the problems of poverty and want and recognise in action that prospersly and contentment compare be achieved in comparements. We must seek to el minate weapons of many destruction rather than invent weapons which are even more destructive. Fin ally, we must discover means of directing the resources of industry and researches of science into peaceful instead of destructive channels. We must learn to coeperate effectively in safeguarding peace and in raising the standards of hiving of peoples of the world.

"It is, of course, relatively easy to state objectives, but infinitely more difficult in attain them. Our responsibilities are certainly onceous. Indeed, they always have been and even their partial fulfilment will bring about the utmost in co-operation and undergranding from its. But if there are difficulties before us there are, at I said, also opportunities,

and it is our fervent hope that the Korean armunes and the denice of all parties for a negotiated settlement will so change the climate of this Assembly as to enable opportunities for world peace and security to be more successfully explored. If during this session we can proceed even a little way towards solution of the problems I have sudicated, we will have contributed powerfully to the atrengthening of belief in the United Nations and will have kindled hopes in the hearts of all mankind.

"In serving the Assembly in the difficult but challenging tasks before us, the high traditions enablished by my distinguished predecessors in office shall also rely heavily on your co operation and support. I know I can look to the Secretary-General and his staff for their assistance. I piedge my own best endeavours to help bring our work to fruitful conclusions, and to discharge the the responsibility which you have laid upon me by electing me to this high office."

Replying to a correspondent Vijayalakabini Paodit said

"All my political training," ahe said, "but laught me to look upon myself as an individual and not as a women especially. Naturally, I do think that is electing me recognition has been paid to the world of women. For that I am naturally proud and geateful, But I do not particularly care for emphasis to be laid on wo men, as a women. While being very conscious of this high bornour, I would like to consider it as an honour to my country rather than as an bonour to my country rather

#### TROUBLED WATERS

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By C. W. M. GELL

From 'The Forum' (Johannesburg)

THE second main failure of the Liberal Party has, I think, also been due to its prescrupation with objective (1) at the expense of objective (2). It stems first from its unreserved support for the "rule of law" and its adherence "only to democratic and constitutional means." Each one of these terms is an insucceptionable object for liberal loyalty. But in the context of our colour-casts suclety, whose basic premises explicitly withhuld democracy from the non-European majority of the population, they may lead to conflict and confusion. With such laws as the Suppression of Communitum Act, the Group Areas Act, the Reservation of Separate Amenities Bill and the two Swart Acts in front of us, can we dresent from Professor Les Kungr's verdict that "two of the basic tenuts of a democratic creed. respect for law and respect for constitutional procedures, are the very justraments by which domination is maintained. Domination is rooted in the mactity of law," (1) And Professor Kuper draws attention to "the progressive redefication of communities as ayaenymous with non-discrimination on the besit of race or mlour" a process that has gone forward with obvious acceleration since the election and has seen the Act applied to such notorsourly temperate and liberal-minded men as ex-Chief A. J. Luthub. What becomes of the rule of law. then, if parliament, "countitusionally" elected by our passidedemocracy of one-fifth of the population, "lawfully" passes laws shrogating the rule of law? As so "countitutional and demoeratic means," what is democratic in the western active in often not martitutional in South Africa and may not even be Jegal. And this is becoming increasingly the ease with all non-European political activities, which have no "countitational" channel for their empression and are being progres-(alvely autizonal just because they are too "democratic."

The Liberal Farty would, I think, reply that (again looking eyer its aboulder at the reactions of the White electorate) it wishes to proceed for so long as it is permitted by legal and parliamentary methods, and, accordly, that it will work for the establishment of "constitutional means" for the expression of non-European grisyances and aspirations.

Resolution 2 of the party's notional conference on relations with non-European political prganiontions "deployee the fact that non-Europeans enjoy no adequate constitutional means of expressing their grievances ..... and pledges the party to work for the provision of such constitutional means." Just to avoid a current non-European suspicion that the Liberale intend to compare with the Congresses for mon-European memberskyp and leadership (which they don't), this resolution should have been accompanied by another publicly recognising the Congration at the representative orgameations of non-European political opinion (which they are), though the party did move a lettle towards this position by recognizing rimultaneous membership of the Liberal Party and the African National Congress so compatible. But I do not think that the party, itself not yet coufronted by the adverse operation of the rule of law and constitutional procedurer, has given sufficient thought to or expressed sufficient sympathy with those liberal non-Europeans who are already at odds with the law sad outside the pale of the Constitution. And this is the second chief regges for the lack of any sonitive son-European response to the Liberal enallenge.

It is all very well to express "profound sympathy with the asperations of all non-European peoples... .. sud their dezire for liberation from restrictions and hamiliations," But it in not enough. It should be possible to convey understanding and sympathy for the motives that impel the Congresses (lacking other outlets) to extra-parlix-mentary activities and, while trusting that they will at all times serive to remain true to the princroles of man violence that they have erpoused, to recognize and sopland the essentially liberal and democratic intention of such activities Liberal protestations in regard to the luck of outless for non-European political activity and against the persecution of non-European leaders and orgabinations on far fall short of the full measure of indignation with White indifference or hostility and of active sympathy with the non-Europeans' present difficulmany non-Europeans hoped to bear from the party. And I find

the expression of the party's intention to seek "consultation with representative non-European organisations and of collaboration wherever this is passible or seceseary" tacking in that sense of urgency and determination to overcome traditional and personal barries that the present lime demands. If anyone objects that the Congresses are too radical for Liberals to do histories with, I would refer them again to Prufessor Kuper'n admicable paper, already cited. Indeed, it is because the Caugresses are fighting for liberal and democratic ends by liberal and democratic methods that I beg the Liberal Party to come forward more than half way to sweet them and thus prove that liberalism in fact transcends all barriers of cace, colour, caste or past personal frictions. The sum of all our previous bistory puts the egus for the first moves on the White-created party.

And I would fortify this appeal

by two practical considerations. Picet, that in so far as the Liberal Party is holding back in order to try and bring White opinion along with it, there is one further point to be made. The liberal argument has never been, as Mr. Neame essected in last month's 'Forum.' that its policies would lead to racial harmony-but that they might. Liberals believe that liberalitm is morally right and proctically possible, and that all other solutions on far offered lead to enther moral or mesterial disaster or to both. But if the liberal argument in to be sustained, it requires some vinible avidence. which the Liberal Party has so far failed to provide, that a genuine White liberal policy will evoke a significant non-When liberal response. Secondly, there is the obvious danger that, if the present policy and leadership of the Congresses should become discredited by failure and the bitterness resulting from increasing persecution, the con-hure pesa political movements will turn fenm biveralium in Black nationalism or Marxisos or both -and from the batreds of a country divided between White and Black implacibly opposed on racial and ideological grounds an peaceful polution will ever emerge, nor one that will benefit nither White or Black, For White documention on present terms leads in a future of increasing strife and failing confidence with time, numbers and world upinton at combining against the one-fifth minority group to deprive them of any hope of a successful outcome. And Disch domination that had first to eliminate the Whites would in the process also eliminate those skills and technecel resources, as well as cultural berftage, that non-Whites will not be able to acquire on their own in sufficient degree and numbers for quite a long while without a fatal collapse of material and cultural standards.

In its first five months of independent existence the Liberal Party has done much good, compriling the discussion of matters usually evaded or suppressed, declaring itself firmly and sensibly on a number of practical problentz-e.g. compulsory residential segregation, the pig-headed injustice of the Western Areas Scheme, the industrial colour bor, "Bantu" education, the Swart Acts, the Suppression of Communism Act etc. Inevitably lackexperience, it will need a little longer to work out its detailed programme on some of the more complicated issues. We who wish it well are not impatient with these delays. But I would finally urge it not to look back ton much te 1833 er even 1909. Se much has happened since the old Cape liberal tradition was a living force -two world wars allegedly fought for human rights and liberties. colonial territorers mbraming audependence and the requalty oppressed loosing their chains, contrasting with the progressive withdrawal of non-European righte and opportunities in this country through 1909, 1913, 1936 and finally 1948-53-that we must drastically re-interpret that tradition in the light of today's condi-

The past never stands seill and the old Cape liberale themselves knew it. Things have happened on South Africa that they mever foresaw. The future of the Union will be decided in the new urban, industrial areas where nearly 2 million Whiter and some 34 million non-Whites have to live and work [side by side, where differences of status and treatment are only too painfully obvious, and where most non-Whites live in a state of squaler, bome leasoess and distance that threatens the whole community as much as it degrades the victims. These latter provide the main bulk of Congress supporters. The events of the last five years and others now foreshadowed have linked their future indissolubly with that of the Congresses. Together they will make or break South Africa And so, for the future of all of us and its own integrity of purpose, the Liberal Party must try as ouce to overcame any remaining coluctance to pledge itself to the full democratic goal and any hesitation to commit itself in open sympathy with the Congresses If it does these two things-perhaps does them at its National Committee meeting while these words are being printed-it will challenge the Congresses to give above their own paralysing dutrust and mers it openly on the

basis of constructive liberalism, where men may differ honestly about timing and tactics but not about principles and goals. And so both sides would grow in

stature and political maturity.

sowing the seeds of a new South Africa with a future more hopeful than the whirlwind that orbers seem determined we should

(Concluded)

#### GOD AS TRUTH

(By GANDHIJI)

We reproduce the following from 'Harijan' dated July 11 for the benefit of our readers:-

YOU have asked me why I connider that God is Truth. In my early youth I was taught to repeat what in Hindu scriptures are known to one thousand names of God were by an means enhaustive. We believe-and I think it is the truth-that God has at many names as there are creatures and therefore, we also may that God is nameless and nince God has many forms we elso consider Him formless, sed since ite speaks to us through raspy tongues we consider Him to be speechless and so on. And when I came to study Islam I found that laters too had many sames for God I would say with those who ray God is Love, Ged is Love. But deep down in me I used to say that though God ms be God, God is Truth, above all.' If it is possible for the human toughe to give the fullest description, I have come on the conclusion that for myself God is Truth. But two years ago, went a mep further and said Traile is God. You will see the the fine distinction between the two statements, viz that God le Truth and Truth is Ged. And I came to that conclusion after a continuous and relentless search after Truth which began nearly fifty years ago I then found that the ararest approach to Trust was through love. But I also found that love has many excanings in the English language at least and that human love in the same of passion could become a degrading thing also I found, too, that love is the sense of eximis had only a limited number of votaries in the world. But I never found a double meaning in connection with Iruth and not even the atheists had demutred to the accessity as power of truth. But in their passion for discovering truth the atheists have per henitated to deny the very enistrace of God-from their own point of view rightly. And it was because of that ensoning that I naw that rather than my God is Truth I should say Truth in God. I recall the name of Cnarles Bradlaugh who delighted to call himself an atheist, but keawing as I do something of h m, I would never regard bim av an atherst. I would call him a tool fracing man, through, I

know, he would reject the claim. His face would redden if I would say, "Mr. Bradlaugh, you are a truth-feating man and not a Godfearing man " I would authoratically distrim his criticum by saying that Truth is God, as I have, distributed the existence of many a young man. Add to this the difficulty that millions have taken the name of God and in His name committed nameless strocities. Not that according very often do not commit cruelties in the name of truth. knew knew in the name of truth and science johuman cruelties are prepetrated on animals when men perform viviscenon. There are thus a number of difficulties in the way, no matter how you describe God. But the human mind is a limited thing, and you have to labour under limitations when you think of a being or entity who is beyond the power of man to grasp. And when we have another thing in Hindu philosophy, viz. God alone is and nothing clie exists, and the same truth you find emphasized in the deferen of Islam. There you find it clearly stated-that God alone is and nothing clee exests. In fact the Sanskrit word for Truth is a word which literally means that which exists-Sot. For these and several other reasons that I can give you I have come to the conclusion that the definition-Truth is God-given me the greatest antisfaction. And when you want to find Truth as God the only inevitable means is Love, i.e. non violence and since I believe that ultimately means and end are convertible trems, I should not besitzte to say that God is Love. What then is Truth?"

A difficult question, but I have polved it for myself by saying that it is what the voice within tells you. How then, you ask, different people think of different and contrary truths? Well. seeing that the human mice works through innumerable medla and that the evolution of the human mind is not the same for all, it follows that what may be truth for one may be untruth for another, and hence those who have made experiments have come to the conclusion that there are certain conditions to be observed in making those experiments. Just as fer conducting ac gotific anperiments there is

an ledispensable scientific rourse of instruction, in the same way strict preliminary dumpline is necessary to qualify a person to make experiments in the spiritual realen. Everyone should, therefore, realize bie limitatione before he speaks of his inner worce. Therefore, we have the belief based upon experience, that those who would make individual search after truth as God, must go through several vows, as for instance, the vow 'of truth, the vow of brakmethurya (purity), for you cannot possible divide your love for Truth and God with anything elec—the yow of nonviolence, of poverty and sionpotestion. Unless you impose on yourselves the five worts, you may not embark on the experiment at alle There are several

other conditions prescribed, but I must not take you through all of them. Suffice it to say that those who have made there experiments know that it is not proper for everyone to claim to hear the voice of conscience, and it is because we have at the present moment everyone claim. ing the right of conscience without going through eay described whatenever that there is much untruth being delivered to a bewildered world. All that I can in true humility present to you is that truth is not to be found by anybody who has not got an abundant sense of humility. If you would swim no the bosom of the occas of Truth you must reduce yourselves to a zero. Fuether than this I cannot go along this fascinating path.

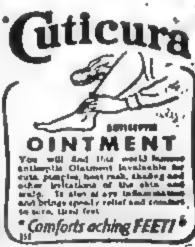
#### SOUTH AFRICAN TRIBUTE TO MRS. PANDIT

THE following editorial on Mrs. Pandit's election as President of the United Nations General Assembly appeared in the 'Cape Times' on Septembee'17:

Leaving aside the purely South African interest in the United Nations, the General Assembly has made a gound charce in electing Mes. Pandit, of India, as its President for the coming year. This is a vital year for the world argenization, with the West disunited and the East-West conflict tracking a stage where permanent damage can be done to world relations. Furthejmore, the United Nations has been discredited as merely a place where bloc meets bloc, with the points of disagreement determined in advance, and, above all, the Soviet Union with ontellite delegates believe that the General Assembly has become little more than a forum for United States opinion. There is no person in the world more qualified to rectify all this than Mes. Pander Except in South Africas opinion, the is regarded as the personification of Carsar's wife-above empirion, politically speaking

The importance of her election is not because she is a woman. It lies in the fact that if any person in the world to-day can be described as neutral, as above ergloual prejudice while at the same time being fully aware of all the attesace and attains under which humanity is suffering, without giving one fuch in actural idealism, it in Mes. Pandit. She has served her country as few ather women have donet abe has developed a sympathetic understanding of Red Chees, which

she knows well; she has worked as a diplomat in Moscow on friendly terms with the Soviet leaders; and the has retained an inhora love for the West and its way of life and its culture, a love which dates long before she became embarredor to the United States. la short, no living statesman is better qualified for the post of overseer of the General Assembly than Mrs Pandit. If we, in South Africa, bave mugivioga about it in view of her part attitude towards the discussion of South African affairs before the United Nations, we must still recognize her sincertly. She la not hor-headed and will not let her perional views prejudice the motmal, legal consideration of African disputes. And if a rapprochement between East and West in posseble, no better go-betwern can be found than Mes, Pandit. She has dedicated her life to that



#### AFRICAN VIEWPOINT

#### PLATFORM FOR QUISLINGS

By JORDAN K, NGUBANE

THE Minister of Native Affairs has been unyielding in his determination to brancher the control of African Education from the Provinces to the Central Government. Behind this is his and his Government's sublition to divert the educated African's mind from the freedom struggle and force it is work in groaves where no African will perionsly challenge the evil of most foundation,

To the Minister and his Government, education is a propapands weapon. As such it must be used, not to enable the human personality to develop and blossom freely to the glory of God and in that way serve manking better: It must be used to pro-June a type of human being who will yield to every descoration of the human personality that sportheld and lts votaries can dream of. In short the aducation that the African will be given in his schools will, among other things, incolors in him hatred for all those who are not like him-The main idea will be to make blue resut to situations oslitus for tolerance in a way similar to that we know very well in the behaviour and attitudes of the Melan growd when it comes to matters of race. In short, the transfer is a sinjeter plan to corrupt our people as a whole.

In a very special sense it is a leng-term bine-print for strained relations between the Africana and the Indians in this country. The Malana know full well that nobody can exert enough pressere on the Indian community in this country to force it to return to India other than the African people, The white people have gone to great exbemes trying to drive the Indian and of this sountry. That they have failed in not due to their tack of determination. It is due everwhelmingly to the fact that the majority of the African people do not regard the Indian BA OR GREEN'S

Except in a few droper-spets along the Natal coret no Indian lives in teer of his life from the African people. The fact that the Indians themselves are determined not to return to India is press enough, if further proof were required, that the overwhalming majority of them feel that they have nothing to fear from the African.

The Melan gang is now taking a devices route to bring up

generations of Africana purtured on unrowness and hatred. Men and women who will see themselver and their problems and neighbours through regist ayes. People who will feel their way into situations instead of reasoning it. In these alreamstances a new eballenge somes up to face the African tracker. The time is coming room when he will have to shoose between loyalty to the finest ideals of the profession and being a despicable quisling polsoning the mieds of the young with sporthold lies and falcabands.

The man of honour in the lesching profession will lay down his tools rether then prostitute his profession. But then I do not expect avery temper to see the transfer in this light at the very beginning. There are very many tren and women of goodwill-end blatney shows that sometimes they are mure departs. one than the avowed anamywho will decide that education of some sort is better than no education at all. If I had my way, no African child would be sent to an apartheid school. If we must be educated, it must be an education which will help to develop our personality freely -and not in scoordence with may tyrant's distates. I will be told that my way would produce cetastrophia regulte. But has not the time some when, as a people, we must explously face entestrophe; face disaster; face annihilation itself rather than be the slaves we are? The man of honour will sheet to starve; to be has becoringed as at ; becauselb even to die in Jail, rather than corrupt the innocest minds of the young. For, let us make no mistake about it. The apartheiders are bent on making my that; willing slaves for all libra.

I have said that the transfer confronts the African tempher with a challenge. He might scall. All soors of human weakness set upon the human mind in the hour of crists. But not every teacher will be called upon to tree the challenge to start with. A few will be in the front line at the beginning. These are the men who might be called upon to serve on advisory hourds set up to tell the Government haw best to correspt our minds as a people.

Already, the Minister of Na-

toight wish to set up advisory boards one or more. But he will not allow the spartheld prisciple to be endangered. In other words, to surve on those boards will be to accept apartheld and playery. Rero is a first-class opportunity for the leaders of the tracking profession to show in no mistakeble menner that they are determined not to belvey the African child. If invited to serve on three boards, their clear duty will be to dealing and face the conserquenous. The men of bonour iles film odw excitatop out been their children for a liny obeque et the end of the month will then be seried out in a way all shall see. We shall then know

friends from fose on our sides

The proposed boards to advise on African education will be and must be made to remain, platforms for quisitous on which no mon of honours no teacher worthy of the title; no self-respecting parent will serve. As a people we are being districted to on everything. Our leaders have been silenged and we are a desperate people. But nobody oun dany on the right to suffer to draw sitention to the wrongs perpetrated against us. If Vorwoerd thinks he will bully se into speing the line-let us do as the Natives Representative Conneil did. Take a firm stand and face the consequences. That is the only path of honour.

# HOW SOME PEOPLE PAY FOR THE MIGRANT LABOUR SYSTEM

By PATRICK DUNCAN

All authoritative survey of the life of the African people living in the Keiskamma, hock reserve has just been published. Its tone is the dispussionate tone used by scientists, but it is full of followstion that should make all South Africans ashamed of the widespread system of migrant labour

I shall just give two tramples. Of 1000 deaths of peoples of all ages the tate of deaths among children under one year of age is 63.5. And cut of 1000 children born, as dis before they are one year old. In England and Wales the corresponding ages was 30 to 1050.

The reason for this appalling state of efficient is poverty and ignorance. [This poverty and ignorance is increased by the way that the able-bodied mea and women are forced by our migrant labour system to work away from their homes.

This survey paints a ghastly picture of the way that this

system breaks up and divides families. Out of 110 families investigated only three were complete with the men and wife living together with all the children that they bad begotten, and only it were complets with the man and wife living together with all their living children. In 99 cases one or more living members of the family were absent. How can we expect a new generation to grow up in health and decency in conditions like thiny Evidently family happiness, in South Africa, has the bateful label on it-"For Burgganes Only."

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### A.N.C. AND S.A.I.C. MEMORANDUM TO UNITED NATIONS

#### NATURE OF DISCRIMINATION IN S.A.

(Continued from last work)

#### 4. Discrimination In Labour

(c) Discrimination in Employment: Non-Whites form a very large proportion of the settled orban population in the principal industrial centres of the Union. The 1946 crosses shows that of a total urban population of about 4,200,000 ever 2,500,000 were non-White.

Over two-thirds of the emplayers in manufacturing industry are non-white. The ownership and control of industry is vested exclusively in the bunds of white persons and, as in every branch of the civil services, non-whites are, completely excluded from all executive positions in management and administration.

The same picture presents itself in the field of productive employment. In the major industries, salaried jobs are maintained as the Jealouslyguarded preserve of the white worders, sometimes—as in the mining industry-by law, feequently by rigidly observed customs. Fifters and turners, walders, locomotive-drives and frames, plumbers, and all similar occupations are restricted trades, open to whiter alone. This discrementation reflects starti in the wide gap between the average salaries and wages paid te employees of the various racial groups in secondary industries.

| Europeans             | Salaries<br>Wages | 1947-1<br>£613<br>£414 |
|-----------------------|-------------------|------------------------|
| Natives               | Wages             | £103                   |
| Asistica<br>Calourada | Wages             | £174                   |

The gap is even more marked in the mining industry, where the average cash carmings of white employees for the year 1950 was £772 each, of Africans £51,2 each,

(b) Exclusion from Collective Bargatoring; In the Union of Bouth Africa, relations between employees and employees in industry are regulated under the Industrial Conciliation Act, 1937, which provides for collective bargating between legalty-recognised trade unions and employers' organisations. Agreements reached between these bodies are promulgated efficially by the Government and have the force of law, Quasi-state bodies (Industrial Councils) are established consisting of representatives of

employers and employees, lo implement and administer these agreements:

' However, is defining an "employee," the Industrial Concihatjon Act specifically excludes from its definition all "poss bearing Natives"-i.e. the over whelming majority of African men. Hance trade unions of Africans, or including Africans, are specifically excluded from the legal recognition and protection afforded to trade butious registered under the Act. This cusant in practice that warerates and conditions for all workers are fixed by negotiation between representatives of white employers and white employees. This saturally operates to the severe detriment of the African worker.

For example, in the appineering industry, journeymen (who are exclusively white) are paid at the rate of 3/9 per bour, whereas labourers (who are all pon-whites) receive 7/d per bour, basic pay. Journeymen get three weeks paid holiday, labourers and non-white semistiled operatives only two weeks, journeymen receive special cost-of-living ellow-eners, boliday bourses, extra overtime pay, etc., not applicable to labourers and semi-skilled operatives.

Similar examples of directoraction are to be found in many other industrial agreements.

(c) Strikes Illegal. A further discriminatory factor, depressing the wage-rates of African workers, is that in terms of various "Masters and Servanta Laws," the Native Labour Regulation Act of 1917, and in particular of "War Masters No. 145 of 1942"—which was procoulgated as so emergency measure during the Second World War, but which has been extended and is still in force—strikes of African workers are probabled by law and heavy criminal sanctions operate against strikers.

Therefore trade voices of African' workers are placed in the impossible position that access to the legal untchinery of collective bargaining is desied them and at the same time resort to the traditional trade union weapon of direct action to withhold their labour is illegal.

(d) Native Labout (Cettlemen) of Lasputes) Bill 1 A morked

siep towards the further denial of trade union rights to African workers is to be observed in the Native Labour (Settlement of Disputes) Bell which is, at the time of writing, before the Union Rouse of Assembly.

This Bill provides savege sanctions of up to a combined sentence of \$500 fine and three years' imprisonment for African workers who take strike action. It provides for the "settlement of disputes" by a "Native Labour Board" consisting entirely of Government appointees. provision whatsoever is made for collective bargaining by African trade unions. In fact, introducing the Bill, the Minister of Labour, Mr. B. Schnemen, made no boats about the fact that it was deliberately aimed at destroying the African trade union movement. He openly condemned the entire African nation, both in the Union and elsewhere in Africa as "savages" and "ensuitals," want to enjoy trade union rights, "The Euro. pean Whites would be committing race suicide if they are couraged Natives to form trade enions," said Mr. Schoeman.

(e) Pass Laws Depress Wages;
A further factor operating to
depress wager and conditions of
African workers is the complete
of Pass and Urban Areas legislation in South Africa which is
designed to circumvent the
satural laws of supply and
demand in respect of labour
power.

The tendency is patural for a man whose movements are corcumscribed by the pass laws to take the first job that offers itself, however low the pay may be, or however unsatisfactory the hours and conditions of work,

Clearly the pass laws and the urban areas laws can be and in fact are extensively operated to divert African labour away from fields of amployment, offering higher wages and better conditions, to those affording minimum conditions.

This is particularly true of employers of farm labour and the gold seiges, where much wages have remained relatively stagmant over a period during which the purchasing power of the pound has declined to less than a third. This has had the effect not only of steadily reducing the real wages of agricultural and mining labourers, but also of exerting a depressing effect on wages throughout the structure of South African industry.

Another field to which labous is diverted through the operation of the peer faw system in that of domestic service. Afri-

can women are not affected at present by the pass laws. Though the latest legislation of the Malan Government does provide for the extension of the pass system to both women and children; and it is not uncommon for the "permits to seek work" to be endorsed "for domestic service only,"

Very large numbers of African men and women are thus directed foto domestic service where wage rates are extremely low (from £3 to £6 per month). White workers commonly employ an African to clean their houses and do the cooking, 3) is usual to find a small white family of the professional and salaried class employing two or three domestic servants; while in the more expensive suburbs of all major cities of the Union, one frequently finds families of two or three persons with a small army of retainers (cooks, gardenere, cleaners, chauffeurs, nurse-maids site.) to wait upon

(To be continued)

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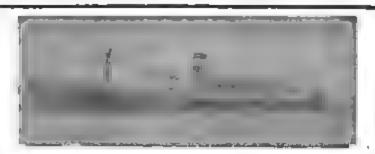
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# RECORD OF APATHY, SAYS CANON OF ST. PAUL'S

South Africa's racial laws and the policy of White supremary were criticized recently by Canon John Collins, Canon and Chancellor of St. Paol's Cathedral (London), in an address in the cathedral.

Cason Collins, a strong critic of racial discrimination, has attacked South Africa's racial laws on previous occusions.

He said that the Church of England had a record of spathy to its social and political respossibilities.

The Anglican Church had tragically failed over and over aguso, particularly as it expressed itself through its accordited ecclosissives, to give a lead to the battle against social and economic injustice and oppression, he said.

Recently in the 'Sunday Observer' there was prioted a letter from Pather Huddleston, Superior fol the House of the Community of the Resurrec' ion in Johanneyburg, addressed to his feltow Christiaus in England. The letter was entitled "For God's jake wake us up."

Canon Collins said: "Dark we, in the face of this appeal, remain apathetic?"

"We are today, in the South Alacan situation, confronted with a simple and straightforward irsus. Can we stand by and see fujustice, cruelty and oppression meted out to our fellowmen, made in the image of God, and yet do sothing to hinder such a desecution of human dignity?

"Can we noy longer believe that it is sain to leave matters to the Church in South Arien? We have already the cry for help from such great Christians as Father Huddleston and Kr, Patrick Duncan.

"But i few days ago a well-knows outhor, a Christian, a White man born and bred in South Africa, told me that, though there are differences in what they asy about the colour bar and racial matters, between the Dutch Reformed Church and the Auglican communion in South Africa, in point of fact my enterior would find little or no essential difference in the practice of the two Churches in regard to these matters."

Canon Coline suggested three steps to be taken by those who wished to help in this Petruggla against opposition."

"Piret let each of you in this Dathedral today who is convinced of the rightness of Father Huddleston's case, write to the Archbishop of our representative leaders in the Church, publicly proclaim their full support for such as Patrich Duncau, Father Huddleston, Alan Paton, and for the whole of the oppressed peoples of Africa."

"Secondly let us request that the bishops of the South African, Church appoint, as an earnest to their intention to abolish the Colour bar in the Church at least one Church in each discuss where on Colour bar of any nort whatever operates,

"It is not sufficient just to allow Blacks and Whites to worship together. The whole set-up of that particular Church must be built upon a seal fellowship, a real partnership of Black and White which judges men to be fit for this or that only by reference to their character and ability.

"Thirdly let us announce publicly—and mean it—that we provide money to enfoguerd the Church in South Africa, for any loss of revenue which may come to it as a result of a policy which may drive away from among its White still believe to the bated policy of White suppremacy."

"May I also recommend that the Church of England aboutd supply no money to any mirelonary society which is not committed, in action as well so in word, to the abolition of the Colour har and any slightest possible relic of the princip's of White supremacy and to the Christian view of human mature in the African Churches," he concluded,—Sapa-Reuter.

#### HUMBLE WALKING TOUR WHICH EARNED NATIONAL RECOGNITION

HE 58th birthday of Asbarya Ninoba Bhave, founder of the triplergift movement of land-money and labour, was nelebrated at a number of cautres in India on September 11. Hince is unabling the land gift movement during his walking tour of Telangana, it has gethered momentum and now enjoys the support of the Central and State Governments. Contributions all over the country stood at more than 22 million scree when the last figures were received.

Ackneys Vinoba Bhave, addressing the Bhooden Conventure Conference at Khedigram recently select Bhooden worker not to introduce politics in their work. He added, however, that "this work should not be understood to have the connection with politics. It has a politics of its own," a politics with a distant vision that simed at sublimating the present system of party politics and raising it to a higher involved nomprehensive politics.

Representatives from 19 States attended the conference.

Computing the rate of doneitons given during the last six
months, Acharya Bhave usid;
"We can complete the target of
50 million serse by 1957 if we
put in five times at much effort
we have done during this
period." He said that workers
should go be every village and
carry their literature. They,
should reles the circulation of
the weekly journal Bhooden
Viber to 100,000 capies in Bibar
sions. Without doing all this,
if they said thay had tried their
best for bringing about a sheage
of heart it would average

"Countdering the volume of work that we have done so far, the result is quite ratisfactory," he added,

"Bome people often nek."
Achtryn Bhave mid, "If we full even after doing all this, what will be the next step? This question does not occur to my mind, but I would like to my to such persons that I have the weepen of estyagraha with me. Too must, however, understand that sityagraha is not to be used as a threat or in a lighthearted manner."

Mr. Jaya Prakash Narayan, the Praja Scotalist leader, also addressed the conference after representatives of the various States had submitted their reports on the work and explained the difficulties experienced by them.

Mr. Narayan said that for several months he had toured the country in connection with Bhooden work and met representatives of the Press and other classes of educated people. He felt that the idea of Bhoodan should be envied to the infalligentria in su elaborate manner. He agreed that there was dearth of workers. Eren those who had worked under Gandhill were not very keen about this work, although they said that they supported the OR DOD.

should reles the circulation of the weekly journal 'Bhoodan Vibes' to 100,000 capies in Bihar' made to understand its revolutions. Without doing all this, if they said they had tried their best for bringing about a shear of hearl, it would sound hollow.

Mr. Narayan felt the need of baving before them a clear idea of the kind of society they wanted to build, flarvadaya workers had to sail agricut a headwind. Therefore, to define the objective in clear terms was all the more processry. The people wented to know what Barvodaya had in mind in respect of trade and industry.

Replying to a question, Anharya Bhave said that the spected kiets must not leave possession of the land. But nobody should try to exploit the situation for political purposes. As for those landowners who reiniged a large soreage even after donating one-sixth of their total holdings, he said he would again sair them for donations till the land pre-blem was solved,

Regarding huge, properties Archarys Bhave said his thoughts were more clear about it then about land problems. Just as land was sought to be given to the landless as a matter of right, similarly the properties of the moneyed clear had to be used for supplying the needs of the titler of the soil.

#### Intimate Theatre

Intimate Theatre are to be heartily congratulated on their second production at the Bolton Hall, which is running from Tuesday to Saturday of this week at 7-45. "George and Margaret" is a delightfully humorous and sympathetic picture of family life, sparkling with amusing situations.

George and Margaret are actually two boring family friends constantly on the brink of viniting the Garth-Bander family but never actually arriving; they are greeted offstage as the final curtain falls. The main plot of the play concerns the attachments of the three younger members of the Garth-Bander family. The spirited production is in the hands of Gerald Size who appeared in "Someone at the Door" and now plays the younger son Dudley.

A very small sudience naw the opening performance but much larger attendances are expected and a number of schools are taking advantage of concession offers made to encourage young people to see live theatre. Audience response was magnificent; it was amening how so few people laughed so much. Intimate Theatre's bighly grounted profersionals deserve firm non-Europres support; it would be a great plty if their proposal to present a play monthly at the Bollon Hall were to fail through insuffieitul audience.

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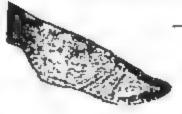
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# INDIA LETTER

(From Our Own Correspondent)

Bombay, September 17.

INDIAN

CONTRARY to general ex-Nimitz's reported resignation as the Plebiscite Administrator of Kashmur has not solved the dupute between India and Pakietan in regard to the eppointment of a Plabucite Administrator. According to reports from New Delhi, Admural Nimitz has stayed his resignation pending the arrival of Mr. Zafrullah Khan, the Foreign Affairs Minister mi Pakistan, on request from Pa-Mr. Zafrulla Khan Kinton. has already reached America.

The campaign let loose against India by the Pakutens Pross and political leaders has been losing its force. Mr. Nehra had protested nemost such a campaign and the most provorative speech by the Pakistani Premier, as it was a breach of the agreement reached at Delhi between the two Prime Ministers. Now the Prime Minister of Pakutan, Mr. Mahomed Att. has apptaind to the press to stop such a campuagu and his appeal seems to be having some officel.

Correspondence is still going on between the two Prime Ministers in countd to the implementation of the Delhi Agreement. Pakistan has continued to lay emphesis on retaining Admiral Nimits as Plabucita Administrator, India is equally force is rejecting Numits or any other person from the Big Powers engaged in the cold war, India wants that any person from neutral Asiatic countries or from any small neutral nation be appointed as Plabitcite Administrator, Pirm. attatude of both the countries on this issue has created an Chipsess.

The Kashmir National Conference, the premier political party in power in Kashmir holding an overwhelming majority of seats in the Countituent has embly of Kashmir, concluded, the three-day convention at Stianger. The convention at Stianger. The convention, which had been called to review recent developments in the State following the dismissal and arrest of Sheikh Abdulla, downer Prime Minuster of Kashmir and the president of the Kashmir National Conference, was attended by 4,000 delegates.

The convention adopted a resolution expressing complete confidence in the Bakabi Government and assuring it of the fullest active co-operation in

implementing the programme of New Keshmir,

The resolution stated that, "this meeting of the workers of the All James and Kashmir National Conference which includes members of the General Council of the Conference and the members of the James and Kashmir Constituent Assembly after having considered the recent change in the Government, resolves that this change was inevitable and in the interest of the country and the national movement."

The main political resolution passed unanimously after four and a built hours' discussion, declared that, "consistent with the States accession to India in respect of Defence, Foreign Affairs, Communications and the Dalhi Agreement, we will preserve an autonomous status of our State within the Indian Union. We will resist with all the forces the idea of merger. We will not allow our State to become a cochpit of foreign intrigue and a victim of imperialistic intervention."

The Convention further stated that the traditions of resistance to imperialism, feudalism and commonalism reaction on which the astional movement of the State subristed did not permit any association of the people of Kashmir with the "present ruling clique in Palutan," Moreover the weakness of the democratic movement in Pahistan which had enabled the feudal and reactionary interests to maintain their stranglebold over her political, social and economic life would cut off all opportunities for the people of Kashmir to progress/towards the realisation of their social and economic objectives."

The Conference ontegorically states that it will strive to secure for the State full, intarnal autonomy to enable it to fulfill the pledges in the new Kerhmir programme, This supseme consideration guided the conference to limit the scope of the State's accession to India to three subjects, Délence, Poreign Affairs and Communications as a defined Instrument of Accession and the Dalhi Agreement. Our wishes in this respect have widesprend and effectiva support in ladis. On the contrary the rulers of Pakittan are planning to liquidate the sotuprity of our State so as to Smith the national identity of the people under deceptive slogges of com-

mucal solidarity. There should be no doubt in regard to the future of the State in case those plans succeeded. Besides mass dislocation of the population, vital areas of the State would ultimately be dragged into the orbit of imperialist domination."

The Conference welcomed the joint declaration of the two Prime Manusters.

The resolution was sponsored on bohalf of fifty out of 75 members of the Constituent Assembly, 80 out of 110 members of the General Council of the National Conference and a majority of the Working Committee members of the Conference.

Speaking on the resolution of confidence expressed in the new Government, the Kashmir Premier, Bakshi Gulam Mahomed said: "Sheikh Abdulla proved a failure as a Prime Minister and his other colleagues shared that failure because they could not formulate the policies in the interest of the State. The country's interest demanded that we should be separated as his political programme was daugarous for the country.

Shelkh Abdulla, Bahshi Gulam Mohamed said, would remain in prison so long se conditions did not change and his release will be detrimental to the detrimental to the interest of the State.

Andbra . State Bill bas recoived the President's sanction and has become Law. Preparations are aloot to create the new State from October I Mr. T. Prakasham, the veteran Andbra leader and furmer Chief Minister, will in all probability be the Chief Minister of the new State. As no party will be in the majority in the pew State's Legislature, negotiations are going on between the Cop. gress and the Praja Socialist Party in regard to the formation of the Ministry.

Five Andhra Ministers of the Madras Cabinet have handed ever their resignations to the Chief Minister, Shri Rajagopalachard, in view of the formation of the Andhra State.

The Ministers would, however, continue to hold office till October 1, the date of inauguration of the Andhra State.

Those who handed over these resignations are: Dr., M. V. Kushon Rao (Minister for Education), Shri N. Raoga Reddi (Minister for Public Works), Shri D. Sanjivayya (Minister for Co-operation), Shri S. B. P. Pattabhusus Rao (Minister for Rural Welfare) and Dr. R. Nagan Gowda (Minister for

Agriculture). The last Minister balls from the disputed district of Bellacy.

Shri Sankara Reddi (Minister for Local Administration) who is also from Andhra, will hand over his resignation on his return Iron the tour.

The Madras Catenet has now a strength of \$5 Ministers including the Chief Minister. The strength of the Cabinet will be reduced to 9 after the formation of the Anders State.

Uncertainty in regard to the formation of the Ministry in the new Andhes State has developed following the decision of the National Executive of the Praja. Socialist Party not to release Mr. T., Frakasham from bus obligation to the Party and to agree to a condition Minutry only, to which the Congress is averse, Further, the Andhra Pradesh Congress Committee Executive has expressed the opinion that a member of the Congress Legislativa Party should hand the Government of the new Andura State.

A crisis is also enveloping the Travancers Cochin State, where after secession of nine Travancers Tamiland Congress members from the main Congress Legislative Party, the Congress has lost a majority in the Legislature. The Congress party is now short of four votes for a majority in a house of tog. The l'arty will seek a vote of confidence when the Travancers-Cochin' Assembly meets on September 25.

If the confidence wate is not carried, the leader of the House will recommend to the Rajpramukh dissolution of the legislature and the holding of general elections in the State,

A stable government is still possible in the State if the Praja-Socialist Party decides to co-operate with the Congress.

The State Committee of the Communist Party has urged all opposition groups in the Assembly to unite on a common programms and form a coalition Government removing the party in power new without a worksing majority in the Assembly.

A statement issued by the Committee opposed the idea of keeping the Congress Ministry as a care-taker Government, if it falled to secure a confidence

The statement said that the Opposition about he given an opportunity to form a Government of the ruling party lost the confidence of the Assembly.

The total ions due to damages caused by the floods in Bitter to officially submated at Ra. 35 Crores. Apast from the loss to crops, bouses and household properties, there has been extensive damage to protective embankments, reads and cutverts throughout the whole of North Bibus and in many parts of riverion districts of South

The total expenditute of the Government on flood relief is estimated to be about supera four and a half crores during the current financial year.

There was heavy rainfall throughout the whole of Biber, and particularly in North Biber, between August 20 and August 24 and again between the 9th and 13th September, and this aggravated the flood situation in the State very contiderably. The flood waters, instead of receding, spread over a wider circle in the districts of Darbhaugs, Mussaffripur, Champaran, North Monghyr, Sharm and Siran, causing very extensive damage in the country-aide.

The Bihar Covernment is disterbuting free grains, keromon nil and match boxes to all indigent perious and have opens I grain shops throughout the flood-affected areas. Repair of dutnot and Local Board roads and schools wherever possible are being taken up to provide employment to the able-badied people. Steps bave also been taken to start light manual works such as spinning with the Charbba and ropemaking to provide employment to the infiers and the women.

As there is no sign as yet of the flood waters recoding, the relief operations will have to be enreled on well up to the middle of October and thereafter. Takeny, loans on a wide scale will have to be distributed to enable the cultivators to during the sabt season. It is estimated that distancements of Tapears loans along may exceed suppers 3 eroses.

The House of the People paned the Estate Duty Bul unanimously. Replying to the debate on the Bull, the Finance Minister, Sci Dashmuth said that the aims of the Government in introducing the Bull were twofolds to bridge the existing social gulf due to inequality in the distribution of wealth and to help the States in raising funds to finance their development projects.

Sri Deshmuch gave an indication that the Estate Duty States may not be saised for tome years to come. Things in General

Mahatma Gandbi Memorial Fund

We wish to thank an anonymous donor for the donation of £2-2-0 towards the Mahatan Gandhi Memorial Fund.

> Death Of Mr. V. Lomethee Naidoo

Mr. V. Lomathee Naidoo, eldest son of Mrs. and the late Mr. V. D. Nanloo of Greenwood Park, died ruddenly in Durban early on Tuesday motoreg at the age of 43. The late Mr. Naidoo, who was employed at Meurs Nicol Wood and Co., a well-knows hardwate firm in Durban, collapsed on his way to work near the Central Station and died within a few minutes in the arms of an unknown European and two indians, one of whom happened to be a colleague of his. The funeral corlege, was escorted by two members of the flying squad handly provided by the Chief Constable, Speaking at the graveside, Mr. D. Nicol, the Managing Director of Nicel Wood and Co., said that the late Mr. Naidoo was got only "a very faithful, loyal and trustworthy employee, but a friend," He had served the fign for over 14 years. Other speakers, facilities Mr. K. V. Pillay, the Chairman of the Greenwood Park Indian School and Temple Committee, for which the late Mr. Naidon wea life trastee), Mr. M. 1 Naidoo, vice-Principal et Bustri College, Messes, 1 R. Pather, T. M. Naichte, vice-Principal A. J. Naldoo and T. V. B. Pills y of Kimberley, paid glowin; tributes to his services to Lit community in the social, selif'ous and educational sphere The fungral service was co ducted by K. P. Govender as Pundit Nyanh Rajh, old Irien ... of the family.

> Ranjit Cricket Club (Capetown)

The first abund general meding of Ramit Orioket Club well beid in the Milra Hall, Mowbein. The following office heart of were clasted for the ensuite season; Patronia Mames, J. T. Malbantra, B. D. Chavde, Gurl ... Mingh, Dr. K. Magna, K. Uames, A. M. Patel, V. Narahi, J. I. Patel, P. Bhaga, M. Nath ... ... G. L. Patel; chairman, Mr. ... Vancar; secretary: A. B. Ohas; trescurer: B. Magna; captaigs ... Magna; vioc-captains N. Khog ... ... Magna; vioc-captains N. Khog ... ...

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બ્રુટક નક્ષ પેની ૬

# ગાંધી જ્ઞાન

**الله** તમારા કાગળ રખડતાં રખડતાં મળે છે....ચિ.... એ સમાજ સેવા વિવે પ્રશ્ન મુકવા દિકતીની વાગ્યતા અવેડગ્યતાના છે. 🔊 કામ આપણે લાેક વિચારન કરાય. મને તાે પતી કદયાશને શહ ખુહિથી આગળ શખીતે કરીએ તે સમાન સેવા ભકતીના મહીમા છે. તમારા ઘર સંસાર ચલાવતા तमे बेशमने क रीमता है। ने समाक्ती विधार । न हरे। ते। તે સ્થાર્થ સેવા થઇ પણ તે ચલાવર્તા તમે સમાજને આતર સાદાઇ વાપરા ખાહે દુષ્ટાંત ન **એસા**ઢા વસ્ત્રાઓ લેતા ધર્માધર્મ નેક વિચાર કરા તેં! તે સમજ સેના શઇ. એથી વ્યાગળ વધા તમે......મદદ કરા છેં તેમાં **હેતુ પાતાને જ અવે'** પૈસા અચાવધાના હાય તા તે સ્વાર્ધ સેવા થઈ પણ.....કામ શીખી ને પૈસા બચ તેના પરાપકારાર્થ ઉપયોગ કરવા છે. ક્ષ્ટ સાગવી ને પણ....કામ સાહ રાખતું છે તે હેત હાય તા તે સમાજ સેવા થઇ. વળી એક પગર્લુ મ્યાગળ પહાસમાં માંદા છે તેની સારવાર કરવા તમારા છેાગાને તને છેા, સારવારનું કામ શીખા છે તે તે સમાજ સેવા થઇ. આટલામાંથી તેા તમારી ઇપછા માં આવે તેવા શુશાકાર કરી શકા છાં ને સમાજ સેવાનું દેવ યથા શહતી વધારી શકેલ છે!.

....મુદામાને વિષે.........એ જે ાત્રશ્ર પ્રક્રમો છે તેના જવાળ આ . છે. સુંદામાં કાઈ એ લીહાસીક व्यक्ति देता है नही तेर्व भाष्ये કશું જાણતો નથી. ભાગવતમાં મુદામા વિશે શું છે -એ મને તો વિવાહીત છતાં કુમારીકાતું યાલ નથી. આપણી પાસે તેા જે છે તે નરસીંહ મેતાયે ને આ બન્તે આદર્શને સીતા પાયેલી પ્રેમાન કે લખેલું છે તે છે. એ ઇંગ્ પહોંચી લાય છે. જે પ્રમાણે ના દેશમાં તા આપણા શરીરના એક

ક્રનીએાને જે ચાેગ્ય લાગ્યું તેમ હત્તુ ચિત્રેલા એ ચિત્રા છે. તેથા તેના શબ્દે શબ્દ લઇને અમુક પરની બન્ને રૂડાં હાવે છે. - **ખતાવવાને** સાર્વ રચાએલા એ કાબ્યા છે. ते श्यतां श्री घरने शिकावनारी, તેની રક્ષા કરતારી, ને ચીંતા, કરનારી આલેખી છે. ભક્તી આધીન ગુઠામાં પાતાના વ્યવહાર જેમ તેમ નીબાવી લે છે. અંતિ બાળ ખચ્ચાની મખેવાળ કરી છે. ભાત્ત સ્નાથ' દ્રષ્ટીએ કંઈ માગે જ નહીં, તેથી સુદામાં પ્રદેશથાય છે. પણ સુદામાની સાગણી સ્વાર્થી લાગતા છતાં નિઃસ્વાર્થ છે. આના પ્રેરામેલા તે ઉદાસી ત ભાવે કૃષ્ણ પાસે આવ્યાં છે ને પાછા જાય છે. એટલે આ-પહ્યુ તેર છેમાંથી શક્તી રસ સુસવાના રહ્યો છે. એ કાવ્યમાં થી અી પુરૂષ વચ્ચે કેવેા સંબાધ &ાવા જોઇએ તે ઘટાવાય નહીં. એને સાફ આપણે છુદ્ધિના લમચાગ કરી જે ચાબ્ય છે તે કરીએ, પ્રાચિન દ્રષ્ટાંતેર લઇ તેને આજની બુધ્ધીના ચેલ્ક્કાંમાં બે સાહવાના પ્રથલન નિરધ'ક ચનાવશ્યક ને કેટલીક वस् હાનીકારક છે. આજનુ આપણું વર્તન આપણે નીતીના સિદ્ધાંતા ને અનુસરીને સ્વતંત્ર - શતે ઘટાનીએ.

> સીતા એ પત્નીત્વની જેમ સીમા છે તેમ કૌમારીકાની પણ સીમા છે. વળી મારા આદરાં રવત'ત્ર જીવન ગાળવાના છે.

પ્રમાણે तेन्द्राः विधार रक्षित હતાં. શમચંદ્રનાે વિચાગ સીતા ને થયેહ ત્યારે તેને સસ્કેલી ન આવી, **તેની** નિર્વીકારીતા ઐટલી હવી કે રાવજા તેના મલીન રૂપર્ય નહોતા કરી શકતા. સીવા નામ હાેવા છતાં ઓ નિવીકારતા નીજ સ્પારાધના કરે, તેથીજ સીતા સાત સતીએામાની એક છે. સતી એટલે પતીને વકાદાર એવા અર્થ નથી. સતી એટલે નિવીકારીતા, સીતાને બે આળ અવતર્યાએ તેના દેવમાં ગણવા ની આવક્ષ્યકર્તા નથી. કેમકે ત્યાં પણ વર્જન છોતું છે કે કેવળ બાળકની ઈચ્છાથીજ રામ સીતા સેટઘા. અનું આજે ચતું નથી. વ્યાજના ખાળકા વિકાર માંથીજ ઉદ્દેશને છે.

**છાપુના આસીવાદ.** 

#### ગાંધી કણીકા

અભયમાં ખધા પ્રકારના હર ના અલાવ હાવા તેઇએ, - માત ના હર, મારપીટના કર, જીખના **ડર, અપમાનનાે કર, લાેકલાજ** ના કર, ભૂતપ્રેતના કર, કાઇના ≩ાંધનાં ડર—આ ગધા અને એવા ડરથી મહિત તે અભય.

અસ્પૃશ્યતા નિવારણના અધ હેલ્જિનાને અડલું એટલે જ નથી, પણ તેમને આપણા સગાં સ'બ'ધીએા જેવા સમજવા, વ્યર્થાત્ આપવાં વાઇબહેના साथ-वर्तीओ छीओ - तेवी दीते વર્તાનું. નથી કાેે ઉચ કે નથી કાઇ નીચ.

ભી ભધા સમય ભગવાનના **દે**ાય તા આપણે એક કહ્યું પણ નકામી ोभ कवा दर्घनी आपन्ने लेमनान માન્તે કાલ્પનીક વૃતાંતા છે. તેનું વધુ'ન રામાયણાદિમાં છે તે ભાગ પણ માનવા,કમાં કેમ જાાપાંઍ t

भाषास लगारे पेतानी ६६थी लहार ખાય, હૃદયી ખહાર કામ કરે, હૃદયી मकार विकार पथ क्षे त्यारे तेने ભ્યાધિ શાય, કેાં**લ આવે એવા સ**'ભવ છે. આવી દેવાદાક નકામી છે, તુક-સાન પણ કરે.

વ્યા**ર**જ વગરના માધ્યુસ સુકાન वभरता वढाध लेवा छे.

આંધીજી.

# માનવ ભુધ્ધી

( डेटारनाथक )

મતુષ્ય અને પશુ અન્ને જીવન તાે છવે છે. પણ અન્તેની જીવનપદ્ધતિમાં ફેર છે. પશુ પક્ષી કુદરતી રીતે છવે છે. તેમનામાં બીજાનું હિતાહિ**ત** વિચારવાની શક્તિ નથી, અનુષ્ય માં પશુ કરતાં એક વધારે શકિત છે કે જેને લીધે તે શેઇ કહેવાય છેતે છે ખુદ્ધિ. સ્દ્રિમ લીધે તે બીજાનું-પાતાનું તેમજ સમાજ ત્રું હિતાહિત સમજી શકે છે. સીંહ પાતાની ભૂખ સતોષવા શિકાર કરે છે. તે હયાને: વિચાર નથી કરતાે કારણ કે તેની પાસે તે શક્તિ નથી. મનુષ્ય માં હયાભાવ રહેલાે છે. તે પાતાનું તેમજ<sub>ા</sub> સમાજનું હિત વિચારી શકે છે. એક મનુષ્ય રાત્રે ઉજાગરા કરે છે તે સેવા— લજન કરવા માટે જ્યારે ખીજી મનુષ્ય રાત્રે ઉજાગરા, કરે છે પણ ચારી કરવા-નાગાર વસવા માટે. બન્નેએ શકિત ખર્ચ કરી પણ એક સેવામાં અને બીજાએ ચારી કરવામાં. તેવીજ રાતે મનુષ્ય ભુહિના ઉપયોગ કરી શકે છે. સત્ય માગે ચાલવામાં ચારી પૃદ્ધિ ખર્ચ કરે તો તેના भां ते अत्यक्षी आक्षवानी शक्ति આવે છે.

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સ્વાદિષ્ટ મીઠાઇનું જાણીતું મથક

બહારગામના મહિદાએ એક્સર સાથે ચેક મેકકલા મહેરભાની [કરની. પ્રાપ્તસ લીસ્ક મંગાવા

> 154 GREY STREET, DURBAN.

> > યુનીયન પ્રોંટી'ગ વક્સ<sup>ર</sup>

(લુક સેલસ', સ્ટેશનસં અને જનસ્વ ઊલસં) દરેક લાવના અની, લદ્દે, ગુજરાતી, અંધેઇ, હોંદી લાયામાં ગયા નિશ્ચના

भागीं अस्त्रो

શિવયાપીસા, દુર્ગાયાતીસા, નવમદના પાડા, પૂરાખ્યાવ, ગી. શનીચવની ક્યા, રાગ વાલીસા, શની ચાલાસા, વ્યક્ટિયર સ્તોગ-દ્રવેઠની કોંગલ ૧ પેની

હનુમાન માશીસા, તુલમીકાસને કબીરની સાખીએક, અન્દુંન ગીતા, હનુમાન જ્યાંતિય, આરતી સંચન, પ્રશ્માન ને સુવંદેવની પ્રાયંના, કરન ગાપીની વડ્યા તથા કામુશીયા, નારાયણ કરવા, ચંચાપટક યુજરાઈ કહેલ હવા અર્થી સાથે, યુજરેતીય, ત્રીકાસ સંખ્યા અને હાય તેડ પુન્ન યુજરાઈ શિકા સાથે, શ્રીમદ્ર લાગવતના પાક, રામ રમાના સ્તેરી, ચી. વિષ્ણુ સહસ નામાવતી, શ્રી તિવ સહસ નામાવતી, આનંદને, ગર્મક, રાસમેંડવની ગરખીએક, દામુશીયા સાથે, યુજન લંકાર, શક્તાવતી અને સ્વધ્યાયમી દર્શકૃતી

614a 40. 4

એકારશની ક્યાં, સત્યનારાયખની કયાં, બદુઈ જેટરી, નૈતાન પશ્ચાસી-વરેકની કીંબાર એક રેફિલીય અને છ પૈની યો ઈન્સ ઉત્સાદ-ગુજરાતી વેઠવ રાઈટર (પગ બ્લેયારનુ પુરતક) ખુંદ """"""શિયા (પર ધેકા અ'મેઇ શ્રીખવાનું" છુંદ "વીદય પેક્ટર મુજરાતી હું અ'મેઇ દિશન્દી ૮૦૫ પાતા છત્ય પુર

એ સીવાય મહત્વે અનેક જાતના વાચનના પુસ્તી—લીવાળી અધા, કીવાળ શાર્શ-આપીક પુસ્તોન વાચેરે સ્ટાકમાં રહે છે ખારે ભાષને તેમળી વસ્તુઓની લીકા લાકમીક તેમ લાકના આવે કમાં જમાવીશી

એક વખત પધારી અથવા એક્ટર વ્યાપી ખાત્રી કરો. લી. પી. (C.O.D.) થી મ'માવનારને શી. વ વધુ વસ્ત્રી પડી.



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ચલાસ કાઉન્ટર

સુન્દર અને ઢકાઇ ચલાસ કાઇન્ડર, દેશ કેસીસ, વેલા કેસીસ, સ્વંદ કાઇન્ડર તેમજ દીજ કાઇન્ડર, દીસ કાયર, સુંદર વીન્ડા ફોર્સન્સ વધેરે હમારે સાં અવસે. તમારા જૂના કાઇન્ડર-અદમી અપયા વેચી આપેલું.

લાંબી સાતની ઉધારની ગેઠનજ કરી આપીશું.

**GLASS COUNTERS** 

Glass Croplers, Show Cases, Wall Cases, Sweet Constens, Fridge Countries,
Fish Frier, also up to date Window Flatings,
We sell your old Countries.

Easy Terms Arranged.

# ધીરૂબાઈ પી. નાયક

સુસાધરી, વીમાનાં અને જ**ત્રસ** ઐજન્દ

લીંદુસ્તાન અત્રર દુનીયાના કાર્ડ પણ લાગની હવાઈ દરિયાઈ અગર જમાન ગામે ગુઝાર્સી કરવા પરે એકા અમારી માયકેતે સુકીંગ કર્યા.

જ'લ્લી, મહત્ર, શેરરી, ફક્લા, અકરમાત, ખેકળાસ, વિગેરેના **યોમા અમે** કતરાની આપીએ છોએ.

ઈન્કમટેકસ, પરસનત ટેક્સ, હિસાલના ગાયટા લખાવના રેવન્યુ ક્યોપરન્સ સર્ટિફિટ કે વેપારના લાવસેન્સા પાસપાડ તેમજ ઈમ્ફોશનને લમતી ભાગતામાં કંઇ પણ કે લીધા વિના અપ્રે મફેદ સલાલ આપીએ જોએ.

नेरानम अपुरयुव्यक वार्धक क्रिसेन्सिकान क्रिके क्रिस्ट्र सीचा, में क्रिसेका के धनरपुरन्य कंपनी सीभारतक प्रतिनिधिः

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#### નવલ કથાએા

भागवि चंद्रीयेश (के इस्त विश्वीती आत्म क्या) १ . सक्थार (जीप शेषात हेवन देवरना पुरतानी अतुवार) १ स्थाय स्थाय (रा. व. देशाई हत) १४ सिक्त सामवत (नानामाई सह इत) मीभरमाभवतनी क्यानी ११ सीभीयामावैश (रत मदान नवनारीकोनी द्वक परीचय) वरीत्मार महेता ६ सम्बद्धा वर्ध्या (नववमाई साद) हान साथ आनंद आपती नवव क्या स

ત્ર'લ્યાય**ના ન**ઇથા (યુપ્તર વ'લવાડા) માનવીતિ અવાઇ (પત્નાનાન પટેન)

भा**ण** साहित्य

4 4

मध्य काने प्रश्वक (१५० नार्ता) श्रीम वेदेम लेख शादश्वमी अरपुर लाग नार्ता

મળવાનું કેકાર્યું

# INDIAN OPINION

P. Bag,

Phoenix, Natal.

# "ઇન્ડિઅન ઓપિનિઅન"

શુક્રવાર તા. ૨ ભાકટાળર, ૧૯૫૭.

## આત્મ શાધન

<sup>41</sup>ઉઠા મા ધારેથી, ત્રભુ પરમ તેજે હ' લઘળ"

અના પવિત્ર દિવસે ૮૪ વર્ષ પર અરે પેતાનો એક લાડીલા પ્રત્ર દુનીયાને આપ્યો હતા કે જેવા પેતાના દેશને સ્વતંત્ર ભનાવ્યો અને બીજ ઘણા અમાયલા દેશને સ્વતંત્ર અનાવ્યો અને બીજ ઘણા અમાયલા દેશને આપે અલા અહાતમાં આધી તેઓ આને હૈયાત નથી પણ પેતાની પાકળ ઘણા મેદી વારસા મુળ મલા છે. અને તે કહાયી મરવાના નથી યા પ્યલસ દવાના નથી માં અધાત રૂપે તેઓ હમેશા આપણી મધ્યમાં જીવંતાન છે. તેમની ,પવિત્ર હાજરી સ્વીકારવી કે અધ્યારમાં કુબેલા રહેવું એ આપણા પેતાનો સ્વાસ છે.

મહા એમતા જન્મદીન ભક્ષેરમાં 🛢 જવારે ઘથા માતાના હૃદયમાં એની 8ન્તવણી કરશે અને પણા મેલાના સ્વાર્થમાં રચ્યા પચ્ચા ૧૬૫ એને **વીસારશે. આખી દ્વીયાના દે**:ખને ટાળવા જેમને પાતાનું તન બાળી **આપણ**ને અજવાળું કરી હિંધુ છે તેમના જીવનમાંથી કાઇક આપણા જીવનમાં લેવું એજ સાચી ઉજવણી મસારો. સ્વાર્થની નીંદ્રામાયી જાગી વિદ્યાળ કુરોએ બીન્નગોના વિચાર **≥**श्वानी वभात आले आवी छाणी છે. દુનીવામા ચારે ભાજી અર્શાતી, મય, અને યુદ્ધની નાંભતા વાગે છે. માવે વખતે આપણે જાગશા નહીં તે! દ્રયારે જામશું 1 પત પાછળ ગાંડી મતી દુનીયા જે હવે અગરી નહીં તે વહેલા વિનાશને નાતરતા. બામ તા કે <del>જેમા</del> પૈસાનેજ એક છવતનું ધ્યેય **ક્ષ્મજી તેની પાછળ મ**ાનવતાને અને માખ શાંતીને છાલી જાય છે એમની લ્લા આવે છે. તેઓજ ખરેખર રહ છે. એમની 'પાસે હાયરે' આપેલી ગક્તિમોમાંથી ઐક બહિસ નથી દ⊪ત મતુષ્ય મુજીત ધતના- હમળામાં ખાલેટ છે.

મહાતમાં ગાંધીની ટાંચે આપણે પ્રોમી ન શકાય એ અમે અધીએ છીએ." બધા ધાનવ ગાટે તે શક્ય નથી. ' હતાં આપણે પણ કાંઇક માનવતા માધી શકાએ છીએ.

આજે એ. મણીકાલ ગાંધી જેલમાં છે. પાતાની રીતે અન્યાયના સામના તેઓ કર્યો છે અને આપણી સામે જે અનેશિ આજે ખકા છે તેમને દૂર

કરવાના પાનાથી ખતે તે પ્રવત્ન કરી છે. ક્લાય ઘણાને મન એ કાઇ વિસાતનું પગલુ ન પણ દેાય પણ **અમને ખાગી છે કે ત્યાંગ કાઇ દિવસ** निष्धण नयी करोा. आके नकी ते। ભાવીમાં ક્યારે પણ એની સવાસ તે પાયરશેજ, આપણે આજે તેમને ન અતુસરી શુપીએ તેં થાહા પાતાનું મ્માત્મશાધન તે! કરીજ શુપ્રોએ. અને तेम करी आके के भानवता आपधा માંથી રીસાઇ દુર અઇ છે તેને પૂરી અલમજાા વ્યાંતરમાં રહ્યત વ્યાપીએ. પશુ તે સ્વાર્થને થેડિંગ કુર સુકા વિશાળ બુધ્ધી–ઉદાર ભાવના વગર થકું અસદમ છે. જો આપણે આટક્રો કરશું તેલ આપણે આજે એ દુનીયા ને અર્સાતી અને ભયની ષચ્ચે ઝાસા ખાતી કરી છે એને એક કચરના અહત'દના ભાગ બનાવશં.

આજે મધાજ એ એક વસ્તુ માને છે કે કરવન અર્શાત થઇ પડશું છે. ક્યારે આપણી ત્યર વાલળ તુટી પડશે તેના અર છે. આપણે જે મામે જવાનું છે ત્યાં કાંડા ઝાપણે જે મામે જવાનું છે ત્યાં કાંડા ઝાપણે મારે પડશે વચ્ચે પડેલા છે. અને આપણે પ્રાપ્તીએ છીએ કે કાંઇ આપણે મારે એક તા કરી એ ખધુ દુર કરે પણ તે રહ્ય નથી એ આપણે સમજનું તેન્કો. આપણામાંના ઘણાએ તે દુર કરવા નાતી મેડી મદદ કરવી જેઇમી. આપ નહીં કરીએ તે મધી વધુ મેડી આપનીએ! આપો તે કર્યા છે

અલ્લના પવિત્ર દિવસ એવા બીએ ક્રુલો દિવસ હશે કે આપણે ત્યારે ક્ષેત્રું આત્મ શૈલ્લન કરી કાઇક ત્યાગ કરી દુનીયાના પીડાના વર્ગને કાઇક આશા આપશું!

આજના મધ્ય દિવસ કે જે દીને એક પવીત્ર આત્મા પૃથ્વી પર સાતી તેલ દૃત થઇ અવર્તમાં અને પેતી ગરી પહિનાને ≘વવી સ્કેલ સાહ કરી

પ્રત્યેક માધ્યુસને પેતિની પ્લાધ પર ભગવાન પ્રિશ્તની જેમ નાતે યા પ્રેત્ટા કુશ ઉપાક્ષ્યાંના હોય છે. શુ કામ આપણે આપણા ન્હાના કુશ બહાદુરીથી અને હશ્તે માઢેન ક્રમાંગે.

ગ્યાનના આઠા મ્યુંધકારમાં કૃકત એકન વ્યાપતા માર્ગ અમતે દેખાય છે કે જે મઢારમા અધ્યાસિ આપસ્તી બતલ્લા છે. શુ આપણે નમશી અને એ માર્ગ અમળ વધાશી

# શ્રીમતી વિજયાલકમી મંડીત

"હુ" વ્યક્તીત્વને મહત્વ અહું છું સ્ત્રીત્વને નહીંં

શ્રીમતી વિજ્યાલકમી પંતીત જેએ। યુનાના પ્રમુખ પદે સુરાયા છે તેઓએ સુંટણી બાદ વર્તમાનપગ્રા તી પરીયદને જથાન્યું હતું કે.

''મારા રાજકોષ ફિ.ક્ષણે મને શીખવ્યું છે કે મારે અને વ્યક્તિગત રીતે જોવી, નહીં કે સ્ત્રો તરીકે. કુદરતી રીતે હું માતું છું કે મારા સુડાવાથી દુનીષાની સ્ત્રીધાની કોંમત થક છે અને તેથી કુદરતી રીતે મને અર્વ અને આનંદ શાય છે.

"પણ હું ખાનતી નથી કે ઓ તરીકેજ સ્તીને મહત્વ આપવામાં આવે. આ પહાન જવાળદારીનું બાત ધરાવતા. હું એમ માનવા ઇચ્છું છું કે રેવો જતીની કીંમત તરીકે અને માન નથી પણ મારા દેશને આ માન મળ્યું છે."

પાતાના પ્રમુખ પહેલી શામતો પંડીતે આપણુ કરતી જણાવ્યું હતું કે,

"મને આ માન ભર્યું સ્થાન અપાવના માટે હું મારા સાથીએ તે મારી શકી લાગણી દર્શાવના ઇંગ્લું હું. તેઓ ખારા પર મુક્ષા નિશ્વાસને અને આ હેતા ના જગાબદારીને હું મારાથી બનલું કરી તેઓને સહિલ અમ્પીશ. તમારી આ પસંદગીથી મારા દેશને માન મળ્યું છે કે જે તેની સારા કામની કદર વપે છે અને જે ઓંમા ધુનાના આદર્શને પુર્ણ કરવા પેલ્લાનો પ્રાથા આપે છે તેની પશુ કોંમત શક છે. 'દેરક સંદયાનું કામ પણું નાજીક અને અધર હોય છે હતી તે અહિતને લક પણ આપે છે.

'અતે મેગલી આ બેકા જે તક આપે 6 તે મહાન છે. કારણ કે મુંચ્યાયલા કુનીયાન વાતાવરણને રત્કત અત્પવાની આશા એની પાસે રાખવામાં આવે છે.

''ત્યુન ૧૯૫૦થી પ્રેરીયામાં થતું મુદ્દ હાલ પ્લેકીજ વાર સાત થયું છે. અને પ્રયંના દુરના દેશા સાથે સંધી કરવાના એક માર્ગ ખુકશા થયા છે. આ ખનાવથી દુનીયાની શતાના કાર્ય ને ઘણા વેગ મળશે. અમને આશા છે કે કારીયાની સંધી મળખુન ખનશે કે જેવી, મુના દુના થયા, છે કે જે દુનીયાની સાતીને અંગમા મુક્કારો છે. 'આપણું કાર્ય એ, નથા મુક્કારો છે. 'આપણું કાર્ય એ, નથા મુક્કારો છે. 'આપણું કાર્ય એ, નથા કરવા મુક્કારો છે. 'આપણું કાર્ય એ, નથા

જવાતું પણ અસાંતી ભાગે નહીં એવું કરવું એજ આપણું મુખ્ય કાર્ય છે.

"અલપણે જાતીએદના પ્રશ્ન ઉદ્દેશના તેન છે. અને આપણે ગરીખીતા સવાલ પથ ઉદ્દેશનાતા છે. એ હયીપારા પ્રેપ્ટા નાશ કરે છે તેને બનાવવાતા નહી પણ તેના નાશ કરવાના એ પણ આપણે એક કાર્ય છે. ઉદ્યોગ અને વિજ્ઞાનને આપણે સાતીને રસ્તે લઇ જવાના છે નહીં કે મારફાડને રસ્તે કૃતીપામાં શતી રાખવાનું અને લેક્ટાનું જીવન ધારણ ઉભત કરવાનું કાર્ય પણ આપણે કરવાનું છે.

# ગરીબાની દુઆ

હિંદુશતાનની ક ગાલ હાલતના મને भेषा ते। करती अनुभव थवे, છે કે એક પણ પૈસા કાઇ નકાગા વાપરે તે. મને એય ઘાવ છે કે અ ગરીળના ખીસ,માંથી ગયા છે. મારી ઉપર (જન્મ દિવસની મુખા-રકમહીના) એટલા થધા તાર આન વ્યા છે 🕽 તેમ, બધેશા પૈસાના ભયાવ કરીને તેની સ્વદેશા **ખ**.દી લઇ તે દિવસે હાવક પણ નામાને લીકમાં શ્રીત અથવા અનાજ શકે અમ'ગને જમાત્રવા હૈ.ત તે. તેઓની આંતરહી કેટલી દુઆ દેત ? ગરીએ! ના શાપથી પ્રજ્ઞાસ્થા નાશ પામો છે, રાજાએા પાતાના સુગઢ ખાઇ મેદા છે અને ધનાડા ભિખારી થયા છે. કર્મકો⊎ને સકત્ત નધી જાતે સુકતાર નથી. ગરીબાની દુરમાધી રહળપ્રશ્વ તરી સર્યા છે. માં ધીજીન

"આ વધુ બેહવું લહું સહેલુ છે પથ અમલમા સુકનું થયું કૃદ્યું છે. આપણા પર પણી મહાન જવાગદારી એક છે. પણ જેમ આપણી સાત્રે તકલીદા છે તેમ ઘણી તોક પશુ પડી છે.

<sup>4</sup> બેને દર્શાવેલા વિચારા તરફ જો આપણે જરાક પણ આમળ વધશું તો કુતે.તો ગરતએ વધશે અને ઘણા માનવાતે અહશા અહ્યનાર ઘશે.

"કુતીયતે અત્પણી સંરક્ષ માટે વિશ્વસ જાજુત રાખવા આપણે ઘણું કરવું પડશે. આ સભાની સુરક્ષીઓ તેમ ઉક્રેલ કરવા મારા અતુમાપીએલ્તી જેમ દું પણ દારવણી આપ્યા કરીશ. સાથે સત્યે દું તમારા સદકારની પણ આતા રાખું હું."

# આ.નું છાપુ મીસીસ પંડીતપર

રુપટાજનનું છાયું 'ઉપ ટાઇમ્સ'' ક ''મોસીસ પંડીન''ના માયળા તીચે અમલેખ લખતાં લખે છે કે, વ્યાના સામેના આપણા વિરાધને ળાજીએ સુરી આપવી ઉભાષ કરેલું પુડશે 🤰 મોસીસ પંડીતને પ્રમુખ નરીકે યુટવામાં કૃતાએ થશી સારી પસંદગી કરી છે. દુનીયા માટે આજ થયો ગૅભીર વખત છે. પશ્ચિમમાં કુસંપ અને પૂર્વમાં સંપ જોવામાં આવે છે અને પુર્વ અને પશ્ચિત્ર વચ્ચે તીલ સતસેકા श्वत करे है, जी जेवे तथाहै पढ़ेंच्या 😺 🦫 દુનીયાના સંબંધને કાવમના માત્રક કરે મુનેલ્લે પેલાની નીપ્યુગતાં ભતારી છે કેમકે ત્યાં ભેગા શઇ આજ સધી એક સંઘ ખીજા રાષ્ટ્રસંવાને ગળી **पे**।ताला वेश डेश अर्थवा शीपाव કાંઇ કાર્ય કરતું નહીં. રહોવાના પ્રતિ ત્રિધિએ તે ગાતે છે કે <u>સ</u>તે એ ૧૬ત પાતાના વિચારા દર્શાવસ પુરલી જ છે ગોસીસ પંડીત શીવાય હાલ દુનીયામાં એ) પણ વ્યાસી આ ગંધુ ખરાખર **)** रचा सायत नयी.

દક્ષિપ્ર અહીંશના અબીયાય સીવાય બીએ બધે મોસીસ પંડીત પર રાજકીય ભાગતમાં જવાએ વ્લેમ વાભવામા<del>ં</del> આવતા ત્યાર. એમને સુરવામાં અહે તરીકે એમને મહત્વ નથી અપાર્ધ પથ આજે દુનીયાના સંયાલાને તટરથ પછે વેરઝેર વગર ઉક્ષયાની કાઇનામાં રાકલી ક્રેલ તેર તે ગોસીસ પંતીનમાં છે. હેમ્મા હાથ ચીનના સવાથ થરાજર ન્ત્રસ્તુ છે, રસીયામાં પણ તેઓએ ધર્યી ગૈત્રીલયો વસ્તાવ સખ્યા હતા પશ્ચિમ ની સ્ટિલીક ખાખતા માટે તેમને આદર છે. એ આદર તેએ એલગી તરીકે અમેરીકો ગયા તેની ઘણા પ્રદેશાના હતા. હંદમાં હાય છે તેમાથી એક પણ રાજકીય ભ્યકતી નથી કે જે ક્રનેરના પ્રમુખપણા માટે મીસીસ પંતીત ાહિયામ માગ્ય હેલા.

શુરીમાં દક્ષિણ આશીકાના સવાલ વખતની ચર્ચા દરમ્યાન અધ્યવે સાપ્રય આદ્રોકરોને તેમની સામે અમે તેટલા અતમેદ દેવ હતાં એટલું ક્યુલ करव" पडते हे तेथे। अभाष्ट्रीक **व्यक्ति** છે. તેઓ તીખાનથી. અને માેલા તે વ્યક્તિમત મમે અક્ષમમાં સહિય આદોકાના સવાલમાં દાખલ નથી કરે. पूर्व अने पश्चिम वस्ये सारा क्ष'ण' બાધવા ઢાવ તા તેને માટે માસીક પંડીત શીવાય કેઈ સાયક વ્યક્તિ નથી. એમને આવા કામાને મટ માતાનું ખધુ જીવન અપંજ કર્યો છે

## માતી પારેખ

નશ્વરલાલ મે- ધ્યુચ

२भू भारत पारिश्यमा रहेता असर्वधयति પ્રેમમાં શાળા પશુપા શાળા ગારાઇ હતી, તેમના કહેવા પ્રકાણે સાતેના ભરતવાળા એ શાત મધિયા સાતસાની તેમથે કાશમારથી ખાસ भंभारी इती. 'आध, श्रेरी श्रीमती શાલ વ્યાન કર્યાંય પણ નહીં, એ भारी पापने उसरे अप कां**।** ई મીક રહેવાના નથી. ગાર પકડાય त्यारे कर करें थें.

મો) સી. આઇ. ડી. ખાતાને ખબર અવસ્થા. બીએ દિવસે સવારે જાઈતા જાશક જેરૂમાં પોતાના ગેર ના પહેલ પ્રખ્યાંત માતીના મોતી કુતરાને સંદુ આવી પર્કેસ્માર

કોર્ડ તેને ખધા હજારતથી મારેદ કરી, 'લક્કી પાડું, ધડીના છાદ આમમાં પક્રદી પાર્કે ! મેલી ભેરમા 🖴 પાલે ઉત્સેના સાંધામાં કેઇલ સાંધે વર્ગાય નજર ફેંટલાં યુજના માદદાને an Cies.

શાના મધ્યસાનાં મુખ્ય પ્રમથિયાં પાસે ધળમાં કેઇ માણમનાં યમલાં इन्हें, क्रीकाम्ब व्यवसार व्यवसारी અકાર્યા તે જોવાં અને કુલગતી સહિળ તે આવાર મહત્વો હશું, <sup>ત્</sup>યારેક મેટક હજ પરિવ અરીતે કાર પરમાં પહોંડ માના, દાશિયામાં ! '

માતા પત્રથિયા પાસે અમા 🖦ને 'દુ'કરી પૈસાં પત્રમાં સૂધ્યો. પત્રી તેવે અભ્યાસ ગાળ કુડાળારૂપે એક્ટા થયેલા ટાળામાં એક ચક્કર લગાવી ભંગલાની પાછળની ધ્યારકોએક માંની એક એક્ટ્રીમાં રહેતાં સાપ્ર ડેહ્યાંના પાસલ માહામાં પદ્યથા રામુ ડાશાએ જુટવા અને આગવા થવા પ્રયતન કર્યો પણ ગેતના છાડે 4311

De beiterge's dieft asui. 'માળી ડારુલી! મેં ઉપરથી નોતાં ોવી એાળી **લટાક શાળે! આ**વેલ दी शभ-५६० क्यों करें; पक स्थान પાસ પક્રકાઇ ગઇ. મુખમે' રાજ ભગલમેં છૂરી! ડાંશોમા, શાલ કાડી નાખા નીકર વગરભાડાની એક્સીમાં જુલું પકરી, મુમજુલા ∤' જોરૂમાના भेमा पर विजय हते।; राजाना भेां पत्र तिवस्थार बते।.

રાષ્ટ્રકાશી જોરબાને પત્રે પડી અને क्षेत्रा काशी, 'आ'ल भारती देल ते: મારા, જીવાવી તેમ તે જીવાના भार्' नहीं कई: में बरमां क्रूपी રીતે પાત્ર આળવાની બહી રાખી છે. છે. જોઇએ તેં! એ જ્યા કરી કો.

પસ શાંતી શાંસ, શાંધની ઓજી થતે, ન્તે મેં એ આળી પણ હેાય તેડ' ડેાશીને કબજે કરવામાં વ્યાપી-

કરી ભેરૂઆ માતાને પત્રધિયાં પાસેનાં પ્રમર્શ પાસે શ⊎ ગયો. દરી માતીએ પગલાં સુંધ્યાં, 🛶 પાછા તે ટ્રેલમાં તરફ ધરવેલ - રોકના ભંગલા ના મેટા કંપરઉદમાંની સેટની પાતા તી માલીશીની માટી ચાલીનાં ભાઇ હિધરાતનાર ભૈયા શિવચરણના માખી કાટ મેહ્તાએ પકડયા. કોયાછતું મારું પડી ગયું અને તે બે.હી ઉઠ્ધા. 'જમાદાર સાળ. મુટ્ટે ગિરસ્તાર કર લીજીમાં માં કાન્કાર નહીં કર્યુંગાડ પિલ્લે મહિના ઇન આસિયોકા किराया भीने इंडप कर खिया है. આવીના ત્યાં અત્વેસત અહિતા દોડમા અને તેમણે ક્રીયાને ક્ષુસોટાટ ભાષ્યો.

दर्शियान केलीके शहनी असीनी ખાસી ન ભર અસ્વિપારમાં વર્ષેતા ધારાજીવાળા ધરમછી ધારજમાલના દ્યાતિમાના છેડા દાંતમાં દખાવી લીધા હતા. ધરમશીએ હાથમાં પાલડી લઇ જોરૂષ્યાને કહ્યું, 'હમારી ગાય છું, બાઇસાહેળ: જેવું કે એકું કહી છી. રેશનકારમાં કુટુમ્મમાં ચારને બદલે આદ પ્રાણસા નાષામાં છે અને એક્ષ્યુ

> આ છાપાના તંત્રી સત્યાગ્રહની સભ ભાગવવા હાલ જેલમાં છે.

દેશમાં ગયેલા ત્યાંથી આસામાં ર વચ્ચે ખાન્ટરા ભૂકી માન્યા છું. આઇસા'ખ, ક્રાદિવાલાડના રવ્યો, ક્રોકે ભાજરા એટલે એના વિના હાલતું નથી. માદ્ કરા, બાપના'મ.'

પ્રેમમાં કરીક હવે ચમકવા, તેમવો ખરસામાંથી સા રૂપિયાની ગેલ્ટ કાડી ભેરભાના હાયમાં ધ્રકતાં 'જમાદાર, જહનંગમાં અર્ઘ પારી શાધ, પણ હવે આ કતરાને લઇ રસ્તે પડી ભાગા.' પણ ગાતી ભાષે કે શેઠનું અન પામા અવા ક્રે.પ તેમ તેમની તરા ધરવા સા વાતાનું 'શનને'મ' ધાતિકું સંભાળતા કરમરતે અવાએ કરેવા લાગ્ધા, 'બાઇએ), भागतानी नामें अक्षय को छूं है है પચ આ અધાના છેવા જ શુન્દ્રેમાર્થ છું. માળાં ભવ્તર કરી આ ગાલી-જંગલા ગળાવ્યાં છે. અને ચોરાપેલી શાલ પણ ખર્વ કહે તેં મોરા એક જાતભાર્ષની, તેમની <del>જાણ બ</del>હાર, તામતી લોધેલી હતી.'

આ બાગ્લ કુતરા તેહ ટાળામાં અલ્લોટ ભાવે તેને પશ્ચના સહયો. केंने केने पकाना ते हरे। शुन्ही। મ્હાલી મેતું: લેરેક મોંગ નહીં કે માર્ચ भारी, पाप, शन्ती, अदेश कर बलाई

ક્ષેવંΣ ગાતા પાતાના માલિક ભેરૂમા જાસુસ તરા પરથા અને તેવો તેનું પાટલુન પારકર્યું. ભેરમા વીસેદ પડી अये। अने अधार्यासा अस्ता नेतन्ते। 'મોલી, મારા ભાષ, ગામ કર મતે. મારા શન્હાના હે એક્સર કર્ય છે. તારા ગાટ મને મળતા માસિક ફરિયા પગીસ એલાવ-સમાયી તારે ભાગે પશ્ચિમ કૃષ્યિયા રાખી ભાકીતા 🛓 🕶 મોહિયાં કરતા આલ્યા <u>પ્</u>ર.¹

પોળાંપછી શંધશું હેતી મને ખત્રવાદી, ગંધા,પાંઘઢીએ વેળાસર विशाप या अर्थ अर्थ अर्थ। अर्थात

<sup>16</sup>મીસાપ<sup>9</sup>માંથી.

#### विविध

**૧**૨૧૭ સાસીની ઉત્કાસી

ભાગતગરના માછ દિવાન થી. મુજ છબાઇ દેવરાજ સાલેકીના યુત્રી મીમતી

#### ગ્રાહકોને વિનતી ∕

મ્મમારા તો. ૧૮ સપરેમ્બરેના व्यक्तिमां अज्ञाने विनती करी बंती તૈના જવાગમાં કેટલાક ભાઇમા क्षेत्र विभरावणी व्यवस्था अरी रकी દોવાનું અમારી ભાગમાં આવ્યું છે. આ ઉત્સાહી આઇએલને અમારી વિનતી છે 🥻 હાલ "ઈન્ડીઅન એલ્પોનીઅને''ને દેવની જરૂર નથી પશ્ચ 🤣 વિનતી કરવામાં વ્યાવી હતી તે ગઢેલા સવાજમાં માદસી આપવાની હતી. આવી જે બાઇ એક ઇ. એક. ને મદદ કરવા ઇચ્છે તેએ ક્ષ્યાન્સ્મા પાતાના શહેરમાંથી ઉપરાંતી ચાંકલે તેં અમે ઘણા ગામારી પશું. સીધા સુંદર તે अल्ल अपारी है आबहा पेलाव લવાજમ અને જ મેલાલી આપે."

4444444 'ઇન્ડિઅન એાપિનિયાન'

શીમમગેનની આણુંદર્સ વન્દ્રમાં વિદ્યા હાયમાં સંસ્કૃતના અધ્યાપક નીમથક થઇ છે.

#### થી, વિનાબાઇના જન્મ દિન

થી. વિતામાં ભાવે, જેવા તા. ૧૧ સપટેમ્બરના પણ વર્ષના થવા તેમના જન્મ દિન ળહારમાં જ્યાં તેએ။ હાથ प्रमाणा अवास करी शुभी आओ રવા છે ત્યાં ઉજવતામાં આવ્યા હતા. ભાને તે દરમીયાન લીમીદાન થત ઉજવ વાર્મા ભાવમાં હતા. દેશના બીન્ન કેટલાક આગામાં પણ વ્યા સખ્તાક ઉજવરમાં હતા. મુર્યાદાન પશુપદ ખાદીયામમાં જરાઇ હતી. આજ સાંદ તેઓને ૧૦૦૦૦૦ એક્ટ જગ્નન દાનમાં મળી છે. આ પરિયદમાં ૧& क्षांभारतः प्रतीनीभी काल्य कर्मा

### પૂ. બાપુજના **સિ**દ્ધાંતા

#### (ઉમિયારાંકર નેખાકર નેહાનીસખર્ગ)

સત્ય : સત્ય એજ પરતેષર છે. સત્યવિના પ્રેઇ પણ નિયમનું પાલન અશક્ય છે. વિચારમાં વાણીમાં અને દરરાજના આચારમાં સત્ય એજ આર્ચ સસ છે.

અહીંસા : અહીંસા વિના સત્યની શાધ અસંભવિત છે, અહીંસા ભને સત્યના દર્શન કરવાના એકજ સામ છે, અને એકજ સાધન છે. કૃવિચાર— દિવાનળ—મિધ્યાભાષ્યુ—દેવ, સુર્ધ મ્લ્કાનું, જગતને જરૂર હોય તેના કળએ રાખવા એ ભધી હોંસા છે.

પાદાયથી: પાદાયથી વિના સત્ય અને અહીંસાનું પાયન અશક્ય છે, સત્યની શાધમાં થયા એટલે સત્યને લગતા આચાર, શરીરની ખધી ઇદિયોના સંપય એન્ય પાદાયથીના વિશેષ અર્થ છે.

અસ્વાદ : જીલના સ્વાદને ખાતર નહીં પણ શરીરના પેલપ્ય માટે એલસ્ટ સમજ ખારાક લેવા, જીલના સ્વાદને જીલા વિના પ્રકામમાં —જનનેદિયાં સાંવા અમાં અચિત છે.

અરતેવ: ચોરી ત કરવી, પોતાની અસાતી ચીજ પણ પૂછયા વિના કેવી આ પણ ચોરી છે, પોતાની જરૂર કરતાં વધારે લેવું એ પણ ચેરરી છે. અને મનપી કોકની વસ્તુ કેવાની હ્રમ્મ્કા કરવી એ પણ ચોરીજ છે

અપશ્ચિહ : ભેશું ન કરવું, પરમાતમા સંગ્રહ કરતા નથી. તેને જોઇલી વસ્તુ તે રાજની રાજ પેડા કરે છે ભેશું ન કરનારનું છવન સાદું હોય. જેમ જેમ સંગ્રહ એક્ક્ષા કરીએ તેમ તેમ 'ખર્ક સુખ અને સંતેષ વધે.

અભ્ય: દગેશાં નીકર બનવું. સત્યને માર્ગ ચાલનાર વ્યક્તિ નાતળત, સરકાર, ચોર, ગરીબાઇ, રાત્ર કે મેાનથી કહિ ન કરે.

जारपुरस्ता निवारक्षुः ज्यातमा जो । छ । छ क्षर क्षेत्र के ने। जारपुरस् अछल नथी, क्षत्र भागनी साथेने। लेड मटाउनी ज्येल ज्यारपुरस्ता निवारध्य कातमहोनतः ले कातमहोनत न ॥१ तेने प्यापाने। ज्यविधार नथी।

સર્વમાર્થ સમભાવ: ભધા ધર્મના મૂળમાં સત્ય અને અહીંસા છે. આત્મા એક છે. પ્રનુષ્ય દેદ અસંખ્ય છે, તે પ્રમાણે ધર્મનું મૂળ એક છે. તે વસન<sub>ા</sub> પાંદર્શ (જીદાં જીદાં પ<sup>\*</sup>વેડ) અસંખ્ય છે.

સ્વદેશી: સ્વદેશીમાં સ્વાયંત્રે સ્થાન નથી. ધાતે કુડુમ્બ માટે, ગુડુમ્બ મામ માટે, લાગ દેશ માટે, અને દેશ જગતના કલ્યાણ માટે દ્વામાર્થ જાય તેજ સ્વદેશી.

નધતાઃ હેપસાનેઃ પુરેપુરા ત્યાગ કરવા - જેગા નાના ખની જવ તેજ બ્રાહ્મ શક જવ નબ્રતા એટલેજ અભિયાન છે.હી નાના ખની જહું તે.

કાબાએકતાઃ કરિ તેલેલી g2 નહીં તેવી દિલેતી દેવની તેજ એકતાને<sub>!</sub> ≀સાચા અર્થ છે.

ા પ્રેમ: જ્યાં સત્ય અને અહીંસા છે ત્યાં પ્રેમ જન્મે છે. જ્યાં પ્રેમ છે તમાં નગતા હેજ જ્યાં નગતા છે ત્યાં અભિયાન નથી. જ્યાં અભિયાન નથી ત્યાં સત્ય અથવા પ્રસુ વ્યવસા સુખ હેજ.

ક્રમર મહા: મહા વિના સત્ય—અહીંસા વગેરે વતે! કરિં, પાળી શકાય નહિ, ત્યાં અહા નથી ત્યાં વિકાસ કે ઇનતિ નથી. ત્યાં ઉબનિ નથી ત્યાં .સુખ પણ ક્રમાંથી દેવ માટે ઇન્સર મહા એજ સુખતું મુળ છે.

### અકટાળર મહિનાની આલાયના

રાયન કાળનાં કેલેન્ડરમાં સાતમાં (મેડીન SEPTEM હ હવાય) , મહિનાની જેમ વ્યાકમાં (લેડીન OCTO શે લદય)ને પણ રામ રામના માન માં જે સત્તાપર દેખ તેના નામથી એ.ળખાવતાન્સુધારેલા ક્રિસિયન ક્ષેત્રન્ડરમાં તેનેજ અક્ટેલ્પર નામથી દ્વામું સ્થાન અપાયેલું છે. આ વર્ષના અક્ટ્રાયર , મામમાં નીચેના ક્રેટલાક જાલવા જોગ વળાવેદ વ્યાવે છે.

- ુવા. ૧ વિદ્વયિ 🖣ની ભીગેન્ટનેક ઉગલંકમાં જન્મ ૧૮૪૭,
- ar », છે. મુખલાવય આમરના મદાસમાં જન્મ ૧૮૪૧.
- 👝 🤏 મહાતમાં ગાંધીજીના પારખંદરમાં જન્મ ૧૮૧૯.
- ્રક 😘 ોારોલ હેલના અમેરીકામાં જન્મ ૧૮૭૧.
- 🔐 🤞 એલીયાલ હેાવીતું (દરજીના સંગા શાધનાર) ન્યુવેલ માં મરણ ૧૮૬૭.
- .. જ મીસ રાજ્ય એ **હ**જાર વર્ષ્ય પછી તુર્કીથી સ્વતંત્ર થયું ૧૮૨૯.
- ત ૮ રવાળી શામતીર્થના લાકારમાં જન્મ ૧૮૦૩,
- ... .. વેત્રથ વીલ્ટીનું અમેરિકામાં અવસાન ૧૯૪૪.

- તા. ૮ ખદરૂદિન તર્ધવખછતા ખંબાતમાં જન્મ ૧૮૪૪.
- 📭 🔐 ઢાવાભાઇ ગાર્વીદછ જેહાનીસમર્ગમાં રાલીક થયા ૧૯૭૯.
- » ૧૦ કેલ્લક્ષ્યસ્થાનો ચીત દેશમાં જન્મ ૧૧૧ B C.
- 🚜 ૧૧ જ્યા પ્રકાશ નારાયથના વિદારમાં જન્મ ૧૯૦૨.
- 🔑 🖟 નસ<sup>ર</sup> ઐઢીય કાવેલ હાસેક્સમાં શહિક થઇ ૧૯૧૫.
- » ૧૨ પ્રાંતભરો અમેરીકાની રોધ કરી ૧૪૯૨.
- .. ૧૭ લખાન ત્યાંયનું ગીન દેશમાં અવસાત ૧૬૪.
- 🕫 🚜 શુલાભાઇ દેશાઇના લદેલીમાં 🛩-મ ૧૮૭૭.
- 🔐 ૧૪ પ્રેસીડેન્ટ આઇઝન કુત્રના અમેરીકામાં જન્મ ૧૮૯૦.
- 🕡 🔐 આપરીશ તેના દીવેલેવારા ન્યુપાઈમાં જન્મ ૧૮૮૬.
- n ૧૫ મેત્રારીયન કેલેન્ડરની શરૂઆલ ૧૫૮૨.
- 🔐 🔐 મહાન અકળશેના દિલ્હીમાં જન્મ ૧૫૪૨.
- ,, ૧૬ ભ'ગાલમાં ખંગભંગતે। રાષ્ટ્રિય દિન ૧૯૦૫.
- 🔐 🖟 <sup>ક્</sup>મેરકર વિશ્કેતા હળલીતમાં જન્મ ૧૮૫૪.
- 🐅 🔐 व्येत्स्तीन विभ्यत्त्वेतनी। धैश्वेदश्री चन्य १८६३.
- 🔐 ૧૭ સ્વામી સામલીયીના પોજાપમાં દેવેહસર્મ ૧૯૦૬-
- 🕡 ર૦ સાક્ષર ગાેવર્ધન રામ લીપાડીના મુંબઇમાં જન્મ ૧૮૫૫.
- 🕡 🔐 સર ક્રિસ્ટાફર મેનના ઇંગ્લંકમાં જન્મ ૧૬૩૨.
- ,, ર૧ લેહ તેરસનનું ફાફાકમરની લહકમાં મૃત્ય ૧૮-૫.
- 👝 🔐 આકરેક નામધના ચરાક દ્વારમમાં જન્મ ૧૮૩૪.
- 🔐 🔐 ઢાંદી ફેબ્રિસમાં સમાજવાદી પક્ષની રથાપના ૧૯૩૪
- म म नेताल सुभागे वर्मामां आजह होति है। ज स्थापी १७४३.
- ,, ૨૨ મહારાજા દુલીયસીંત્રનું પૈરીક્ષમાં મરણ ૧૮૯૩.
- ,, ૨૫ સ'ત તાનેષરે અત્યંદીમાં સમાધ લીધી ૧૨૯૬.
- 🔐 🔐 ચાયસ મેકાલેના ઇચ્છંડમાં જન્મ ૧૮૦૦.
- ,, २७ पंडीत मेहवीं: बश्मक पंतने। विकारमां लन्म १८८७.
- 🔐 🔐 હીંદી વિપરની મનમે હન સીંગ જોહાની સમર્ચ આવેલ ૧૯૭૫.
- ત ૧૮ જહાંગીર ભારતાદનું દિલ્હીમાં ગરણ ૧૬૨૭.
- 🔐 🚁 ં મહાર્ધી દવાનંદ સરસ્વતિના વ્યવભોરમાં દેવેહસર્જ ૧૮૮૩.
- 🔐 ૩૧ સરદાર વધ્યમભાઇ પટેશના પેટલાદમાં જન્મ ૧૮૭૧.

शेल न'णशः यन्पप४८

### અળુબકર ઇસ્માઇલ

કવાલીફાઇક ભુક્કીપર, શોહરી, એજન્દ.

દરેક જાતના એકાઇન્ટ્રેક તકવાર કરી આપક્ષેશં.

ચાપાા લખી આપીશું.

रेटेटमेन्ट नेमार भेडेसी, मेथनसरीट, अन्त्रम टेडसरीटनी विजेर अध्यार करी ज्यापीयू.

એ પ્રસિત્ દરેક કાર્ય કરીએ હવિએ. વૈપારને લગના મરકનટલાલ દેશ વિ. કાયદી વિધે સલાઇ આપીએ હવિએ.

ભદાર ગામના ધરાત્રાને ખાસ ખાન આપીએ છીએ,

મહારમામના ધરાકોને માટે ખાસ જુદા રહતું રાખવામાં આવેલ છે. અમારા પર એક પારહકાઈ લખવાથી વિના અર્થે વધુ માહીતી માકલી આપીશ્

એાપીસનું એહેંસ: કર્ય સ્ટર્ખન સ્ડ્રોટ, (પ્રીત્સલ્ અને ક્યુરાઇ સ્ટ્રીટની વચ્ચે)

उद्गेशया -

એપ્રીસની ભાજામાં કાર્ક સ્ટર્યન સ્ક્રીટ, ફિલ્લ : ૧-૫૫૬૮

**પ્રીટાેરીયા**.

### ભારતનો પત્ર

(અમારા ખળરપત્રી તરદ્યી)

भूभप्र, ता. १६-६-५a.

કુર્યમીર માટે મુને એ લાકમત નિયા-भक्त तरीहे । नभेमा अभेदिकन મેડપીરલ નિમિત્ય રાજનામું વ્યાપતાં भारत अने पारीश्तांत गम्बे कालेशी મ્ટ્રાક્ટીનેક જેવ આવી જશે, એવી આસા ખેતી ફરી છે. પાણસ્તાન મરકારે, પાર્શભાવના વિદેશ પંધાન જ ઝક્ટક્કાપ્યાન વ્યમેરીકા ન પદ્માંથે ત્યાં મુધી ગાછતામ ન ભાષવાની એક મીરમ નિમિત્ત્રને કરેટી વિનવીનો निभिन्ने श्रीभार धरी देश अभ क्षेप्रे ल. ब्रह्म्सामान ब्रह्मश्री कभे-રિકા પહેંચી ગયા છે. આ તરફ પાઝીરતાને ભારપુર્વક એવે વલચા अभागार १५" शे हैं, होशभीरना માક્યન નિયામક તરીયે તેને અમેરીકન भेडभीरत सिराय क्षीरतुं द्वी**प्र** भान्य નથી. ખીજ ભાજ ભારત પણ ખુસ જ મકક્રમ છે અને તે અહેરીકા કે મ્યાંતરરાષ્ટ્રીય સત્તાના રાજકાર**ળમાં** પશુપાર ભનેલા કાઇપળ ચાટા રાષ્ટ્રના સભ્યને લેકિયન નિયાયક તરીકે શ્લીકાર વાતે તકવાર નથી. આરતે એમ સ્પષ્ટ જ્યાં કહે છે છે, કાંઇ પણ તરસ્ય ભેશી-बाह्य है ज ना अरेग्गीयन देखना प्रतिति भूति क्षेत्रभव विशोधक वरीके वे स्वीतार વાતે તમાર છે. આમ આ પ્રમ અને મહાલા દુવના થઇ રહી છે

का दरभी एन अपरीक्ष्मानना बाद પ્રતામ એક લીજા દેશ જિલ્લ એની પ્રયાસ ન કરવાના કરારના ભેગ કરી ने भारत निष्ठ करना Gस्वेरणी अन्तक બાવનું, તથા પારીસ્તાની, સ્પળવારા, १८ के अपने नेनाको तरहरी शास्त સુએ થતા એવાદન પૈતકરા સામે विकेश नाम कोर पन पर्देश नेशानि ल, भद्रभद्र कारदीने राज्या पानी, ल, મદ્રમાં ગાંધીએ પાસીસ્તાની અખવારા તે આરત હિંદ કેટી પ્રચાર જમ કરવાલી જાળીય કરી છે. 38(1 અપોત્ર પછી પ્રસારનું હોશ નરમ પાતું છે. ભાગે વધા પ્રધાનો વચ્ચે धन व्हादाद अनु है। तेम छन्। ". તે દર્શન પરંતે સમાધાનની સ્વાદા 44 4 6 46 ad ad &.

काशनीयों संक्ष्ये अधि राजदेशी पति सेव देशी नृरस्मित काशभीर रेक्समाण (काशभीकी पाहीने-रम्प) स्ट्रां महम्मी शेवती द्वां मने ले स्ट्रां महम्मी शेवती द्वां मने ले स्ट्रांच कार्या प्रमान प्रशिक्षित रेक्समाल भागभी स्ट्रांच कार्यास मा भागमा केवता का द्वांच केव स्ट्रांच ना संहीत प्रशिक्ष कर्या का ना के भागभी स्ट्रांच क्ष्यों आग्रभीरना शुद्धा शुद्धा कान्रेसांधी ४००० प्रतिनिधिन्नेन्त्रि कार्यरी व्यापी दती

पतिथे काशभीरती नती शुक्षेत्र
भवभद मशीनी सरकारमां संपृष्ठं
विभाम व्यक्त क्यों देते. रीभ
अव्यक्तिमती व्यवस्थी अने घरपाक्यी
हवा घरेगी परिस्थित पर विभारणा
करवा परिगदनु ज्ञा अधिवेशन भव्युं
दत्तं. परिगदे काशभीरता नवा व्या
प्रधान शुक्षाम अदभद व्यक्तीने नृतन
काशभीरता कार्यक्रमने कामक्यां मुख्या
भारे संपूर्व सदकार काम्यानी भानरी
अस्मी दत्ती

का सम्धमा अधिकाने पसार 5रेश हरावर्मा अध्यावसमां आव्युं 6तुं हे अभिम ल्युं अने हाशभीर राष्ट्रीय परियदना कार्यं करेंद्र, लेमां परिपदनी अहासमितिना सण्ये। तथा काशभीरनी टीक्सभाना सण्ये।ते। सभा वेश थाय छे, तेमनी आ समा, क्राश्च भीरनी सरकारणा नालेनरमां प्रयेश हेरारा पर विचारत्या क्र्ये पूछी खेला निर्माय पर आशी छे है, आहेरहारे। अनिवार्य हता अने हेश तथा राष्ट्रीय दिसमासना हिलमां हता

કાશપીર લાકમમાના હપ માંયી ૫૦ સભ્યા, પરિવરની મહાસમિતિના ૧૧૦ માર્ચી ૮૦ મુખ્યા અને પરિયકની કરોક भागीनी लड्डमिन नश्च्यी सञ्चयन दीने રજા મમેવા ગુખ્ય રાજદારી કરાવમાં લ્લ્યુલવામાં આવ્યું હતું કે, ભારત સાથે સારદાળ, વિદેશી ભાગના અને સંદેશન વ્યવદારની માત્રનમાં જોડાએ અને દિલ્લી કરારના અમલ સાથે क्षमणत देश तेनी राने हरेरा संपनी ભારર અમે અમાર્ક અતિવિક સ્વદાસન ૮૧ાવી રાખશા. સંપૂર્ણ વિશ્વનિધરણ ના ગામે અમારી સમય શક્તિ સાથે વિશાધ કરશું. અમે અમારા રાજ્યને પરદેશી કાવનરા ખારાતેક અફી અને શાહીયાદી દખલતા ગહેરા વાલવા નહિ

सादीवाद, राजवादी अने प्रेमचारी प्रत्यापातिओं ते। रतभनेत-भे राष्ट्रीय परिवार्ध द प्रेशा ध्येष रश्च छ अने देन ध्येषना आधार ते द्ध्य त रदी छे. आ ध्येषने सीधे परणस्तानमां एशा सन धरती प्रेलाप १ साथ धरशांगती प्रत्य सरकार भरी को नेग नधीं, पाण-स्तानमां सेंक्शरदीनी नगणाधने कर्यो खनगांभी अने प्रत्याधनि नाना तेना राजदारी, सामाध्य अने आधीं। द्ध्य पर पंतानी नामगुर रक्षां स्वया छे. को कासभार तेनी साथ के व्य ते। पिताना सामाध्य अने आर्थों अधिमेते सिद्ध , हर्यानी हृश भीरी प्रका भारेती लेथी तहे। भेरी लगा, कारत साथेना भगेदित को अधु ना अधारा विधारते को अध्य ना अधारा विधारते को अध्य ना अधारा विधारते कारतमां का धार का धार के आधी के आधी के आधी के बाद का धार के धार का धार का

पुरिषदे भारत अने पाप्रीस्तानना वडा प्रधाननी संयुक्त कडिरातने स्वाव हार स्वाप्यी हती.

पंतानी सरभारमा विश्वास व्यक्त हरना प्रश्न पर मेंग्रस्तां व्यक्षी शुमान महाने क्याट्यं हतू है, रीम मण्डुस्ता वर्धा प्रधान वरीके निष्ण निष्या हता, तेमा तेमना भीका साधीरारा पण भागीरार हना केम के लेखे। राज्यना हिनवाणी नीतिक्षा धर्मी श्वाप नहेता, देशना किनने भावर मन्युर्ध, कारज है तेमने शक्दारी कार्यका देश मारे अवंत्रर हते।.

પરિસ્થિતિમાં ફેરફાર નહિ ઘરમ ત્યાં સુધી અને તૈયની મૃક્તિ રાજ્ય મારે દાનીકની લામશે, ત્યા સુધી શૈપ્ય અબ્દુકમાને અડકાયત દેવળ રાખવામાં આવશે

अ ६ शल्यनी रगनः भारेना भरता ને રાષ્ટ્રીયની મંજુરી મળી મહ છે. એટલે હવે નવ અ և રાજ્ય તા. ૧સી भेगादेश्यरे दश्योभं भावशे. भानी પ્રવૃતિવારી કર્યે મકાસના પ્રધાન મંદળ માંના વ્યાધના પાંચ સબ્લે,એ શાજના માં અમળા છે. ૬છ નવી આમ રાજ્યના પ્રધાનમાંત્રળને કાંઇ નક્ષ્યો થયું નથી. કાંગ્રેસના સર્વેલ્ય તેતા को में भाग समानवादी पदाना हैता થી ટી. પ્રકાશમતે વર્ધ પ્રધાન, भनाववानी वातने भन्तरी आपी दती. परत ने शस्ते हैं, तेन्या प्रका संभावत વાદી પદ્મ પ્રત્યેની જવાપરાસીમાર્ચી શુક્રત થાય અને આધ ધારાસબા દે.મેલ પદાના સહકારી શબ્ય ખતે. भर हा अल्ल समान्त्रपादी प्रश्ननी आहे। भारी समितिने भी प्रशासकी ब्रुवाण શરીમાંથી કારત કરવાની ના પાડી છે. આની સાથે અને કાંધ્રેક્ષની કારાવાદી એ એક કરત દારા આઇમાં બીન શેર્ધની નેતાને વકા પ્રધાન ત્થનાવલ सामे निराध दशब्दी है. अर्थेश धारा सभागा विभिन्न पराना सक्योगी संच्या સોધી મારી છે. હતાં તે સંપૂર્ણ યાદ્રપતિમાં નેવી. એટલે ગોલ્લ કે.હ પહાના સહકાર થીપા વિના ને શરકાર १मा को भेन नथा भेटमें की

કોંગ્રેસ ,અને ગુજા સમાજવાદી પણ વેચ્ચે ચોલતી વાટાપાંટા દ્વારી પડશે, તેર આંધમાં રાષ્ટ્રપતિનું શાસન રચપારી અને ધારાસભા માટે નવી સુંટર્ણ કરવી પડશે.

व्यापील ्परिस्थिति त्राव**श्रो।र**→ કાચીન રાજ્યમાં સર્જાઇ રહી છે. ત્યાં ત્રાવણકાર-તામીલનાઢ કાંગ્રેસના હ સભ્યા ક્રાંગેસમાથી છૂટા થઇ જતાં સત્તા પર કેમિસ પણ હવુમતીમાં આવી મધા છે. ત્યાં પણ જે પ્રજ समरन्त्वादी पहाना सक्ये। ३:श्रेस साथे शबकार करे नेज्य कासनी क्रिकेसी सर કાર હળી શકે. ઝાવસ્કોર ધારોસભા ની મેડક તા, ર૧ મીએ મળવાની 🚱, ત્યારે જો કેશ્રિસ્ટી પ્રધાન થંડળ ધારા સબાના વિશ્વાસ નહિ મેળવી શો, તેા રાજીનામું આપીને રાજ પ્રમુખને નવી ગુંટથી કરવાનું કહેશે. સામ્પવાદી काक विशेषी क्षेत्रीत क्षेत्र अपनि કૈંકોની સરકારને હરાતીને બીચ સરકાર રચવાની અપીત કરી છે. પણ વિરાધી જુરા કાર્મસ સામે એક થાય એના સંભવ નહિવત છે.

પાર્ટી તાલકામાં મળા સમાજવાદી પક્ષે શરૂ કરેલા એક સત્યામક 'ચાલ છે. ધાડા ચાડા દિવસોના ખેતરે જુદા જુદા ગામે હજારાતી સંખ્યામાં જાઈને ક્સિનો પાસીવ્ય જયોત એટ નાંગ છે. ચાલીસ આવે છે અતે ચાહાક આગેવાનાને પાત્રી જાવ છે. આ ભાગેવાનાને માજરટેટા **હથ**ે લાર भासनी उदनी सला हरे है. ली 🖺 સમાજવાદી પક્ષના પ્રથમ પહિતના નેતા ચા અશાક મહેતા, ટો. અમુલ દેશામ વિગેરે સામે હછ ક્રેસ ગામો નધી સરકારે સમાનવાદી પક્ષની अवदा क्ष'भनी क्या प्रयुक्तिने सत्यामक તરીકે માનવાની ના પાઢી 🐞 🖦ને તેને દુરામદ તરીકે માળખાવી પક્કા નારાધ્યા પ્રત્યે ફાજદારી સુતેમારા જેવું વર્તન રાખે છે.

હવે પ્રજ્ય સંધાજવાદી પક્ષ મા લાતને વધુ જોરદાર ખનાવવાના ઘરાદા રાખે છે. પક્ષ તરફથી કિસાના અને મળ્ડરાને જયોનદારાના લહીયકાર કરવા ની ,દાકલ કરવામાં આવે એવા સંબવ છે. જો તેમ ધાય તે જયોનદારા માટે પાક હતારવાનું અને અસેડવાનું કાર્ય ઘણી દ્વારવાનું અને અસેડવાનું

भूगार्थ र जगमां भेडू अहिलां अने बदाये द जगाउनार महसूमा नेगाणने देश करें ते ले लंगां के दीपूर्णी नेगाणने देश मंजवातुं भूगोर्थ सरकार नक्षी किंगुं के अने जो गारेना जरडे भूगार्थ कारास्त्रामां रण क्षेत्र के ले बहुभूगार मेशास्त्रामां (दरेक नेगाल इस्ति के कि सित नेश) राज्यना नेपार पंचाने नुकसान प्रकार आहि सामें प्रमान कुलां क्षार होत्रेक भाषा सामें प्रमान कुलां नेपार प्रमानी રાજ્યામાં તથકાક ગયા છે. ખદ્ધખી वेबाज्यवेरे। नांजवाने, सरधरने। 🚉। **હેતુ વેપારીઓને વેચાહવેરામાંથી** ઇંદેકી लता भट्टावयाने। पश्च देते। परंतु સરાહે ગુજરાતી વૈપારીએલે બરાજર माजप्या नहि हो। है तेथी। करवेरा માંથી છટકવામાં કેટલા હશિયાર છે. છેલ્લા દસ મહિનાના સરકારે હિસાળ માંગ્યા ત્યારે જાણામું 🖫 ધારવા કરતા પણી એાછી રક્ષ્મ આવી છે.

सरकारना द्वीशुणी वैव्याध्यवेश सामे પથ મુબ ઉદાપાલ ભગ્યા છે. આ નવી પદ્ધતિમાં માલના પ્રથમ વેચાલ પર એક પૈસા અને છેલ્લાવૈચાસ પર ગાજરાખના વસ્તુઓ માટે કૃષ્યિ એક આતા' અને બીજી ચીજી માટે કૃષિયે એ પૈસા લેવાની જેમવાઇ છે. આવી માલ વચ્ચે અમે તેટલા માંછુસાના હાય માં હવે તેા પણ તેમને કોઇ વેરા ગુક્ષ્યવાન પડે, અત્તર સામે જથા ખુધના વેપારીઓ અને છુટકના વેપારી नाज हिंदामाद शह अभी छे, कारण ) નેરા ભરવાની જ સધ્યદારી તેમના शीरे भागे छे.

अध्यक्षकारनी अञ्जितमां करे।है। क्रिया નું ક્રાપડ વેચાયા વિતા પડી રહ્યાના ધાકાર ત્યાંના ગીલ માલિકા હરસ્યી ઉદ્યો છે. હાલમાં રાષ્ટ્રોદા જરૂરીયાત તી ચીજેના ભાવા ઘણા ઉચા દેવાથી ખપત એ 🕪 છે એ વાત સાચી. મીલા तरपुर्वी अध्यानी निकास व्यक्तात २६ દરાવવા માટે આ ઉદ્વાપે.હ થતા દાવા र्त क्रहेबाय छे.

સૌરાષ્ટ્રમાં આવેલા અમરેલી વિસ્તાર એ દાલમાં મુખ્ય રાજ્યની દક્ષમત 🕯ડળ છે. તેને સોસપ્ટમાં એળવી દેવા ની મામણી કરતાે 🕮ક કરાવ સૌરાષ્ટ્ર ધારાસભામાં રજી હવે! હતે!. ધારા .સમાંથ બદુમતિથી તે ઉડાવી દાધો હતો. આ કરાવ પર ભાવતાં મુખ્ય

પ્રધાન શ્રી દેભરભાઈએ જણાવ્યું હતું કે, અમરેલી સૌરાષ્ટ્રના એક અંતર્ગત ભાગ દેવાં અને છે. પણ ગયા પ્રકાતિ । ડું કુ સમયમાં આપ મેલ ઉઠેલ વ્યાવી જરી, ગમ્પરથ સરકાર તહ ૧લી અક્ટેલ્પરે આંધ્ર રાજ્યની સ્થના થાય. પછી ભાષાવાર રાજ્ય સ્થના માટે એક સીમા પંચતી નિમણક કરવાની 🕯, 🕪 પંચ અમરેલીની પ્રજાના હિતમાં આ પ્રશ્નો નિવેડા લાવશે.

INDIAN

ધી ઢેળરબાર્ધ એ જાહેર કર્યું" હતું મહા ગુજરાતની રચના વિધે સૌરાષ્ટ્ર સરકાર અને બીછ ક્રાઇ સરકારા વચ્ચે કે મુખ્ય પ્રધાના વચ્ચે વાતચિત ચાસલી

સૌરાષ્ટ્રમાં જાદા જાદા શહેરાની સુધરાઇની સુંટર્ણાએા થઇ મઇ. સુંટર્ણી ર્મા કામેસના ભિન સત્તાવાર રીતે ટેકા વાળર નામરિક સંઘને ઘણા રાકેરામા भराजय अध्या 🛍

**મિઢારમાં ભારે વરસાદને લીધે ધણી** ખરી નદીએોમાં રેક્ષ આવવાને પરીચાગે **અલશ્રી રૂ. ૩૫ કરાે**ડર્સુ નુકસાન થધુ છે. જત્તર બિઢારમાં ચ'પારણ, સાઢન, દરભાગ અને મુત્રારપુર જિલ્લાના ૧૮૯૦ ગામા અબૂતપુર્વ રેલ સાક્રટમાં સપડાયાં છે. આ રેલને પરિચ્છાગે ગ્યા વિસ્તારમાં સાદ હજાર જેટલા મકાના જમીતદારત થઇ ગર્ષા છે..

ભિ**હાર સરકાર તર**કથી રાહત કાર્ય માટે ચાલુ નાચાકીય વર્ષમાં રુ. સાહા ચાર કરાડ ખર્ચવામાં આવશે. આમાં યી ટ્રેડ 3 કરોક તેક તમત્વી કોનેક આપવા પાછળ ખર્ચારી, સંકટપ્રસ્ત विस्तारमा करार देख तेवा आभसोने मध्त व्यनाल, धासतेश वगेरे आप વાની તથા સશકત અને અશકત માણસાને ધધા આપવાની સરકારે વ્યવસ્થા કરી છે.

### ્ર શાષણુદ્ધીન સમાજને પંચ

જયપ્રકાશ નાસચળુ 'ચિલાધ'માં

કાલ સાધારલ રીતે જે કાલેજ મ્યને સ્કૂલના વિજ્ઞાર્થો 🤂 તેમનુ મન કો તો સામ્યવાદ તરફ એંગાય છે, <sup>1</sup> અથવા સમાજભાદ તરફ ખેંચાય છે, ચ્યમના તેર સાટીય સ્વયંસેવક સાંઘ 🚡 'धीराध्युता द्वित शुवक संध्य वजेरे केवा સામદામિકતા અને કામવાદને આધારે ચાલતા વિચારા તરા ખેંચાય છે. !૧૯૨૧–૨૨ માં જ્યારે જાત્રે જીવાન 'કતા ત્યારે પણ એલું જ મનેલું. એ ાદિવસામાં માધીજની આધી આવેલી ને ક્ષક મુવાનેર લેમાં તજાહ ગયા હતા પરંતુ આજે જીવાનાને એમ શાસે છે ાં માંધીજીની વાલેક પુરતણી હવતી છે: .ભાજના વિદ્યાનના શુમર્મા, એટમ ં ભાળના ધુમમાં, યશિયા તે ગીનના

🔐 રે એવા અનુભવ છે 🤰 વ્યાન સુપ્રમાં એમની વાતાની નવર નધી. આ એક અતિ ચિંતાજનક પરિસ્થિતિ

> સામ્પવાદ અને કામવાદી નેતાએ! વિશે હું કાંઇ નહિ કહે: પણ સમાજ વાદ વિશે ચેલ્ફા કહીશ. મને લેહો પુછે છે કે શુ તમારા મનમાં સનેદિય ભને સમાનવાદના સમન્વય થઇ રહો છે? જે સમાજવાદી ધારામાં પહેલા છે એંગવા વિદ્યાર્થિએ તી સાર્ગે અન सराध विभे। साप छे. जनप्रधारा સમાજવારના રહ્ય છેલી રહ્યા છે અને મહેકી રહ્યા છે, એવા સરેલ એમના . મનમાં પેદા થાય છે.

समक्रम, तेना सिद्धांतरने जरराकर ते दस्ते में सिद्ध करना लगां, ते।

વિસારીએ અને ત્એના ઉદેશા તરક **પ્યાન દ⊎ેંગ,** તે**ા અમે સમાજવાદની** સાથે સર્વેદિયના કેળ કઇ રીતે નોઇએ છીએ તે સમજનું મુસોલ નહિ લાગે. म्याप्ती धन्धीने धीले 🕻 मिह केरी। સમાજ લતે 🎖 જેમાં શાવણ ન દેવા. સમાનના હેલ્લ. દરેક જ્વકિતને સ્વતંત્રના મળે. પાતાના વિકાસ માટે તક ગળે. તે મછી વ્યા ધ્યેય સિદ્ધ કરવાના સવાલ ઉભે થાય છે. ભાષણે જોઇ રહ્યા છીએ 🕽 જ્યાં હિંસાથી એ એવ પ્રાપ્તિ માટેના પ્રયત્ન થયે। ત્યાં ધ્યેય તા દુરજ રહ્યું: ત્યાં ન શાવસ દુર થયું, ન સમાનતા આવી, ન વ્યક્તિને પેરતાના વિકાસની પૂરી તક મળા. જ્યાં જ્યાં હીંસ.ધી ક્રાંતિ થાય છે ત્યાં মানিন পরে হার পাপ্ত ল মাল পরা જાય છે. વર્તમાન દશાને વ્યાપસે મિટાની દેવા માગીએ છીએ, તે એટલે યીજ નવા સમાજનું નિર્માણ થ⊎ જરો, એમ માતીએ છીએ, સમાજવાદી સમજે છે 🕽 સહીવાદને ખતમ કરતાંની સાથે તવા સમાજ ઉભા થઇ જરો. પણ એમાં એમની ભૂલ છે. સમાજ વાદ દે.ઇ નકારાત્મક ચીજ નથી. એમ તે રાષ્ટ્રીયકરણ એ સમાજવાદ તા એક સિવાત છે. પણ રાષ્ટ્રીય કરાશથી જ સમાજવાદ તથી આવી જતા વે આપણે આપણા દેશમાં ને બીન્ત દેશામાં પણ જોઇ રવા છીએ. રશિયાની વાત જવા દેદ પણ આપણી જ રેલવે આને અ.પણી સહતી છે: આજ ગીકામ વેપારી કેપનીની નહિ પથ્યુ રાષ્ટ્રની સંપત્તિ છે. હતાં જો કાઇ કર્ષ કે રેલવે અલાવવામાં સાવછ નથી થતું, તેા એ વાત ખાટી હશે. રેલવેમાં મુડીયાદ તેમ નવી, પણ સમાજ વાદે વ નથી, ભલકે અક્સર શાહી છે. એ રીતે ખીજા ઉદ્યોગાનું પણ રાષ્ટ્રીય **५२**श थर्ड काप ते। देशमां समान्त्रवाद આવી અધા તેમ કહેતું 🦥 એક માટી હલના હરો.

માટે, મૂળ વાતને વ્યાપણ કઇ રીતે પાકરશી કેવી રીતે ત્યાં સુધી પદેવચશા એજ સવાધ અધ્યણી સાગે છે. 🔊 દિશામાં આપણે જઇ રહ્યા છીએ, આપણે ચિંતન જે દિશામાં આપક્ષને થઇ જઇ રહ્યું છે, તે દિશામાં ઘણે દર સુધી સવેરિય જઇ પદેવમાં છે. એટલે, માપણે જે સત્યા સમાજવા**દી ક્રોઇ**મે તાે સત્યા સવેલ્પી પણ દર્શજ. આજે સહુતે માટે સચ્ચાઇથી, ઉઠાઇ યી વિચાર કરવાતેં: સમય છે. 🔊 સાચા સમ,જગદી છે તે પાતાના ઉદ્દેશની ગ્રાપ્તિ માટે રાત દિવસ પ્રવત્ન કરશે, તેા જેવી મારી દશા થઇ છે તેની તેની પણ થશે.

એ આમણું ધ્યેય છે, તે બીઅસા ર્તું મળ્યું છે; પણ આપવા સાધન **ગાયણી સાત્રે સમાનવાદના જે બુદાં છે. જો ગાયણ ધ્યેવ**ાગાયણ 6ફેફ્ટ છે તેને એ આપણે સરખી રીતે હીન સમાજ રચવાનું કેય અને હીંસા

ધ્યેય ઢાંસલ નહિ શાળ, ઢીંસાથી તેઃ નવા પ્રકારનું શાપણ શરૂ માય છે. શાવજાના અર્ધ એ કે એક માહસને એ લક્ક જે.યતે એતે વમળ. સેહો સાળ ગાના શાપણ મટી જશે, એવું -માપણે ન કહી સકીએ. અપાજેપહ ચ્યાપાર્ક એ છત્રન છે તે વ્યાપણા ગરી<sup>મા</sup> ભાઇએમથી ઉંચુ' જ છે. એટલે આપણે એમતું રેતપણ કરી રહ્યા છીએ, તેમાં કાઇ સઉંદ નવી. બિલકલ જ શાપણ ન હે.પ. એ કદાચ અસંભવિત **દરી. પરંતુ એ ધ્યેય ભણી** આપ**ો** આગળ વધવું જોઇએ અને આપણી મર્યોદા નક્ષ્મી કરવી એઇએ. રશિયા ર્ગ પણ જીદા જીદા લાેકાના પશ્ચવમાં ચાલીસગરો) કેર છે. ઉચા અસ્સરાને જીવન ધારણ ઉસું છે. એટલે ત્યાં પણ શે,પણના અતુ નથી આવ્યેર, કારણ કે દીસા દારા એમના હાથમાં સત્તર ભાષી, અને રોધ્ટના કહ ઉત્પાદન ने। देशे। हिस्से। अने भणश ते तेला મ્મેજ હિંસા વધે કરાવે છે. સાચા રોાપણહીન સમાજ અદિ'સા વકેજ રથી શકાય, એટલે મ્યાપણે સમાજ વાદનું નામ પહતું સુરાતે સમેલ્પિનું ઉપાડી લઇએ તેં, ગને એમાં પ્રાપ્ત વહોા નથી. ફરટીશિપ વિષે મને સવાલ પુછવા

માં આવે છે. ૧૯૩૫માં જ્યારે

ગાંધી છ ઉત્તર પ્રદેશમાં ગયા હારે ત્યાં ના જગીનદારા ઐગને મળલા ને એમણે સંધીજને પૃત્રેલું 🕽, હવે કે.શ્રેસ—સેલ્શિલસ્ટ પહેર્દી સ્થળાઇ છે તેન પછી અમાર્કશું યશે? એ વખતે મધીછએ કહેટું કે, સારસિસ્ટ.ના હાયમાં કેલ્લેસ ચાલી જરી ત્યારે શ થક્ષે તે તે હું જાણતા નવી, પરંતુ ले तमे तमारी कभीवना इस्टी एवसे। તા હું તમારા નારા નદિ ચવા દ્રષ્ટ. મ્લા વાત (સાંભળીને એ વખતે મને ક્રેમ્પ અડધા હતા, ને ગારા સાધીએપાને મેં કહેશું 🕯 અરીળા હપર 🔊 આટલા અત્યાચાર કરે છે તેવા જગીનદારાને ગાંધીજી દ્રસ્ટી ખનવાનું કહે છે, ને પૈતીએ માે કાના નાંદ અવા દે એમ ક્લે છે. એના અર્ઘો કે ન તાે એ જપીનદારા ટ્રસ્ટી ખનવાના છે અને ન તેં ગાંધીજી એમના નાસ થવા દેવાના છે. એ વખતે અગે મતનતા હતા કે ટ્રસ્ટીપણાના અન सिद्धांत क्षेत्रण विभरूक रहेवाने। छ. અમલમાં નથી આવી શકવાના, પરંતુ આજ 😸 (ગિદારના) ગમાં જિલ્લામાં એઇ રવી ધું કે જ્યાં એક હજાર, ચાર હજારને . છ~છ હજાર રૂપિયે વીલાની કિંમતની જમીન છે ત્યાં પણ લે હો છે જુદાનમાં જમીન વ્યાપી છે. અક્તાલીસ દેવતર એકર ભુદાનમાં મળા છે, તે પણ અવસ્તું એક બાલ્ડ જેમએ મીએ.

માંધાજનું કઢેવું એમ હતું દે જેમને दृश्टी तरीके काम कश्व है।व तेकी ન વર્તે તા આપણે અરીમાને તઇવાર કુરશું, એમને કહેવું કે શાવણમાં સહ आर न अल्पा के रीते कापने के પશને લક્ષ્માર કરશું. એજ રીતે व्यापने लेपने धान है भ्रान-मर्ग માં દાન દેવા વાળા ને લેવા યાળા, लन्ने तर्रापाद क्षप्र दशा थे. भूसने-મત એમ એમ કેલારી તેમ તેમ સામ માંતી શાહિત બજામાં જામતિ પૈદા પશે, અને સાંતિયવ સાધના દારા शायक्षने। विराध धरवातुं के विभाराशे.

**આજે શરૂ હવાતાતે જોઇતે ક્ર્** પશ્ચા કારોજમાં બચતા હતા એ જમા તે! મંત્રે સાંભરી અલ્વે છે. એ દિવસા ર્ગામીલાના અબુધ ક્રલભ અલ્લાદ परशा आञ्चा इता अने असदकार ની ચળવળ વિશેનું એમનું ભાષય માલગાને અને સહય કાલેજ છાડેલી. માંધી છતા પાકાર મતે યાદ આવે છે. 🍳 જ્યાનામાં ધુવાને માં ધ 🔗 માત સિક ક્રાંતિ થઇ તેના એટલા હાય આપીજના આંદાયનમાં હતા તેટલા બીજી કાર્ય ચીજના નવાતા.

આજે ત્રુવાના સાથે મારે ચાંડાક સંપકે છે, તાે ⊃ામના હાલન જોઇને ખદ્ર નિરાશા ચાય છે. એમનામાં ત્રીરા <del>૨</del>: પણ પ્રેપ્ક લહો, નિષ્દા કે ગંભીયતા નથી, એવું મને ભાગે છે.

માતાના લેલ પ્રમાણ વર્તે તે આપણે પણ જે સર્વેદરનાં ભીજ તમારા ક્રદય તમને તમારા કર્તંબાનું સ્મરમાં મહે. ધી તારા ધામે આવું મું પણ તે માછ છીએ. પહાલને તેએકએ રીતે માં તે મગજમાં પડમાં હશે તેક અક તેનાથી તમાફ જેટલું કરવામાં થશે. પહેલાં, મને વેકળ સ્થાને, તમે સુક્રમા ભંધી ખામીએ પુરાઇ જશે, અને એટલું સમાજનું પણ ઘશે.

### રામદશેન

बेफ्र : शांतिबाद समत कुसाझ

બધારના સમય હતા. સૂર્ય પાતાના રેક કળાએ લપી રહો હતા. રામ ભગત જમવા મેડેલ

"બાઇ, 🛓 ત્રણ દિવસની જેખી છે. મને માર્ક પ્લાવાનું આપે; ભગવાન તમાર્ક ભક્ષ કરશે." કરૂણ અવાન્ય ભારતને તાને અઠકાયા.

માં ઉપર તેન વિનાની, વિપ્યરા એસં વાળ વાળા, મેસી મસેલ માલ વાળા, લંડી આખેલાળા, મંદા અને ચીધરે હાલ કપડાં વાળો, મરવાને वार्ड छत्री रदेश देश कीती का પિંજર જેવી એક બિખારણને નીઠાળા.

''રામ! તારી આ દશા!'' ભગત થી આમર્પના ઉદ્ગારા નીકળ પડ્યા. "રામ, આ તાર્વ હતું અને હે તને જ આપું હું." લગતે તે એરનન લઇ બીખારજને આપી દાધું.

તુપ્ત કરવા ભગત પાણી પોવા જતા હતા એવામાં તરકદિયાં ખાતા એક ચાન (ક્તરા) આવ્યા.

'હરે રામ! તતે આ દક્ષામાં ભેઇ મારાયી આ પાણી કેમ પીવાય. ના. પ્રભુ, તું અનેક સ્વરૂપે દેખાય છે પછ્ય 🛓 ते। तारा भूण स्वत्रधनाव्य दर्शन at છું." ભગતના ખ'તરના અવાન્ય ભાલી ઉઠવા.

ધાનને મચાવવા તેણે થેહે. પાણી श्वान क्षपर रेड्ड. श्वानते सांति नवी. બાકોનું રહેલું પાણી તેણે ચાનને પર્સ-

આકાશમાં કધીરથી ખરડાસેલ ક્ષિતિજમાં સર્વ કુંબી ગયો. ચામેર तिभिन्न छवाछ अर्थ क्रूबरते। दीवे। भणायी भणभावना करो। 🛣 🚉 🤻 नी ર્મા કાળું દેશ્કા જેવું એના પગે ચત્રકાર્યું અને તેના શરીરની ફરતે वि'टरतुं भाष्त्रभ ५३५ं. संब्धना छेरसा तेवे अंध પ્રકાશમાં 9(4 4 2 કાળા નામ નીક્રાસ્થી. નામે તેતે ડેખ માધી.

"મારા રામ! તને મારી જરૂર પત્રી છે તે હું તારા આ મધુર સુંભત

हे नकि ते। तने http://witt-नॉफ&!!

પ્રસન વારતે લખતે નામને પાતાના લામધી પકડી વરમાં સક્ષ્મા, 'છેવ્છપ્ર મવનથી અગત રૂપી દીધ મન્યું ક્ષાત્રમક ગયોત. પ્રત્ય તત્વની **કાગ્યોક્ષતીને** બાળ<u>િયું</u> બાહીમાં સમાયું અને તેમાં રહેલા રામ રામમાં ગ્રમાયા. 🕟 🕟

भानव पतन

મ્યું મારા પાતાના માત્રાના દુઃખં निवारवाने। अवस्त नधी क्षती। पूर्व સારી માનવજાતી મહે કરી રહ્યો હું. ...ई लाव् धं है के भाषक है।वे बररे। सदन करें है ते देताने तेयन भानव कातने श्रमत अरे 🌬 🚑 લાંદા બીજાને કચડીને રાજ કરે 🛊 🕯 નવળા રાષ્ટ્રના પૈતરા શામ શાને છે. તેવા માણસાનું પતન નધી 😼 પણ સાથે સાથે માનવ જાતાનું પુતને तेकी क्षेत्र हो. ज्ञा भानव पतन भारे भरि है है। छने भरि म्यान'ड डायक નથી.

आपने जेहल अथवान ना जा ભાળકા હરિએ અને ગા**તીએ છીએ** ते। श्रीजना पापना जापचे प्रा ભાગીદાર મતીએ છીએ."

au Ville

16.

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हेल: '१४८४4.

### ગ્રોસરી ક્યાંથી ખરીદશો ?

નો આપ સ્વચ્છ અને ભરાસાપાલ માસરી મેળવવાને ઇંતનાર હૈા તો અમારા ઉપર લખવા ગુકરોક નહિં. હમે ખનતી ઝડપે, ચાકખા માલ, કિકાયત ભાવે માંકલાવશે.

### ''ગ્રાહકાને સંતાય આપવા" એ હમારા મુદ્રાલેખ છે.

એક યખતના દૃત્યલ એક્શ્વર, આપના વિધાસ સંપાદન કરવાને અગુક કૂળીબુત થશે. કન્ટ્રીના એાશ્કરા હિપર સ-વિશેષ, કાળજીપુર્વાનું ધ્યાન આપવામાં આવે છે.

ગાંધીવદ. aden. ઘર-મથ્યુ દવાએક, હનન-પુજાની સામગ્રીએક. લગ્નની પ્રત્યેક જરૂરીયાત.

આડી-ક્ષેત્રા

કન્દ્રીના અંતરારેલ સ્તિ. આ. ટી.થી આક્લાયવામાં આવશે.

### હાસ્ય વિનાદ

હાયીદાંતની એક સુંદર પેટી એક દુકાનથી ખરીદયા બાદ કેટલાક દિવસે એક પ્રાહ્ત દુકાને આવ્યા અને દુકાન દાર્વને કહેવા લાગ્યા, "જાઓ મહેરખાન તમે મને હાયીદાતની એ પેટી આપી હતી તે તા ખાટા હાયીદાંતની નીકળી. લેહેરને આપ છેત્વા છા?"

દુકાનદારે સાંતિયા ઉત્તર આપ્યા. "ત્રેમાં છેતરવાના પ્રમાનથી, કારણ કે મને પાહળથી ખબર પડી કે ત્રે હાથી તા ત્રીકર્કું પહેરતા હતા!"

વીમાં એજન્ટ તેના એક મિલને કહ્યું "હવે તમે પરવ્યા છે, એટલે તથારે જીંદગીના વીમા કતરાથી લેવા એપએ.

પૈકાએ ગમરાઇને પુંહર્યું, ''કેમ, કેમ! મારી પત્ની એટલી' બધી ભાંકર છે!''

દિવાળી પત્રીકા તથા પંચામ

આ વર્ષ અમે પંચાય થા દિવાળ પત્રિકાઓ અપી કે મંત્રાવી શક્યા ત્રથી, આપી એક્ટર ને મેક્સવા અપારી સર્વેત વીનતી છે.

ધ્તુની ઈરાળા પત્રીકાએ સ્ટાકમાં છે જે કાર્યા તે કચ્છે તે શા. ર–૧ ક્રિક્ર લેખે ચંચાવી શકે છે. છાપ ખાંધાના કામ કરનારાએ પ્રયોદીત દ્રાવાથી નામ વિસેર છાપી નહીં શકા મે અની પંચાવનાર ખાસ નેલિ છે.

•્યવસ્થાયક. 'ઈન્ડ્રીઅન ઍાપીનાયન'

ૈમાનવ પ્રેથતિ કર્યા સુધી પહેંચી? - જન્મવા, છવવા અને શુખે સરવા સુધી-

्रिजिया शामनाध्या श्रां शामीश मन्त्रात

कांतिनी शिभत समन्त्रसः

"સૌતિ એટલે શુ" ' "જેને માટે બધા દેશા હો છે તે ? ''

. જે. નારદની ચાટલી લબા કેમ ક : જે. નારદજ હેંમેશ હચેયા તીચે વૈત્રી એટલે ઠેંઠીમાં જેમ સીના દ્વારા શર્ભા થઇ જાય તેમ એમની ચાટલી દ્રષ્યુ કરદીયાં લબા થઇ જતી હતે.

#### શ્રી. જવાહરલાલજી શ્રું કહે છે?

, ાર્જુ કરી આંકેદ પહેલા નથી

ંધું કહી માંદા પડતા નથી. કેમક ખપ જેશું ખાઉ છું, કોંદ્રે વધારે આતા નથી. મીઠાઇ

જેવા ભારે એારાક ક્ષેતા નથી એટલેજ હું જાઉાય નથી થતા તેમ ઉદ્યની પંચાત પણુ મને

નથી પકતી."

INDIAN

"માશુ પણ દુઃખતુ નથી. કદિ દુષ્યુંજ નથી," -

"માંદા પડતું એ તો શુ-હો મહાય, ખુલ્લી હવા ને નિયમિત કસરતથી હું હંમેશ સાને તાને રહું છું. સિયોસન (માશું નીચે ને પગ ઉચે રાખી કરાતી કસરત) થી મને અહું ફાયડા છે."

"જેલમાં મારા સાથીએ સાલ એક તે છતાં કુઠવાય, ત્યારે હું ખુદલે બેસુંને લડકાની મળ માર્યું."

"વળી જેલમાં દિવાલની અડે!અડ અમે રાજ પાંચ ચક્રકર મારતા. અરે લળદની જગાએ કારો જોડાઇ પાણી પણ ખેરીલું." "એ પાણીથી અમે શાકભાજી

"એ પાણીથી અમે શાકભાજી ઉગાહેલા."

> નવાં પુસ્ત**કાં** લાંપી સાહીત્ય

દિલ્હી ડાવરી ૧૦ કીરોારસાલ મરાગુવાળા કૃત

हिरीहरसास भरात्र्याणा हुत समार धर्म ६ ० श्रीता अध्यत ७ ६ छन्न शोधन ८ ० सञ्ज भीते। ४ ६ भणवार्तु हेहाद्ध्यं न्या भोशीस -"Indian Spinion" Private Bag.

Phoenix.

ગુજરાતી કેલેન્ડર

સ'વત વન્ય- ની સાલનું

(૧) મહિના નાર, તિથિ સાથે અ'ફ્રેજી તારીખ.

(૨) કરેક માસના મુખ્ય કેશી તહેવારા અંગ્રેજ તારીખ સાથે.

(૩) લિપિ સાથે વધની રાગી તેની રારૂઆતના સગય સાઉથ અધિકાના સ્ટેન્ક્રકે કાઇમર્મા

(૪) રાશ્ધના અફારા (બાળકર્ન નાગ પાડનામાં ખાસ જરૂરતા.)

(પ) દિવસ અને શત્રીનાં ચાય&આ.

ં (૧) અલ્દ પૈપર ૧૫૧ સુદય ધાર્યીક ચૈત્ર.

દરેક શુજરાતી કુદુરુખમાં આ કૈદ્ધે-ડર અવસ્થ હેલ્દ્રું જેઇએ.

માં મત: શો. ૧-૧ ધારટેજ સાથે. —: પ્રસિદ્ધ કર્લા:—

સી. <u>ગુજરાતી સંરકાર મંત્રળ</u> મી. ગા. ગાહસ ૧૯૦,ડરળવ (નાટાલ)

# PARBHOO STORES STEEL DURING

Jutal.

### રસોડાનું રમખાણ ? ફાન: ૬૩૦૦૪

સન્નુ…ધૂમ…ધાક...! કરતાં સુરેશ રેખલ ઉપરથી શાળા, વાકકા ઉઝાળવા મહિયાં, અને તીલ સ્વરે તકુકવા; ''ભારભા ભ્યાના ગયા અને તારી રસાહમાં કંઇ ડેકાલ્યુંજ નથી! આ શળ કુંચેલી, આ મજીયામાં કહિરી, મગમાં કાકળ…''

સરલા, ઉમ સ્વરે કરપાંત કરતાં ભાલી; ''હવે તે! કું તમારાથી કંટાળી છું. કમા આ તમારી દોકરી મંછી અને પાલી, અને કું આ ચાલી…''

એટલામાં સરલાની નશુંદ, કસમ, પડાશમાંથી આવી પ**રે**મિ છે. "શું થયું છે ભાજી, કરો તા ખરો 1"

"જીંગોને આ તમારા બામ કામની ઉતાવશ જેવાં—તેવા માલ લાવ અને માળ રસેલમાં મારા વાંક કહિ! ગામ કાંબે લાળ લાવેલા તે સાવ જીતી હતી, અને હવે કહે છે કે સ્વારે દ્વિસી છે. ચાલાના મેહમાં સીચી કાંકરી હોય તેમ પછી અજીવામાં આવેલા સ્થળ

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|                                          |                                                                   | એ અઠ                      | વાડીક પ                                               | વાદેગ                                 |                                                             |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |
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| नार                                      | બોસ્તી<br>૧૯૫૭<br>અક્રોલ્ય                                        | द्धीं हू<br>२००६<br>कासे। | ધુસલમાન<br>૧૩૭૨                                       | भारसी<br>१३२३<br>होडे.<br>७६मी        | ગુપેરિય<br>કે. ગી.                                          | સુમીરત<br>૧, ગી.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |
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કર્યનનું આદુ ૧/૧ રતલ; મેરી ક્લીનું લસલુ ૧/૧ રતલ; મેલ ખાસ ક્વેટ ૧૦/૧ ડઝન; લાંબી અને રક્વેર માસકોટા ૧૧/૦ ડઝન; કપુરી તથા સેવલી પાન શી. પ રતલ; પારટેજ અલગ.....ભનાના, કાચા બનાના, પે.પે!, પાકનાપલ, નાચીસ અને મેન્ડરીન રાજના ખન્નર આવેલી મળશે. દેશી કાકભાજમાં સુરતી સફેદ પાપડી, કાળો પાપડી, દ્વેર સોંગ, વેમઘૃ. સેક્ટાની શીંગ, દુધી અને લીલાં મરચાં મળશે. શી. ૭-૧ લી શી. ૧ ન તું પારસલ ખનાવી પેલ્ટથી મેક્લીએ છીએ. સુરઘૃ, આંગા હળદ તથા લીલી હળદની મેસમ ચાલુ થઇ છે. કાચી કોરી પણ હવે મળી શક્કો.

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हें।न : 33-२६५१

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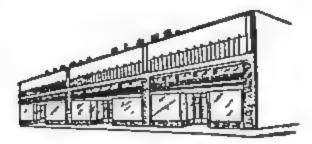
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## INDIAN OPINION

Founded by Mahalma Gandhi in 1903



A civilisation is to be andged by its treatment of nunorities.

-Mahatma Gandhi.

Dare to be true, nothing ean need a lic

A fault which needs it miest grows two thereby.

-George Herbert,

M man shows what he is by what he does with what he has.

-Angel.

Whenever you are con-\*fronted with an opponent, . conquer him with love.

٠..

-Mahatma Gandhi,

### AD VALOREM

WE have seen how the ideas upon which political economy is based are misleading. Translated into action they can only make the individual and the nation unhappy. They make the poor poorer and the rich richer and none are any the happier for it.

Economists do not take the conduct of men into account but hold that the accumulation of wealth is the sign of prosperity and that the happiness of nations depends upon their wealth alone. The more factories the merrier. Thus men leave village farms with their spring winds and coming to exics, live dimunished lives in the midst of noise, of darkness and of deadly exhalation. deterioration of national physique and to increasing avarice and immorality. If someone talks of steps to be taken to eradicate vice, so-called wise men will say that it is of no use at all that the poor should receive education and that it is best to leave things alone. They however forget that the rich are responsible for the immorality of the poor, who work like slaves in order to supply them with their luxuries, and have not a moment which they can call their own for self-betterment Envying the rich, the poor also try to be rich and when they fail in this effort they are angry. They then lose their senses and try to make money by force or fraud. Thus both wealth and labour are barren of all fruit or else are utilized for chicanery.

Labour in the real sense of the term is that which produces useful articles. Useful articles are those which support human life, such as food, clothes, or houses and enable men to perfect the functions of their own lives to the utmost.

This is not a time for self-indulgence but for each of us to labour according to our capacity. If one man lives in idleness, another has to put in a double amount of work. This is at the root of the distress of the poor. Some so-called work is nugatory as in jewel cutting and even destructive as in war. It brings about a diminution in the national capital and is not beneficial to the worker himself. It seems as if men are employed but really they are idle oppress the poor by misuse of the riches. Employers and employees are at daggers drawn with one another and men are reduced to the level of beasts.

-From John-Ruskin's "Unso This Last."

### INDIAN OPINION

FRIDAY, 9TH OCTOBER, 1953

### Wolves In Sheep's Clothing

DINHE United Party's action in supporting the Bill to validate and amend the Separate Representation of Voters Act is the most smaller piece of volte face that any political Party has resorted to in the history of the Union Parliament. For the last two years we have been accustomed to learning of the strengous fight out up by the United Party both inside and outside the precincis of the Assembly, against any dimination of the voting rights of the Coloured people. That fight won for the Party the warmest praises from the four corners of the World. It would seem that the fight was a mere sham to boodwink the World that the United Party did put up a fight to protect the interests of the Coloured people. Par, how else can the Party explain hway its sudden change of front. The fact that the Bill has been referred to the Select Committee counts for nought, because the Committee Is packed with Nationalist members who are pledged to remove the Coloured people from the common rolt. The Coloured people are to be heard by the Select Committee, but knowing the workings of these Committee's as we do. no one can be fooled to believe that these representations will have any effect whatsocyer.

Dr. Malan, the Prime Minister, a shrewd politician as he is, has outwired the United Party, and in our view, he has gained a resounding victory over the United Party. It is unfortunate for South Africa that the year 1953 has aten the carrying into effect a threat issued to the Coloured people by the Nationalist Party in 1948. The latter's task had been made easier by the line of least resistance taken by the United Party

The coloured vote in the common roll has never been a threat to the Europeans of the Cape Province. There has been no Indication on the part of the Coloured people to swamp the European voters. On the contrary they were quite content to register a mere fraction of their voting

strength. They have been attacked for their complet, ency and yet the Nationalist Party was determined to remove their names from the common roll. A imore retrograde step cannot be imagined.

DHINIDE

South Africa has come to a sorry pass over the ideological legislations enacted by the Union Legislature. There are signs that economic pressure is being applied against South Alrica by the overseas countries. It is but natural that the overses capitalist should busitate to invest in a country which is sitting on the brink of a volcano. The country is seething with unrest and one would expect that the Government would do everything posaible to remedy any wrongs perpetrated but it has concentrated all its efforts towards filling the cup of hostility.

The United Party realises the danger to South Africa. The World looked to the United Party as the saviour, but it is content to remain as wolves in sheep's clothing. Joubert asid that the coat of the scheme was estimated at £5,697. The Burgerlikevereniging (Rate-payers' Association), was not informed of this estimate and the further cost of two bridges that might be occeded for access to the proposed area had not been mosidered by the Town Engineer.

The Indians were at present confined to six erren.

Mr. Joubert dealed that the only object of the scheme was to get the Indians out of town. In the course of his examination Dr. Lowen alleged that "the athems was dishonest; in order to get no of Indian tradets' competition."

European Says Indiana Should Work On Farms Mr. H. L. Venter, for the Nyla troom Ratepayers' Association told the committee that the Europeans in the town were willing to sacrifice thousands of pounds to provide separate duelling areas for Indians.

### Mr. Manilal\*Gandhi

MANY inquiries regarding the health and treatment of Mr. Mandal Ganobii, who is serving a sentence of 50 days in the Germiston Prison have been received by us from friends and sympathisers. We wish to thank them for their kind inquiries, but regret to inform them that, even though we have made many inquiries about this matter, we have received an information. We takene them that as soon as any news has been received it will be published in this paper.

We wish to convey to Mr. Candol the greetings and good wishes of his sympathicin and wish that God be with him and guide him to the enormous task ahead.

### NYLSTROOM HAS PLAN TO MOVE INDIANS INTO VELD

THE Nylitroom Town Council List week proposed to settle he 198 Indian residents at 1 date in the veld a mile from the fown,

reporte Sapa.

An application by the Council to have the Group Areas Are applied to the Indians was beard by a two-man committee of the Land Tenuse Advisory Board.

The Board was above the rite which is, at present, in undeveloped country. It is linked to the town by a track that

After the large

After the larpection the Tawa Clerk, Mr. Jacobus Joubert, told the committee that the Council dal not consider that the proposed move would impose soy flard-ships on the Indians of incapacitate them as a business force in the town.

Mr. J. Olchers, 2 Government planner, and that if the track leading to the nit became impassable because of rain, an Alternative three-mile route was available.

Mr. Jaubert, questioned before the committee by Dr. G. Lowen, who appeared for the local faduar, agreed that is the 24 years he had level in the lown he had not known of say friction between the Europeans and the fediens.

Do Lowers Did it occur to you or the Town Councillors that by moving the Indises out they would jost their businesses?

No, I do not agree that that is to.

Mr. Joubert said: "If a man want to deal with an Indian he will walk a mile to do so. I would be prepared to walk a mile to deal with a person of my choosing.

Mr Joubert said he would not dispute that 60 per cent. of the Indian customers were Euro-

when questioned again Mr.

Mr. Venter sold the European tendents of Nytarcom wantednothing but a Walte arts,1 U

"We do not want it speckled with coldur, Why cannot the Indians work with their bloods instead of slways living on the cream of the land and on the fringes of business.

"They can go to work as maiket gardeners. They can work on the facture.

"And if they do not like this, they can approach the Government and ask for a repatriation achiene," and Mr. Venter.

The Rev. M. H. Horst, a Dutch Reforent Minister, andr "The Afrikater in this district regards his church square as extred and the presence of lociates an imborders as no unjualifiable termision."

### INDIA THE STUMBLING BLOCK TO CONTINUED NEGOTIATIONS

-DR. MALAN

THE salution of the Indian question lay in the marked reduction of the Indian population of South Africa, and the Petma Minister, Dr. D. F. Malan, in Parkament recently.

He had, therefore, been justified to asking Mr. Hehru, the Indian Prime Minister, to make another effort along the Ries which had been tried in the past of co-operation and friendship between the two countries

Mr. Nehru, inswever, had taken up the matter on the basis of prestige and had not ,cooperated.

In the House of Asserably the Minister of the Interior, Dr. T E. Donges, moved the second reading of the Immigrants Regulation Amendment Bill.

He and that the Immigrants Regulation Act of 1913 had excisited from the definition of prohibited immigrants, the immigrant's wife nod children under the age of 16. This was provided that the wife had been married under a form of marriage which did not recognize polygomy and that the child was the child of that form of matriage

As a result of representations by Indiana, this provision had been altered by the Indiana Relief Act of 1914. That Act recogmand wives married under an Indian religion providing for polygamy, subject to certain tallaguards.

Under the existing law lodeans today enjoyed a right not shared by any other section or group in Booth Africa. Under the Quota Act of 1930, and after that, the Aliens Act of 1937, women and children who fell under this provision sid not rome within the orbit of these two Acts. They did not have to be passed by the immigrants appeal board.

That was a fair conclusion, which he wished to state because it had been quistioned by the office of Indian Agent-General in South Africa.

A trooped conclusion was that the amendment proposed in the bill affected not only Indiana, but would apply with equal force to may group or individual faling lander the clause dealing with those who were probabiled immi-

t At the time the concession was made to the Indiana there hught have been some partification for it. According to the 1911 consus, the Indian population in South Africa consisted of \$3 per cent, males and 37 per cent females. That might have

been one of the resions which prompted the concession.

Indian wiver and children who had entered the Union in the last seven years and eight months equalled 6,629

In the corresponding period the number of Indians who had left South Africa, sucluding women and children, under the repatriation scheme, was considerably less than 1,000. There had been a consistent cutry of wives and children for in excess of those who left South Africa.

It had been the unfortunate experience of the lumingration. Department over many years that children had been introduced into the Union from India who were not in fact the offspring of their alleged parents. Werea had been introduced by Indians who already had wiven and children in the Union.

#### Indian Protest

There had been protests against this Bill from India. A statement had been issued by the local office of the Indian Government. This was that the present position of Indian wives and children in South Africa had its general is the reciprocity tends—too of the Imperial Conference of 1918.

The atstement and that that was confirmed by the so-called Cape Town agreement of 1927 and Snally that there was a further confirmation for the concession to the 1932 round table conference between South Africa and India.

"How it can be argued that these concessions had their origin in the reciprocity resulution feature my understanding."

The second ground of India's protest was that the contemplated amendment to the Bill would be a unitateral breach of the agreements of 1918 and 1927.

Except for the statement now issued by the Indian Foreign Office, it had not more been seriously contended that the 1927 statement of policy was an agreement.

"Neither South Africa nor India had made may attempt to register It with the Lengue of Nations, as either would, have been entitled to do had it been an agreement.

Mr. H. G. Lawrence (U.P., Salt River) said that the House was indebted to the Multiter for the facility in which he had explained the Hillits the House and the historical background he had gives.

The Bill touched on a subject of the greatest importance, the status of Indians in South Africa. It was a subject that might have far-reaching implications for South Africa.

In a matter of such great importance it was essential to get transmitity of outlook on the part of the established European population. The Opposition would support the Bill because they felt that on a matter like this, it was very necessary that South Africa should speak with one voice.

. South Africa's approach to the Indian Government would depend largely on whether South Africa was going to accept the Indians in South Africa as a permanent part of the population. That was the foundation of the problem which had to be faced fearlessly and aquarely. It was essential that the Preme Minister about give the House and the country some indication of how the Government was viewing this matter.

It was of paramount importance that South Africa should restore friendly relations with the Government of India.

The Minutes of the Interior:

My, Lawrence 1 That is the legal approach. Why does the Minister of the Interior make attempts to wreck any possible solution?

The Miniper of the Interior should know that no member of the House would be prepared to sell South African. He urged the Prime Minister with his loftweete in the Cabinet and the country to try and get a proper perspective in regard to this marter.

The Prime Minister, Dr. D. P. Malin, stated that Mr. Low-reace had covered a very wide field in his speech, but had made no positive augustion with India about the restored as quickly as positive. Mr., Lawrence had apparently forguitan that about two years ago there had been as attempt by South Africa to reach agreement with India. Nothing emerged from a molescase between India and Palastan up the one side and fouth Africa on the other because India had obstructed it.

Later the Union Government craced that it was prepared to continue negotiations on the same basis as before, but India would not accept that. In the circumstances it could not be said that South Africa bad been uswilling to confer with India and Palistan

If there was any blame attaching to anyone. Mr. Lawrence would have to thate, it with the Government, because both his attempts and the Government's

attempts had failed. If there, was over any minister who was analous to have this question settled with the co operation of the Government of India at was himself.

Without the co-operation of fadia, it was backets to talk about repairment.

The late Mr. J. H. Holmeyt, who was not only a compression man, but was also sympathetic towards the Indians, was not able to achieve anything when be handled the matter.

When the Covernment came into power in 1946, he was not establed with leaving the matter where it was. The only way to solve the questing was by repairtuing, voluntary or computatory with the assistance of lades.

Post this stanger, therefore, while he was in London in 1919 for the Conference of Commonweakh Prime Ministers, he raised the metter with the Prime Minister of India, Mr. Nichta.

He had took Mr. Nichen that there was a question between South Africa and India that must be solved if tenning between the two countries was to be climinated, and South Africa wanted peace with India.

India a demand was that Indiana in South Africa abould have equality in all respects with Europeans. Mr. Nehru had and that they did not want to hear anything about repatitiation. To him it was a queasion of preptice

The solution lay in the marked reduction of the ladies population of Snuth Africa. To obtain that ladies being was necessary. He was therefore suitabled an adding the lates which had been timed in the past of co operation and friendship between the two rountries. He had told Mr. Webra that that was the no'y very in which this matter could be put right.

He had saked Mr. Nehrii to belp South Africa to noive the quincon and he had reminded Mr. Nehrii that he that tene a emispulsory shifting of population was going on in India. Mr. Nehrii blimself had told him that it involved 5,000,000 people

The only rest obstacle so this was the present leader of lodis. Mr Nebru wasted to have not thing to do with it.

Mr. D. P. Mitchell (U.P. Natal South Coast said that the Opposition was indebted in the Prime Minister for the statement is had not quite taken the bid some of them would have preferred, but it was a clear expression of that Government's policy,

It resty came down to right of the time being there was no duestion whitever of expatriation

Continued on page 632)

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#### "A FACILE CONCLUSION"

1N a fetter to 'The Star,' Mr. C. W. M. Gell writes as follows:—

Sir, -- Your leader of September 15 concludes that passive resultance to the law "easily becomes the prelude to violence. This happened in South Africa and the same pattern will undoubtedly be repeated wherever position rematance goes outside the law."

I believe this is altogether too feelle a conclusion—or, at least, that it is resileadingly expressed.

May not a faster and fuller, weeded be that no community embarks on the heedships of passive resistance until a state of trasion exists which cannot be released through whatever legal and constitutional obsonals are provided for its expression? And may it not possibly be that in the mass of South Africa last year the tension (of which the defined estapaign was only one symptom) was helped to the flash-point by police or administrative provocation?

I think any fair mended man would have to been four considerations in mend before coming to his conclusion about the cauter of our riots—that in all our four flat towar some element of provocation has since been disclosed wither immediately prior to and/or in the very early stages of the disturbances; that it was the Government which refused the

judicial laquity for which the Opposition and the gon-European organisations clampared; that the riols occurred at a most opportupe moment for the Government, just before the sourcepared rejection of the High Court of Parliament appeal; that much advertised ministerial coucers for avoiding the glightest risk of carnalties to the police and exhortations to "use their batous where necessary and to shoot where necessary" might be exproted to have predictable paychological repercussions in a force pur notably given to tenderness in its desitage with non-ENTOPERAL

I am not seeking, to exempe or condone murder and error by the voters not to dispute that the conditions which produce passive resertance obviously carry within themselves the danger of violence

But from my expenses as a magnitude in India and my observations in South Africa I do challenge the general proposition that in weighing the responsibility for violence in such cases (and in the South African tions of last October and November in pattendar) it is sufficient metaly to consider the noting as, the inevitable outcome of passive or cistance.

"There is much more to it than that.—Yours faithfully, C. W. M. Garte,

### S.A.I.C. MEMORANDUM ON IMMIGRANTS' REGULATION AMENDMENT' BILL

THE South African Indian Congress issued a memoran dum on the Immigrants' Regulation Amendment Bill, which is before Parliament. The Congress may that "when the Bill is primed it with he are addition to the long list of unjust and sacially decuminatory legislation exacted by the Nationalut Government against the non-European population of South Africa.

The memorandum soles that "the Prime Minister, Dr. D. F. Maire, intervened in the debate during the second read og of the Bill and made in important Malement regardenglibe Covern. form's policy of expatriating signed that the policy could not implemented without the co-operation of the Coverument of ligdle and that such co opera tion was put forthcoming from that Coverament. In his statument Dr. Malan also alleged that lade had collected two mill on pounds for the definere esm-

In regard to the two milion

pounds alleged to have been colinered by India the Congress says that "it is regretable that the Prime Minister about disabet statements which are not factual. According to our knowledge there is no truth that India bad collected two million pounds for the definoce company."

The statement further adds that it is not the first patence in which the Prime Minuter had made an incorrect distement. In the past he boosted, up the membership of the Baniu National Congress, a pro-Government body, to a figure of 400,000, when it was not true.

In regard to the Bill, which the Congress says takes away the natural and fundamental rights to marry and found a family of one's own circle, "the Government is marrying out a ruthless programme of making the life of the Indian normalisty difficults with the view to make its pointing uniteable in the 'country, The present for its with this immoral purpose. Its provisions are aimed at making the left of the Indian

community furtherable to the value hope of achieving the de clared objective of uprooring and expaterating a group of people in the name of apartheid."

The Congress declares that "the Indian community will never countenance or accept repatriation and is firmly resolved to fight a with all the means at its disposal."

The statement concludes by

muotty is determined to fight racial discrimination and oppression in co-operation with all sections of the people of South Africa and the South Africa Indian Congress firmly believes that in doing so it will be serving the best interests of our country. It will be well for the Government of the Union to pause and retrace its steps and reverse its policy from that of injustice to one of justice and democracy."

### LAWLESS MEN, BLACK AND WHITE, ARE DISTROYING AFRICA

-SERETSE KHAMA

SERETSE KRAMA, earlied chief of the Bamangwato tribe to Bechmanaland, and in London that Africa was being destroyed by lawless people, Black and White

He spoke at an "Africa Must Be Fase" conference, which was attended by 100 delegates from the Independent Labour Party, trade upons and co operative orgeo-sactions.

He said the wonderful eachphrases used in the House of Commons and at conferences were of no use to anyone.

"It is difficult to get myself and other Africans to believe that the great White Government in White-hall is in fact working for our interest."

Bloodibirsty people Black and White, in Africa were at each other's throats. There was a kind of Man Man among the White settlers, although they were colled by another name.

"What we want in Africa is some sore of group Black and White, that will work for the beautit of all races, not only there but all over the Commonwealth and the world.

"One of the speakers has been asked if he shinks African nught to have freedom of speech in Africa

"That is a very nice thing, but we have to come thousands of miles, all the way to Hogland, to be able to speak out own minds, and we dare not do that if we hold a government acholarable.

"The freedom we enjoy in England in restricted to England. We do not have it at bome.".

Servers and the British people blamed Dr. Mann, the South African Prime Minister, for the situation in the Union, but there were, after all, other territories in Africa where the e-wat no Dr. Malan and no Afrikanters, where British people could show, if they wished, how entirely they differed on escoul mater from Dr. Malan.

"The whole encode of the Colonial administration towards the Africans is, the African pro-

ple do not know what they want, and even if they do they can always be made by armed force to do what we want,"

"But you cancer persibly go on compelling people to do what you want if you always have your authority on force. You cannot still public opinion by saying a man it a terrorat or an agitator.

"It is not only the Rumines who cannot go home The Africant do not inte White propie, but we certainly detest the policy of administration in our part of the world

"It is being said that next to the dookey, the African is the most patient animal in the world. But perhaps our patience is not to classic at that"

Asked by another African what had caused the Mau, Mau, Seretse and it was caused by the same thing that created hostility and total-created

"I can only bops that Mau Man does not apread to other parts of Africa," he said,

The cooference was organized by the Congress of Proples Against Imperialism.

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### INDIA THE STUMILING BLOC TO CONTINUED NEGOTIATIONS

Continued from page 629)

the Indiana from South Africa because the Government of India would not co-operate.

The Opposition also had no intention of quarreling with the Prime Minister's statement that South Africa had the right to determine the composition of its population as far at immigrants were concerned. The Opposition was at one with the Government that they could not have immigrants of the particular class dealt with in the Bill coming in to swell the existing numbers.

Mrs. V. M. L. Ballinger (Natives Representative. Cape Eastern) said that the Bill was very obscure and that half the Nembers did not understand its contents. South Africa's relations with India were linked with South Africa's relations with the Indian community in South Africa. The debate so fat had above a defeatist approach.

Mr. W. A. Marre (Nat., Neweastle) said that there was no one in the House who did not agree that this question should be kept out of party politics and that there should be common cause on it among all Europeans in the country.

The Minister of the Interior, Dr. T. E. Donger, in replying to the debate, said that the main object of the so-called agreement of 1927 was to reduce the ladius population of South Africa, but it had not been a success because the co-operation of the Government of India had not been obtained:

South Africa's attitude had always been that it wanted to bring the two parties together and the present government had taken arens to do that.

The Bill was read a second

### Things In General

India Accuses S.A. Of Lack Of Respect For Treaties

The so-called tace conflict in South Africa was really rate domination, said Mr. V Krahna Monon, the laduo delegate, in the United Nationa General Assembly. The Assembly had passed five remissions, he said, and the Union Government had turned a deaf ear to all of them. The problems of Tualsia, Morocco and South West Africa were all concerped with "the violation of treaties and the violation of territories!" In South West Afries the admin stration was trapsfeered to South Africa by mandate after the Pirat World War, "What South Africa has committed there is anichluss, it is invasion, Ir is lack of respect for treaters." Atres was not only retained for colonial exploitation, but humanity was kept out of the continent

#### UNO May Meet In Morcow

The Upited Patient General Artembly has so far not been inward to meet in Moscow in 1954 a bigh United Patient official and There has been speculation that the Rumina Government Intradto extend such an invitalism-They recently signed the convention of priodeger and immunities, a step which might precede an invitation U.S. Visa For Scott

The Rev. Michael Scott has been granted a visa by the United. States to coable him to attend the present assains of the United Nations General Assembly. He will not be able to leave New York of address public meetings.

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### INTIMATE THEATRE HAILED

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Bir,-It was rather appalling to see that very few lodians potron-Aged "George and Margaret," the lutest production of Intimate Theatre. This magnificent and hilamone comedy was one of the best stage shows over to be shown only to non-Europeans through the generosity of Intimate Through It le very discouraging for the producers of much about to see the powe response of ladians towards' their production. If we Indiana who so often patroplic ifictibless Western from America start extronir og plays produced by ongantactions like Intimate Theatre, tues we are apt to colsivate amity amongst defferent groups, to have the proper auch of dateslalament which is not obrup and demoral/sing bot the kind by which we will ondoubted y improve our advention, manner and murals -- Yours tip, Unreal Brancher

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SOUTH AFRICAN HINDU MAHA SABHA

#### INDIAN EYES ARE FIXED ON AFRICA

By N. H. WILSON

( With acknowledgements to 'The Chronicle'

A CAREFULLY phoned on the with the object of driving the European out of Africa. The first step to to compel him to hand over the raine of gavernment. The established model for this exercise to the Ail-India Congress, which records the treaster of the Government of India to the Republic of India and the Dominion of Politica in 1947.

When the various ferritories of Africa from the Zambesi. perthwards have been "returned to the African," the next step will be the massive migration of many millions from India to Afrion.

The Editor of this Journal is in prison for his part in last your's Passive Resistance.

With India's population inersealog at the rate of blz millions a years, there would be no g ou difficulty-with friendly Governments in Africa-inestablishing an Indian popula-Men of two handred millions in Africe by the sod of this seniary.

This is mentioned at showing the Interest of all Western Europe to the musement, by sture, with 200,000,000 Indiana in Africa, Europe would be in graver danger of being overwhelmed by Asta than et sny time since 732 A.D. Our immediate forerest, however in Africa is in the first part of the plant namely, the conspiracy to eject European governments frem Britteb Africa.

In 'The Chronicle' of July 17 there was no article by "The Times of London, with the title "Africa Emergent" I quote the following passages

"An alliance between, the Iudien and African nationalist politicians against the White is now growing up. The impains for this movement comes from entalde Africa. If there was any doubt about this, Mr. Neben's recent spesch in Dalbi"

(on April 13, 1953, to which reference is made later) "dispelled it, as her the wist to Todia of Mr. Murombi, the secretary of the Kanya African Delon-Mrs Paut, the Jodish Commisstoner to Natrobl, has been malely responsible for this coming together in East and Central Atries."

"Among many of the younger Indiana there exists on elegest Massisula deales to 'liberata' the coloured races. Africans mepond. to this spirit, and several of their lesdore have made alataments on ench lines. Moreover, there are to reduce a sector add groups Communicate who whip up feeltor, probably for their own ands. Wittingly or not, Indian induence has played its part preciofisting Man Man."

I have before me one of the pumphists distributed by Mr. Pant in his took of bringing the Indian and Africa netionslists together in this alliance against the while man in Africa. It is an abridged actubiography of Mrs Jamabazial Nahru np to 1940.

The full suichlegraphy may contain comething of voice. This pamphist is marely a repetitive berping on the theme of Mr. Nedro's many imprisonments at flered in the compaigns against the British Government of Indla. The various "blessions" by Indian Ministers, Governors and other officials of the present regime, appearing sa forswords to this pamphist, do not - discombin their experiation to Airicons to soffer in the same way in the struggle agalout British "facology and imperialism"

To quate the chief organiser's address to his "door African brethren" in the "publishers's potes" : "The life of Jawaharial te pothing hat worthy contributton of moridos and service. We think our offerte have been fruitful it our African brethren derive buy ampleation from such a pure life of Jawabariel "

Of this permissions camplet 15,000 copies bave been printed in Swahill, 3,000 to Bamba, 3,000 in Ohinyasia, 6,000 in English, 3,000 in Loui and 8,000 in Tongs They are published by the Lodiso-African Literary Society, Ltd., Mombres. The Atricen languages cover British East and Cantral Africa porth of the Zimbeel.

The only possible object to

emong all possible African leaders in Northern and Boutheen Rhodesta, Nysueland, Tungangike and Kanya must be to

distributing this sort of literature | build up among them an encore! readiness to emulete Mr. Nehrn's nellwilles in appealing the British role in India and in eventually getting rid of it

#### WAS IT UNAVOIDABLE?

THE U.S. Congress is expected to give quick approval to a plan proposed by President Riscobower to begin Post-Armutice tebabilitation of Korea with part of the funds appropriated eacher for combat needs there. He suggested that an initial sum of \$200 million he made available from the \$1,200 million it would cont the United States to particlosts in the war for another year.

The situation confraction the people of Kores was described by him in these words in his message to the American Congress:

"The extent of devastation suffered by the people and the economy of Korea is staggering. Stace the outbreak of War io 1950, one million South Koreann bave been killed. More than two sed one half million have become homeless refugees. Pive milhon depend in whole or in part upon relief to stay alive. Property destruction exceeded \$1,000 m Dian. This colosial economic dirseler .. ."

A United Nations official in New York described the Korean pleastion in greater detail and

"The fields and paddice, the mines and factories, which were once the source of livelihood for the people, have suffered -substanual damage and destruction. The cause conomy is thresteord by inflation and the average Korean la reduced ja dire poverty.

"Civdiad battle casualries alone have run to "bundreds of thousands. Millions have been uproated from their homes. Ustold numbers of children have been offered. Families have been decimated and durpersed

"Approximately 9,00,000 houses are required to meet present needs in the Republic of Kores. Some 4,00,000 bosses bave been completely destroyed and must be replaced. Others are needed to accommodate refugers from North Kores."

It is good to learn that Korea laid prestrate by war wounds is being revived with dollar lovections of life giving oxygen The desper question however is why should we need to lay anybody prostrate in such a cruel and inbumin menner? Why inflict wounds on innocent humanny and then require porsell to go to bind them? In it not a nilly thing to do really? Was it surely unavoidable? - Hacrian."

#### Thanks

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### A.N.C. AND S.A.I.C. MEMORANDUM TO UNITED NATIONS

#### NATURE OF DISCRIMINATION IN S.A.

(Continued from last socie)

### Of Movement

(a) The Pars Laws White geople are allowed to move feely about their business in the Union of South Africa. Not so the non-Whites

South Africa may have great industries and gold mines using the most up-to-date production techniques, but her methods of controlling labour are feadal, even remislavery.

The more vehicle for controlling African labour if the pass law system.

No African may move freely and unbindered about the couniry. Every African employen bas & service contract (one of the passes he must carry) handter bim to bis employer and without whose convent he may not lake another job. He may not move from one province to prother, from one laws to paother, even from one suburb to enother, without a pass. (For sa African to be out in the tirage after curiew hours withset a night special is a criminal offence.) He may not even enler licetions other than his own without a permit.

All Africant must produce their (am receipts on demand and failure to do so feads to breat.

In law, all Africans over the egs of ril years must carry passes, but in practice all who are in employment are required to register, so youngsters from the age even of 14 years who are working are subject to the pass laws.

The insue of rail tickets to the cities is controlled in some trans and only those with parmotion to seek work in the Cities are allowed on the trains.

A worker in a city who wishes to go so boliday to the country or to their another town must got a travalling pass. Today, under attret influx control, he is liable not to be allowed back into the town after his temporary absence. Johannesburg, for testance, admits no user Africans for work in its industries or residence in its town.

It is under the Urban Areas Act (parted in 1923) and amended several times since, most recently under the Nationalist Government) that provinces are made for the imposition of the errors contract system under which all Africans in employment must register and pay a

monthly service contract fee

Under this Act regulations are promulgated for the refered to Africans of admission into the towns and the deportation of those there illegally. Hundreds of Africans are regularly deported to the country areas and to farms.

In the towns a men who loses his employment is given seven days in which to look for work and then perbaps is further extension of saven days, at the and of which, if he is still usemploy ed and regardiese of whether he has a house or a family in the city, he is liable to be departed to the countryside.

The Urban Areas Act also carries the notorious and hated Section 39, in terms of which any African may be brought before a magistrate without any charge being laid and required to prove that he is not "idle or dissolute." Dissolutes and veginate are liable to be cent to forced labour colouist for a period of years.

It is estimated that is all, Africans may be required to corry seventeen different passes.

Police methods in autorizing these laws aim at terrorizing the African population,

Police "pick-up vane" and "Gying squad" care patrol tha streets incutually. Any passing African is liable, at any time of the day or might, to be stopped by a policemen and ordered to produce bie passes, One authority has said "the legal position today is such that the police can arrest any African walking down the main streats of Jobennesburg (or any other tity-our lesse(los) at any time of the day or night and say competent protecutor would bere no difficulty whatever in hading some offence with which he could be charged."

Policemen and detectives in plane ciothes stand at railway attained in the mornings as the traine from the non-White townships transport the workers are the factores and stop any African an whose their glance alights to demand to see his documents. After these uperations files of bandcuffed man can be seen being led along the atreets to the police stations.

Periodically mass police raids are organised in the African townships or on African hostels where single men are accom-

modeted. On such raids the police are thrown in a clora cordon round the area to be raided and every man is in turn starched before he is allowed to so.

The police have power to tearch for pass offenders to White and non-White press, and on private premises without producing a warrant, African homes are visited by police parties at night and in the early bours of the morning and all bave to produce their passes. Police raid the servants' quarters of White homes, prest visiting Africans on charges of trespett and for other offencer. A want whose passes are perfect inorder but who has not his documents on his person when asked to produce them, even if he is merely visiting next-door or potting a latter at the corner of the street is errested and punish-

Fines for pass of commune out of all proportion to the fumentity of the crime and a great proportion of the man's monthly estatus, (Usual fine for a common pass of coce is f. r., Domestic servants may care as little as f. 3 a month.)

Every weeb-and the police raid the African areas intraaively for pass and fiquor offenders and loss Monday mornings the course are crowded with thousands of petty affenders.

Special courts try curlew and other pass offenders (both men and women era subject to the curlew rules).

In these courts the impression is for a conveyor held system of "justice" so one after another to rapid succession, with barriy a chace to pland go, ty or not guilty or state the facts of the case, and in the wast enaporety of cases with no presentation of evidence or calling of witness, and and women are fand, or if they cannot pay the fice, are seet to prison.

In a certain court in Johannechury men ariested under the
pais laws are given the apportuarry, before they appear before the meglittate, to valuateer at farm labourers. If they
agree to work on furme for a
term, they are allocated to
farmers from different districts
(many of whom have been
westing outside the court in the
meantime) and the charges
against the accused are dropped.

In 1957 alone, 175,957 Africans were attested for lailure to carry one of the 17 permits or passes required of them. Of these, 75,786 were convictions under the trespose laws.

In all, in 1957 there were 1 008 633 convertions in the Union Courts. Of them 800,000 were Africans, 11,500 Coloureds, 1,190 Indicas and Chieses and

riolog Whites. Of the Boologo Africans (so increase of bologo over the previous year) there were about 170,000 convictions for Grunkeness. African may not drink, brow or buy flquor) Over 25,000 persons are held in penel inclinations at any one times. The great majority are non-Whites.

An inquiry in 1945-46 showed that 65 per cent of Whites, 87 per cent of Coloured and Indian and 83 per cent of African pricouers were admitted because of failure to pay fiees. Moreover, many of the presoners, particularly among the oon-Whites, ere convicted for afeacer which are technical rather than moral and which were not regarded by the pricosers themselves as being wrong: for example, In 1946, there were 93,000 courietions for the illegal possesson of liquor while to per cent of ell priton admirtions were Africast convicted of pass offences.

The Charman of the Penal Referen Movement has stated that "most Africans ore victime of the rigid legal system. In five years, from 58 to 62 per cent of the non-White prison population was serving sentences of a month or lets in Union prisons. In many cares," and this penal reform expert, "small faces would have been adequate punishment."

in 1949, 189,000 Africans were gaoled, of this more than half were imprisoned for tentences of less than one month,

Apart from treating bundleds of thousands at criminals every year, the operation of the past laws is one of the treat strings causes of tace tention in South Africa.

The freatment of arranged Africans is brutal. They are, awors at, assaulted, showed and dragged along instead of being allowed to walk naturally, and attempted explanations are treated as impudance and punished. Thousands spand week-ands and aights in prison after being wrongfully arrested. Every with in the newspapers are reports of hersh and brutal police treatment of Africans.

The threat earlier this year that their womenfolk would probably be included so passbearers has avoked the fury of the African people.

The Government's new "Abolitiod of Panes" Act merely enordinates that documents an African must carry and incorporates them into a uniform; document holder." Contraventions of the pass laws will still he a criminal aftence and the system will still lay the Africana open to contraval abuse and illtreatment by the police. In certain respects the new pass-books are even worse than the old passes. Under the former system at least after leaving a job and fording another a man's old "service contract" was destroyed and a new one inseed. That is not the case with the new pass-books: thus a man is anodemned to carry around possibly unlawnorable comment upon himself for the rest of his life.

The new books provide a page for marking in bis "score" on an "aplitude and intelligence test" to be conducted presumeably in the pass office by Native Affaire Department officials. It should not be necessary to emphasize how directorage ous it will be for any man to have a bad "score" on this page; mark" will be a millstone eround his neck for life. Moreover, enyone who is familiar with the atmosphere of petty corruption and bullying contempt for the African public at the pass offices and other Native Affaire Department officer well tendily understand how early these new books and "aptitude tab" will lead themselves to bribery and victimiention.

(b) Provincial Barriers: For the ordinary traveller, the Usion of South Africa is a single country. Its constitution is a single remained that a brideral type, the four provinces, with their Provincial Councils, being far more akis, in relation to the State, to English countles than, for exemple, states of the U.S.A.

To the South African born Indies, however, the provinces constitute water real contient the provinces, boundaries are frontiers which he may not cross without express permits also.

In our Province (the Orange Pres State) he may not reside at all. This is in pursuance of a law persuance by the Volterand of the old O.F.S. Republic on September 11, 1891, which is still in operation to the present day. This law is recorded in

Chapter 33 of the Oranga Free State Law Book, in the following insulting insulage:

"No Arab, Chioaman, Coolie or other Asiatic person may settle in this State or remain here longer than two months without percussion to do so from the President

Thus there are no Asiant resident in the Provoice of the Orange Free State.

The restrictions of the movement of Indians from one Frovince have been and are raidly applied, especially in recent years and by the present Goveruntent. South African born Indians are penued within the provinces of their birth; applications for residence elsewhere, e.g. for study or for family reasons, have been repeatedly and provessously refused.

Such actions are in accordance with the general antiludian bins displayed by the Melan Government in soch other and number actions so the return of passports to a South Alrican Indian foutball team wishing to thur India, or the notorious and standalous ban on the wives and children of South African Indiana ratering this country from India and Painetan

(c) Passport Facilities: In general, it is the policy of the South African Government to reluin paisport facilities to Neulitites wishing to tinvel abroad, African, Indian inti Colouted youths have repeatedly been denied pauports when applying to travel overseas to study. For this tenson many Non-Whites barn had to lotten scholarships, Even the eminent African, Professor Z. K. Matthome, was compelled in return from a professional appointment in the U.S.A. due to the action of the Union authorities in refusing to extend his pass part.

The relocal of parsports is not confined to Non-White applicants, but size to White persons where political activities have incurred the displesture of the Government.

(To be continued)

No. 46 of 1951), published inder Government Notice No. 1498 on June 18, 1951, is breeky given the full force of law and validated with effect from the date of commencement of this Act, which date shall for all purposes by deemed to be the date of commencement of the first-mentioned Act.

"(a) Section 14 of the Separate Representation of Yoters Act, 1951, is hereby amended by the deletion is sub-section (1) at the end of that anh-section of the words "hereby established" and by addition at the cod of that sub-section of the words "is hereby established with effect, a date to be fixed by the Governor-General by proclamation in the Gazotte."

'3. This Act shall be called the Separate Representation of

Voters Act Validation and

The smebsment contained in the second sub-section of the first clause is consequential on the validation of the Separate Representation of Voters Act.

Section 14 of the Separate Representation of Voters Act provides for the establishment of a board for Coloured affaire consisting of three non-European members nominated by the Governor-General to represent Natal, the Free State and the Transvent and eight non-European members sleeted from voters registered on the Capa Coloured voters roll.

The Amendment is merely to give legal effect to the intention of the Act for the establishment of the board when the Act becomes valid-

### NEW RULE ON AFRICAN MEETINGS

A NY person is a Native area who, without the approval of the Native Commissioner of the magistrate to bus area, holds, presides at or addresses a mestics at which more than 10 Africans are present, shall be guilty of an officere, according to a notice in the Government Garatta."

He shall also be guilty of an office if a meeting at which to ar more Africans are gathered is held at his bouts, or on other land under his control.

Is both cases he shall be liable to a maximum fine of figorour, in default of payment, to imprisonment for a maximum period of three years.

The notice easys them regulations will not apply it a gathering is for a done fide religious service or a functal; is held in connection with the domestic effairs of a brank or household; is of the members of a staintory body of people held to travect any business of that body; and is held for the purpose of sastruction imparised notes any law.

The regulations also do not apply to a some side sports gathering, concert, wedding, or any other enterthinment, a meeting held by any Senator, member of Parliament or member of a provincial council, and a musting held for administrative purposes.

The regulations will apply to all areas mentioned in the Native Administration Act of 1927, and in the Native Trust and Land Act of 1936.

### TEXT OF THE NEW COLOURED YOTE BILL

THE Bill which the Government submitted to a joint service of both Houses of Parliament last work is called the Separata Representation of Votus Act Validation and Amendment Bill.

It consists of only two clauses—the first to validate and amend the Separate Representation of Voters' Act and the second containing the short title of the Bill.

Fallowing is the text of the Bill which will be jaireduced by the Pelma Minister:

"Se it essetted by the Queen's Most Escallest Majesty, the Staate and the House of Attembly of the Union of South Africe, in accordance with the requirements of section 35 and 35a of the South Africa Act, 1709, as follows:

'I (1) The Separate septrees-

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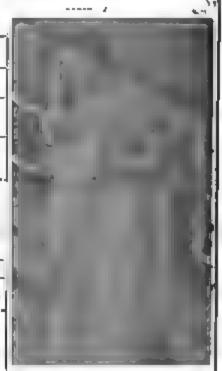
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#### HOUSE OF COMMONS ON INDIANS IN NEW FEDERATION

C tion of Indiana in the seconly-formed Denical African Pederation, Mr. Fenger Brockway, M.P., said ;--

"I do not apologies for delaying for a moment on an some which has not been discossed yet, namely, the Arten community in the Central African Territories, There are 13,650 Aslans in these three territories. There is no refereace to them in the White Paper. Them is no suggestion that they should have any representation in the Federal Parliament or to may other authority, In Nyasaland the number of Asians is greater then the number of Europeans-6,000 compared with 5,000. Yet they are ignored. That is an foliation to the Area community litelf. I regest the afront which it is to the Asian countries which are in our Commonwealth of Nations when they are ignored to that way,

"What are to be their Human Rights within the Pederation? At present they are treated in Southern Rhodesin on though they were third-rate citizens. Ratifal distrimination applies to them as well as to Africage. I want to ask one question in particular. Are the Assans to have keedom of movement between the three territories? The time of treedom of movement is on the concurrent list. A decision can be made by a Federal Parliament in which there will be 36 European representatives, our African re-Primatatives, and not one Amon. We ought to have in this Bill an asturance that among the freedoms which we will ambedy 'and apply is freedom of movement between the territories of the Pederation for Which the ladian population is arbing."

Mr. Heavy Hopbioton: "The hone gentleman and also the right, hou, and learned : gentleman the Member for Montgomeny (Mr. C. Davies) referred to the position of the Asian communities, not only in regard to the colour bar, but in regard to their political status to the hew Pederation. I am of course, aware, as the hon, gentleman is, of the large number of Awans to these territories, but the -lact that they are not mentioned in the federal scheme is no more etacheset then the fact that the European community are not mentloued eithen Thecass, in , het, no differenen at all in the way to which the scheme treats Aniana and Europenor, 1m

"OMMENTING on the post- era Rhodens, Asians will be on the common roll with Europeane."

> Mr. Pepper Brochway, "Surely the hop; geotleman knows that in Southern Rhudeers, the total electoral coll is 50,000 and that there are duly 535 Asiaes on Ibst common toll. How cab It possibly be said that they are being treated in a similar way?"

Mr. Henry Haptineous "I have not got the figures, so ! cannot give them to the bon. gentleman, but there are a great many Abians in Southern Rhodenn. From what I have seen myself. I know that Asians, if they choose to do so, could register for carolment on the common roll, and I think that if the hos. gentleman will look into the matter he will find that they amount to many (boprande.

"The election of members to the Federal Assembly of Nyasaland will, motil the Legislative Council of Nyasalrod decider otherwise by decided by the Governor-General, in agreement with the Governor-in-Council I cannot say what these regulahoos will be but I will willingly undertake to the bon. gentleman to convey bis view to the Governor-General and the Gov. enor and suggest that it should be borns in mind when the time comes to frame there regula-

Africa-but that was not no India was interested in all parts of the world and in this small world, "unless we live together, we do not live at all,"

"I am very happy that at this critical stage you have But Godfray Huggins to guide you on your destinies. By your actions, thought and speech you must indicate and convince others that you stand for such a multuracial and democratic socially."

It was of great value that at this historic Juncture they had the guidence of the Beitith people and that all that was best in British traditions and culture was freely available to theep.

Mr. Sattar Sucrani, In bie presidential address referring to recial discrimination, said that it was the duty of Aviant to face it is a confustio menner. "We would device a constructive approach to it and beer in mind that we are not bern to formulate plans to antagonist our European. friends or favour our African Insada-"

The Aristic community would give their loyalty and support to the ideal of a multi-ranial community.

"Federation or no Pederation, we must struggle for that ideal and must on-operate with may form of government and any political party which has that

Among the many messages sent to the conference was one from Sir Godfrey Buggies which mid that the people in Central Africa, whatever their race, had to work out their selvation -sa good Rhodesians.-

He was afraid that people from the countries from which rome of them originated did not appreciate that. The gem Federation would require est-Beststerand vising on the part of all if it was to be the success which he believed possible.

#### PLEAS FOR STRONG MULTI-RACIAL SOCIETY IN RHODESIA

PLEAS for a "atroog, worfied multi-meial society for the progress and development of Central Africa" were 'made by all speakers at the official opening of the Central African Anta conference in Bulawaye cerently.

Sri Apa B. Paot, the Comcontriouer for the Government of India in Esstern and Central African territories, opened the conference, which was the second to be held,

Delegates from Northern and Southern Rhodesia and Nyasaland attended the congress. which considered and discussed the status of Asians under Federation and the present political situation which has cosolted.

The questions of fater-territorial freedom of movement for the purpose of settlement and domicile within the Federation, and education also received attention.

Welcoming the delegates, and audienca, Mr. V. N. Deent suid they would have to cocurder frankly and seriously the diffi. cultics that lay aboad of them with Pederation an accomplishad fect.

"The welfers of Cuptral Africa is at our bearts and we propert co-operate with other communation. If we are not good and true cititens and if we do not sech escial harmony, then I uced not tell you that all our afforts ut this conference will be fourtless."

Lutely there had been a spate of wild propagands against lodis and lodians by some raciel-minded Europeans, and the European Press had also loined in the campaign,

"There is also felse and vicsous Northern Rhodena, and Spoth- ; talk of ladien imperiation to

create feer in the mude of the Europeaus and Africans, but I do not ere that anything good can be achieved by some malicious propaganda

. "I feel this propaganda is mersly & costbod of side-tracking the mind of the public from the immediate and important isdues confronting the whole coulinent,"

The time had now come for a revision of race relationships and attitudet in Africa, and the first step must be the immediate abolition of all forms of direct and radirect colour bas and the unequivocal declaration by the Federal and Territorial Governments of equal apportunities of progress for all-

By foresight, correct choice, the Centrat African Government could take the opportunity of leading Africa to eplightenment by peaceful and orderly revolu-

#### India's Interest

Mr. Pant said the urge of the industrial age was awakening

"A lot of things are happming bers and we from outside are, leankly, quite Intermeted. Such development brings about tens nes, difficulties and conflicts, but we in India, who have a great interest in world peace, would like to are rach part of the world changing and developing in a proceful way by

He thought that they failed to take golice of the desire of the fodigenous peoples in Africa to belong to and be part and percel of the new social, economic and cultural pattern being built around them.

People talked about the undue interest which India bad to



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#### PLAYING INTO OUR ENEMIES' HANDS

By JORDAN K, NGUBANE

TUTTEDROBE bon Euror peans deplora the contro" Teres now going on in sections of the white Press on the unfortunate events at Cato Manor a few weeks seo. Bome people. writing ander pen nemes and purporting to be Africane, here levelled wild observe sealost the Indians at Cate Mever. Some Indians, for their part, compose recommons laders sgalogt the Africans. The spectacle they all give to one of people who elains to be oppressed, being at each other's throats to a way that does not do slaber of them.

any good-I sm not cappressing the free discoursion of weaknesses among the Africans or the Indison. At the proper place each discomion might do a lot of good-The white Press, however, & the wrooped place where the Indian and Addison out throub out their differences. For two good year sons: the white people who read there explange of villification are pricressed specialors. The more we querrel acquag our selver, the more certainly do we custro that their domination over us shall be continued. Becomily, the correspondence exchanged in the Press on for has avoided the real issues behind the tonsions at Cate Manor-It has degenerated luto a motosi will ficulton and Justification contest. Those who lake part to it might have their wouldy estimbed by baying "given it" to the other alda-tanned the Grea bebind the praist tensions at Onto Manor.

Lat us try and face frankly stone of the causes of strife at Gato Manor. Usto Magor la escoulably a slum area; one of the worst in the world and one of the most neglected. The most important attention that the area courses from the while solves is the nobrohen police tyrang over the Rese of African men and women. The Itelne on solith adi to accuibnes in this area are degrading; thu pollos tyranny dehomanises the spirit. In these structualsaces a familiar type of homan being is coming to the forcer the man who is the sworn spemy of pregranisal annialy and sightlifys But this baired is to desplymorality had on real mention for him. In moments of excitament be will either any human being the rick and the poor althorout any race.

This is the type of human being produced by the white-mon's policy of regregation and oppression. He regards himself as hated by everybody—particularly if he imagines them to be privileged in any way. Because he is spared the humilisticus that come with police taids, he is a privileged group. When snything unlowerd hep-pees, he must be made to pay the price of being the privileged.

From this standpoint, the hatred is not in any way rapial if all the Indian storekeepers and bosowpers were to olear out of Calor Manor tomorrow, peace would not come to that area. That is why the Durban Maror's solution of the Cain Manor problem seems so foolish and nureshetle. The type of African produced by those slame will ect open storekeepers and busowners of his race with the same degree-in fact it might be worse-of melloo that he shows when he murders Indians, loots their stores and burns down their houses.

In like manner, that Indian is foolish and unrealistic who puts the blame for the Cate Manor troubles on the whole African community. Indians, living noder conditions found at Cate Manor and oppressed in the way the African is, would behave exactly the same way.

A complicating feator is the whiteman's interest in upholding the Cate Menur mand. As long no it is directed against the Iodiso, le a valcable lever with which the lodien might he present late thicking of returnlog to the lead of his origin-That is why spokesmen of the white sommacity have rushed to my the Indho shoold plear unt of Cate Manor. If they onconvege the Cate Manor mood, things tright become so hot that to self toterest alone the Indian might gall South Africa. Nothing would please most white people beller.

After the 1019 rich the Aftican National Congress and the
Natal Indian Congress and the
Natal Indian Congress worked
out an agreement by which the
grained and so introse that;
morality had on real meeting
for him. In moments of excitement he will ettack any human
being—the rich and the poor
ality—of any san.

After the 1019 rich the Aftinat an agreement by which the
nat an agreement by which the
Indian commonly agreed to sell
their own sholes the Indian
ware prepared then to diser
out of Cate Manor. but while
Durban would not have any
thing to do with the agreement
It would have brought about page

between the Indians and the Africans. And white South Africans. And white South Africans. And white South Africans would have been robbed of a valuable stick with which to best the Indian. To day, that more City which would not give Cate Manor to the Africans rays the Indians must alrea out— just because the Indians will not clear out unless the area goes to the Africans. To this the whites will not agree. The strategy is quite transparent.

I know there are Africans who seem very cager to awaltow the Oity Coupoil's ball. But I must were them; They are playing with fire: That same fire which desiroyed Judien stores, homes and houses will, with worse fary, desiroy their families, stores and house when the Indians are gone.

There are other factors which complicate the Osto Menor altration but for the present I shall not, go lute item. The point I want to stress in that neither the police—as some Indians my—will solve the Cale Menor problem nor white complyings of inquiry. The problem is one which can be solved only by the Indian and the African, For this reason, I want to some mend to all men of goodwill the

attempt being made by the African Notional Congress (National Congress (National Congress (National Congress (National Congress of the Indian organizations to agree on a lasting mistion. The task is not an empone. But if we had be free, we must get over the hardle of the Cato blanor mood. In fact, our services might one day deposit on the ancome subjected, in the ing a workable solution.

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| BAPU-Merry P. Borr                           | 4                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | 0                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |
| COMMUNAL UNITY-M. R. Gandhi                  | 26                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | 0                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |
| FAMOUS PARSIS                                | 2                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | - 4                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |
| CHAITANYA TO VIVERANANDA                     | 8                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | 8                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |
| STORY OF SATARA-Major B. D. Baso, (LM-8.)    | 10                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | 0                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |
| SSVEN MONTHS WITH GANDRI-Ribbades            | 12                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | 0                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |
| STORY OF THE DIBLE-S. K. George              | 6                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | Q.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |
| DELUI DIARY-Gaudhiji                         | 10                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | 6                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |
| A RIGHTEOUS STRUGGLE-Mehadev Desai           | 2                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | 8                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |
| THE POLITICAL PHILOSOPHY OF MAHATMA          |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |
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| GANDHIJI AS WE KNOW HIM-Intimate and         |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          | _                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |
| delightful incidents by various writers      | 5                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | 0                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |
| NON-VIOLENCE IN PRACE AND WAR                |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          | _                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |
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| NON VIOLENCE IN PEACE AND WAR                |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          | _                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |
|                                              | 14                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | 0                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |
|                                              | 6                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | D                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |
| FROM YERAYDA MANDIR-M R. Gendbi              | 1                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | 0                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |
| MAHADEV DESAI'S EARLY LIVE                   | _                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | _                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |
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## ઇન્ડિઅન ઓપિનિઅન

મહાતમા ગોધીજના હસ્તે સને ૧૯૦૩માં સ્થપાયું.

### જ્ઞાન કણ

સલ્યના દર્શનને માટે સંતેતનું ચરિત્ર વાંમનું અને તેતું મનન કરલ આવશ્યક છે.

वांपाछ.

ગાટા ભાગની એનોને ઘેરધાના શે. ખ હોય છે ફક્ત સાનાધીજ નથી ઘરાતી પણ રંગએર'ગી કાંચનાં ખડકલા પણ કરી શુગાર શાળે છે. નખા શંગી અને હેન્દ રંગમાં 'ફંધી પણ માતાએન પ્લેટમી છે. આ શુગાર શા ગાટે! પુશ્યને વ્યાકપંચ એનાયું છે! ઓફે છે! આત્રોને જન્મ શા પુશ્યના વિકારને પાયાના છે!

हैं। एक पंचार मा तथ हते। तै थी विधाराय ते साधा पंचारे प्यास भावे. (१) के पंचा हो छुँ ते हैं के थिने वेशुं छुँ ते छुदन छुदया माहे कहरी के हैं नहीं। भाने (३) भागं नहा हैटले बालभी के हैं की

wanter.

### ઘૂપસળી

તો! તાની પૈલી ઘ્પસળી, દે સુગ'મ જાતે જાય મળી; હું મહે માં સુગ'લ લાં, દુનીયા કેરી દુગ'લ હંદ.

### સ્ત્રી કેળવણી

રવ, શિશારલાલ મહર્વાળાની પહેલી વર્ષી ભાદરવા વદ પાંચમે ઉજવાઇ તે વખતે તેમનુ જીવન ચરીત્ર "શેયાર્થીની સાધન." નવજીવન પ્રકાશને ગઢાર પાડ્યું છે. તેમાંથી ઓએ.ના કેળવણી વિષેન, તેમના વિચારા અત્રે ઉતારીએ છીએ.—જા. છે. એ!.

ફેળવણીની યાજનામાં પુરૂષ કે અને બેમાંથી એકને પ્રધાનપદ આપનારા દ્રષ્ટીળીંદુથી છવનના વિચાર ન થવા જોઇએ. પણ બેન્નેના છવનને સરખું મહત્વ આપી અન્તે વચ્ચે મેળ બેસાડવા પ્રયત્ન થવા જોઇએ. આથી પુરૂષની કેળવણીની પદ્ધતીમાં અના હિતને. વિચાર અને ઓની કેળવણીની પદ્ધતિમાં મુશ્વના હિતના વિચાર થવે. જોઇએ.

જ્ઞાન, ધર્મ, સાસ્ત્રિય, ભાવનાલળ અને વ્યવસારદ્રષ્ટિ એમાં પુરૂપ અને ઓની યાગ્યતા સરથી રહે, એવી રીતે બન્નેની કેળવણી યાંજાવી એકએ. ગામ અને સમાજમાં ફરવાની તથા વિવાહ અને છુટાછેડાની અતુકુળતા બન્નેને સરખી હે.વી એઇએ. અને નિવાહને માટે કે ગૃહવ્યવસ્થા રાખવાને માટે હવા કે પુનંહવા કરવાની ફરજ ન આવી પડે એટલી પે.લાના નિવાહ કરવાની શક્તિ ઓમાં અને ગૃહવ્યવસ્થા રાખવાની શક્તિ પુરૂષમાં હોવી એઇએ.

પુરૂષમાં પાયાયેલું શેષ્ઠતાનું મિથ્યાલિમાન અને સ્ટીમાં પાવાયેલેં: હીનતાના મિથ્યા પ્યાલ એ લ-ને સંસ્કારા વિલાતક ઢાઈ દુર કરવા ઘટે છે.

પુરૂષ અને શ્રી વચ્ચે પરસ્પર સંબધ સંરથાના પ્રમુખ અને મંત્રી જેવા હે.વા નેઇએ. અને ગમાશી જે વધારે કુશળ હાય તેના કહવાગરા થઇ વર્તવામાં બીજાને નાનમ ન લાગવી ત્રિઇએ. ટેળવળીએ આ પ્રકારના સંસ્કાર નિર્માણ કરવા નેઇએ.

અંત્રિ પુણું પહે પુરૂપ જેવું છવન ગાળવું અશક્ય નથી, તેથી જે અને પુરૂપના જ કાચી કરવા ઇચ્છે તેને તેમ કરવા દેવામાં પ્રતિભંધ મુધી શકાય નહીં.

છતાં આવી સ્ત્રી અપવાદ રૂપ ગણાય કપ ટકા સ્ત્રીએ તો માત્પદ સ્વીકારવાની ઇચ્છા વાળીજ દેશ્ય, તેથી સ્ત્રીને માત્પદ લેવાનું છે એમ ગૃહીત કરીને સ્ત્રી કેળવણી યેજની સેઇએ.

પાતાનું સવ' બળ ખર્ચી યુર્વના અતિક્રમણને વશ ન થવાનું અહેને શીખવવાની જરૂર છે. એ તેમનુ કત'લ્ય પણ છે. અભિામાં આવેલી જાગૃતિ યુર્વના અન્યા અતિક્રમણ સામે બળવા જગાઉ એ ઇપ્ટ છે.

પુત્રવિધાહ કરનાર અહિપુત્રવિધાહ ન કરનાર ઓ કરતાં વવારે કુલીનતા દેખાદે છે છે. જ્યાલ કાઢી નાખવા નોઇએ.

બાળ ઉછેર, પ્રાથમિક શિક્ષણ, રે.ગીએમની શુધુમાં અને મેપાલન એ અભિ માટે ખાસ પ્રવૃત્તિએ, અક્ષ્મા પંચા મણી શકાય આવી જાતના પંચાના શિક્ષણના અત્યા ભળપાળુંથીજ થયા તોઈએ. Phone 22905

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\*\*\*\*

સ્વાદિષ્ટ મીઠાઈનું જાણીતું મથક

બહારમામના માલકાએ ગારકર સાથે મેક ત્રેકકલા મહેરબાની ,કરવી. પ્રાથમ લીસ્ટ ખંગાવા

> 154 GREY STREET, DURBAN.

યુનીયન પ્રોંટી'ગ વર્ક્સ (લુફ શ્રેલસ', સ્ટેશનર્સ અને જનસ્ત ઉદ્યર્સ)

દરે, અતના અર્જો, ૧૬°, ગુજરાતી, અંગ્રેષ્ટ, હોંદી સભામાં ભવા વિશ્વના પુસ્તો-કોનાબા-પુરાવે સરીફા દયેશા મેત્રા જ્યાપા આવે છે પુતાના-એક્યુલ-અરેક્શ ક્યાઓ-અત્તરા હંમેશા મળશે.

पानीं ५ प्रस्तान

તિવધાનીસા, દુર્ગામાંથીસા, નવગઢના પહેદ, યુવાખ્યાન, ગી. રાનો ખરતી ક્યા, વાગ ખાવીસા, ગની ચાહાસા, આ કરેલર સ્તેલિક-વરેકની દીમાત વ પેનો

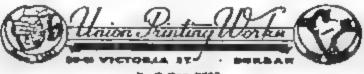
દનુષાન થાયીસા, તુવધીદામાં ક્યોરની સાખીઓ, મર્જાન ગીતા, દનુષાન જવાતિય, મારદી જોવહ, પરંપદાન ને સુવેદેવની ધાર્યના, દન કેરપોની નડ્યદ તથા દાણશીયા, નામવળ કરવ, ગોગચ્છ મુજરાદી જોઇ તથા મર્પે સાથે, વૃત્તરેદીય, લીકામ સંખ્યા અને દાય તેમ યુન્ય મુજરાદી દિશ સંખ્યે, શ્રીપદ્ આગવતના પાત્ર, શ્રાધ રમાના સ્ત્રેલી, થી, વિચ્છ સંદેશ નામાવલી, શ્રી શિવ સંદેશ નામાવલી, આજેદી કરતા, શ્રદ્યમંડળની મરબીએક, દાણશીયા સાથ, મજબ લંદાર, શુક્રનાવતી અને સ્વધ્નાવલી દરેશના

એક્ટરશાની ક્યા, સન્યનકરાયાનું ક્યા, અર્ધ ભસ્તી, ખેતાલ પ્રમાસી-ક્રેકના કેલિલ એક શીર્લાલ અને છ પૈની તા હતા દેખાલા અલ્લાને શેઠક શાહાલ હવા એવાન પ્રસ્તા તેન

पा हैना है श्वीरा-श्वलकारी सेंदर शर्पेटर (पत्र क्वेबारत पुरवर) प्रश्नित । " " " सेंदर (पर विद्या क्वेब सामवार्त " जीव " व्यास प्राप्त श्वलकारी है क्वेसिक ग्रास्तवी दवन प्राप्त जनव वर्ष

દે, સુંવાલ ગાન અનેક ભવના યાયતના પુરાયા—લીવાળા અનેક, કીવાળા લાક-પાર્મીક પુરત્યા લાગો એક્કાર્યા કરે કે ગાઉ આપને હોઇની વરશસ્ત્રોની કરિક માદનવીક તેટ લાગના લાગ લાગો જ્યારોક

એક વખત પદાદી અધવા આવાર આપી ખાલી કરેત તો. પો. (C.O.D.) પો મંત્રાવતારને શી. ૧ વધુ સરવી પડશે.



P. 40 May 2449.

\*Phone 339859

Phone 218727

K. J. TAVARIA

Representing Associated Shop Fitters Ltd.
43 Commissioner Street, JOHANNESBURG

ગલાસ કાઉન્દર

સુન્દર અને હતાદ ગલાસ કાક-હર, શે. દેસીસ, માલ કેસીસ, સ્વીહ કાક-હર તેમજ કીજ કાક-હર, ફીશ હાયર, સુંદર વાન્ડેર ફિડિંગ્સ માર્ચરે હસારે અને મળતો. લમારા જીવા કાક-હર્-અદકી-અધ્યા હેંચી આપીડ્રી.

લાંબી મુદ્દતની ઉપારની ગેરકવણ કરી આપીશું.

GLASS COUNTERS

Glass Counters, Show Cases, Wall Cases, Sweet Counters, Fridge Counters, First First, also up to date Window Fittings.
We self your old Counters.

EAST Terms Arranged.

### ધીરૂબાઈ પી. નામક

भुसाक्ष्री, वीभानां धाने बनस्य भिकन्द

હીં દુરેલાન અમર દુનીયાના કાઈ પણ લાગની હવાઈ દરિયાઈ અગર જમીન માર્ગે સુસાફરી કરવા ઘરે ગામ મામરી મારફતે સુદીય કરો.

જંડગા, ખાબ, ગેરરી, ફુકલક, ખકરમાહ, પ્લેકગ્લાસ, વિધરેના નીગા અધે કલરાની આપીએ હોએ.

र्धन्तम्परेश्य, परस्तव रेश्य, दिसालना यापडा रूपानमा रेपन्य स्थीपरन्स सर्वितिर है नेपारना सापसेन्सा पासपाई तेमल ईमीयेशनने सम्बी भागतीयाँ अर्थ पूर्व ही सीपा दिना नाम अन्त समाह आपीने असे

नेशनव अपुरमुख्य वार्धर असे।साजरात जार जारद् वीथा, शार्धशावर र्धनरपुरन्य राधनी सीमिटिडना प्रतिनिधिः

Phone : 33-9036. 29e Commissioner Street, 10HARNESBURG.

### નવલ કથાએ।

अव्यक्ति भारतियेश (केंद्र श्वत चित्तीनी भारभ क्या)

| भवधार (अप विभाग देवन रेहरना पुरुवानी मातुनार)                  | - 4 |     |
|----------------------------------------------------------------|-----|-----|
| व्यवसायकी (दास्य रक्षमी अरपुत्र नेतनेस)                        | 438 | 0.7 |
| ખાવક લ્વેગવા (ર. વ. કેશાઈ (ત)                                  | 12  |     |
| केंद्रिक काम्ययतः (नानासार्ध्व अर्थ ईत) शोभाव्याभवतनी अपान्ताः | 11  |     |
| ક્ષોમીયાગારે (૧૮ મહાન નાતારીચાના 🚜 પરીચવ)                      |     |     |
| ધરોધર મહેતા                                                    | 9   | ٠,  |
| સર્જાતા લઈવા (નવવસાઈ શાલ) જ્ઞાન સાથે આનેલ                      |     | ,   |
| અલમતી તથા ક્યા                                                 | ų,  | 4   |
| erenter abut (gert erenet)                                     | ų.  | 51  |
| ખાનવીતિ સવાઇ (પત્નાલાક પરેલ)                                   | TY. |     |
| <b>ખાળ સાહિત્ય</b>                                             |     |     |
| ्राच्या व्यादक ((प्राप्त नार्या)                               | 1   | 4   |
| श्री'म देश अल सादस्यी वरपुर मान नार्ता "                       | 10  |     |
|                                                                |     |     |

મળવાનું ઠેકાણું

## 'INDIAN OPINION' P. Bag,

Phoenix, Natal.

ગારાએક અને ખીત-ગેરાએકને લઇ આદીકાના સર્જનાત થઇ રહ્યો છે.

**લે.૫ છે. આજે આદીકાર્યા ખુ**તી ગારાએક અને બીનગાગાએક એક મીજાતા મળા **કાપી રહ્યાં છે.** ગેલા

એલમાં પણ માઉ માઉ જેવા લો**ો**ન

છે, જેવે કે તૈમાનું નામ જુદુ છે.

આજના વાતાવરસમાં આદીકાને એક

भेवी संस्थानी कदर 8 1 केमा

ગેવ્ટા અને ખીન-ગારાએ। પાગીને

**વધી કે**મોના હીતના વિચાર કરે

અને લેશનજ પગલા બરે મને એક

પ્રજા મુખવામાં વ્યાપ્યા હતા 🥻 આ-

શ્રીકતાને માતાના મહા દર્શાવવાની છૂટ

હોવી જોઇએ કે નહીં. પણ હ કહે

ર્ધ કે મ્માપણે ભે માન્ટે મત સ્થીવવા

### "દાન્તિસ્થન ઓપિનિચન"

શુક્રવાર તા. ૯ મોક્રદેાભર, ૧૯૫૩.

### અને સમાચાર

સી. મણીલાલ ગાંધી

થી, પ્રશીલાય ગાંધીના જેલમાંથી શે અભર છે તે જણવા અમારા

મ્માપણે એવી વ્યાશા રાખતા હઇંટા કે અહીંની સરકાર આફીકા માટે ीत्सु ५ bible कररी ते। ते साच कार्य छे. પથા ક્રા-ક્ર્યુન્સમાં અને સબાજામાં એ સાથે ભાવસા પાકારા મને દી,ઘણ,એક કરવામાં આવે છે એ બધી પાડવા

રાખે

વામાં त्राञ ોધાનું सर्गा પત્રા

ત્વાખ નથી ાર્મમા मार्थरे

માગી:

h 1 431ने

અત

48

-ગાધી

ય કે

मायी.

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ત્વાળ

અતે

દીવાવ અતે

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માર્યો

기간합

પથા

्राक्षेत्रा

આ છાપાના તંત્રી સત્યાગ્રહની સન્ન ભાગવવા હાલ

જેલમાં છે.

હોવ તેંદ હજારા માઇલ દૂર ઇઝલેંડમાં દર્શાંથી શકાય. તે પણ જો સરકારી રકાલરશીપ ન લીધી હેલ્થ લેજ. ખીડીશ લાકા ૧ મનેદના ખધા દે.વ ડા. મલાનપર તેલા છે. પણ મ્યા-દ્રીકાના બીજા ભાગે,માં ધ્લીટીશ રાજ્ય પથ્ક છે. અને ત્યાં કેમ મદાન કે આસીકાનરા નથી. અને બોદીસરા ત્રે પ્રશ્રે તક છે મતાની દેવાની કે તેઓ રંમએદમાં માનતા નથી. રાજ કરતી પ્રજા માને છે કે આદીકનાને માટે શ્રી સાર્ક હૈ નક્ષ્મી કરવાર્ન કામ તેમાનું છે અને આશીકના જી પાતા ની શુદ્ધી વધાકે તેં મધાનમના કર્યા નથી. પણ યદ રાખત્ર છોઇએ કે હમેશા વ્રભાણથી ધારેલું કરાવી શકાતું નથી આજે ધ્રિટનમાં ઘણા આદીકોન છે કે જેમોથી ભારીમાં નહીં સમાન નથી. અમૃત ગૈતરાએ હાલ અજાગમે.

तथी पथ ने शलकासन अभारा

દેશમાં છે તે તરફ જકર દેશ છે.

એમ કહેવાય છે કે ગધેના પછી

ता ज्यादे पश्च ते दशेश अते सत्य

नहीं रहे"

Supplement to INDIAN OPINION, 5th Oct., 1953



### વધ



દિવાળીનું શુભ પર્વ આવે છે. એ ખુસાલીના પ્રસંગ માટે અમાએ ખાસ તરેહવાર મીઠાઈ તૈયાર કરી છે. વેળાસર એપરંદર ત્રાકલવાથી જાતી જળરેખ નીચે પેક, કરી ઘર ખેઠાં પહેાંચતી કરવામાં આવશે. અમારી દેશ-પરદેશમાં વખણાયેલી સીઠાઈ ખરીદી સંતેાય પાંચા તકલી અને મેળસેળવાળા માલથી ચતરોા.

દિવાળી માટેની ગીકાઈના ચારકર અમાને તા. ૨૫ એાક્ટાબર પહેલાં માકલવાથી મીકાઇ વેળાસર પહેાંચરી

- ઉધાર આપવામાં આવશે નહીં-એ ૧૩૩૧ સાથે પૈસા માકલવા વિન'તી છે.

| ન.ખર ૧ મીઠાઇ                              | ન'અર ૧ મીઠાઇ               |         |
|-------------------------------------------|----------------------------|---------|
| ખ'ભાતની સુતરફેથી                          |                            | ાલ ૩/-  |
| યારી, કેસરી, લીલી, ગુલાખી રતલ ૧/-         | ગ્રુરમાં લાહુ ગાળાના ,,    | , - з/- |
| ળદામી હલવા લીલા મુખ⊍ના <sub>1</sub> , ક/∗ | ખાજલી (મારી ધારળ દરની)     | ,, to/- |
| ચાણાલી ,, ,, મ મ મ ૧૬/-                   | સહા મીઠા 🤲                 | ,, M/-  |
| પીરતાના , મુ મું ઝ જી-                    | ધુઘરા મહ્યાના              | n Y/+   |
| પોરતા માત્રા બરફી સુરતના 😘 ૧/- :          | કાપરા પાક                  | 1 3/5   |
| ખદામી , પ્રા                              |                            | 27 2/-  |
| દ્રાક્ષના હુલવા લીલે <b>ઃ ન ૩/</b> ≁      |                            | n 3/9   |
| માત્રાભરકીસુરતની "૪/૬                     | પાવા ચવડા રાજવ'શી          | » '4/-  |
| પીસ્તા ઘારી સુરતની ,, પ/-                 |                            | 1, 3/5  |
| ભદામી <sub>11</sub> 11 37 પ/-             | કાક્ડયા ગાઠમાં ન'ભર ૧      | n 3/-   |
| માવા થારી ,, ,, 3/૧                       | દાળ, કુલી, મધ્ર, સક્ષરપાવા | 32 3/-  |
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| ભાલાનકના તુરા મ 8/૬                       | મીક્સ મીઠાઇ ન'બર ૧         | , 'u/-  |
| લ્લમનગરી મેસુખ 1, 8/-                     | ,, મુરતી ભુમુન ખર ૧        | 7.1     |
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े थि हैं । ज़ार्

ં ટા. મલાને યુનાઇટેડ પક્ષપર આ એક મહત્ન છત મેળવી દક્ષિણ આફ્રીકાનું ભાવી પ્રકાશ માં આવ્યું છે.' ૧૯૪૮માં નેશ-નેલીસ્ટાએ , કલડીને . આપેલી ધમકી ૧૯૫૩માં ખરી કરી ભવાવી वाष्ट्रश्च हिता काने तथाक अनीवा ની આશા ભરી આંખ આ પણ પર મંડાઇ હતી કે વ્યા પક્ષ નાશના આક્રમાં પક્રતા પાતાના દેશને ભચાવસે પણ স্থাকু भावर पदी है में पक्ष व्यादाना, ना मारे बंबनती में। रान्यरन्यमा वेशभी शियाण कत्र."

પોર્ધિ ચ્યને શુભર્ચીતકાને મા**તે** સું કહેવા<u>ત</u>

સસીક્ષા ગાંધીન

આદ્રીકાના નાશ થઇ રહ્યો છે

ત્રેમુક્યાનાલેન્ડની વેમીંગવાડા જાતા<u>. સદનશ</u>ાલતામાં બીજો નંખર આદીકના नेत्वता अन्यान्य ६६ है: "हेटला

### "ઇન્ડિઅન ઓપિનિઅન"

શુક્રવાર તા. ૯ મોક્ટોખર, ૧૯૫૩.

### ઘેટાના વેશમાં શિયાળ

ા લિખાલથી ગળાઇ રહેલા અને એ સાચી ડેરવલ યુનાઇટેડ ''સેપરેડ રેપ્રેસનટેશન પણ મદા કરી. ચાક વારશ્સ" કલડીના મતા-ધીકાર માટેના બીલને કાયદા કરવા માટે ક્ષુનાઇટેડ પણે પાતા ની 'અ'તે ખ્હાલી આપી છે. આ બીના સુનીયનની ધારાસભા માટ્રે ઘણીજ આવેલ જનક અને ખેદજનક બીના ગણાશે, છેલ્લા છે વર્ષથી સનાઇટેક પણ એવા ભાગ પૈદા કરી 'હતા કે ખધાને એવી આશા હતી કે તે પક્ષ આ બીલકાપી પાસનહીંથવા દે અને ધાશસભામાં અને મહાર આ પણ જે હોર શારથી પાતા ના પ્રચાર મ્યા ખારામાં કચી હતા તેને લઇ આ પકાને દુનીયા ના ઘણા હે.કે.બે કે જેએ: દક્ષિણ ગામીકાના સવાલમાં ૧સ ધરાવે છે તેઓએ અભિન'દના આપ્યા હતાં.

આજે એ આશા લામણાજ હતીએ નક્કીચર્ચ અને સવે' ને ખૂબ નીમસા થઇ છે.

આ પક્ષ કલેડીના હિત માટે સહી રહ્યાનું જણાવે છે. આ બીલ હછ કાયકા પાેથીએ શ્રેટ તે મહેલા એક ખાસ ક્રમીટી સમક્ષ છે અને તેથી 60 આવ્યા Ð. આસ્સ 5-2 ક્રમીટીમાં HELOV પણ આ નેશનલીસ્ટ પક્ષના શક્યો છે. અને ખેજ પક્ષ આ કાયદેહ **હ**.બ્ર્યુ છે. પછી અહશા કર્યા રહીં ! જશાવાય છે કે આ કમીટી સમસ કલર્ડી પૈતાના વિરાધ જાહેર કરી શકશે. પણ આ ક્રમીટીમાં બેસનારા સલ્યાે તો કાનપર લેશે કે કેમ એ 16 St 19.5

**ઢા. મલાને યુનાઇટેક પક્ષપર** ખા એક મહાન છત રેળની દક્ષિણ આફ્રીકાર્ત્ર ભાવી પ્રકાશ માં આવ્યું છે. ૧૯૪૮માં નેશ-નેલીસ્ટેાએ -ક લ ડીને - આપેલી धमुडी १६५३मां भरी इरी मतावी

કેપમાં કલાડીને અપાયેલા મતાધીકારથી ગાેસએને કોઇ પણ તુકસાન દયાતું અમારી જાણ માં નથી. અને એ અપીકાર ગારુઓ માટે લયજનક પછ હાય એમ અમે નથી જાણ્યું **કક્ષ્પ કહ**ેં પાતે મત આપી शक्ते हैं। की वालना तेकान સંતાય હતા, व्यार्थी વધારે ળીજી કેાઇ ઇચ્છા તેઓએ રાખી નહેાતી. છતાં સરકારે જ્યા પગર્લૂલઇ અસંતોષની અંધી કેલાવી છે.

દક્ષિણ ્રગ્યાફીકામાં આજતું વાત,વરણ અને રાજશાસકાનું વળણ નેઇને વિચાર ધાય છે કે આ દેશને ભાવી કર્યા લઇ જઇ અથકા વરો દક્ષિણ અપ્રીકા આસીક મુબવસ અનુભવી રહ્યું છે. એમાં આહ્યમાં થવા પણે કાંઇજ નથી. ટાઇ પશુ રાષ્ટ્ર પૈતાનું નાઇ એવા રાષ્ટ્રને માટે ન રાકે કે જે શપ્ટ થા દેશ જવાલામુખીના મુખયર હાય.

આ દેશમાં આંતરીક હલેહા અને વેર ઝેર દેલાઇ વદાા છે. રાજશાસ કેરનેર भुष्य ધમ પ્રજાને સ'તાથથી રાખવાના છે. પણ સ'પ અને શાંતીને માગે" જવા કરતા આ સરકાર તે કાયેડા વધુ શુંચવી વધુ ગંભીર અને અસાંત કરે છે.

યુનાઇટેંક પક્ષ આ ભયથી વાકેક હતા અને તેથીજ દ્વનીયા ની આશા ભરી આખ આ પસ પર મહાઇ હતી 🤰 આ પસ નાશના ખાકામાં પઠતા પાતાના દેશને ખચાવશે યછ व्यक्ति ખબર પહી કે 🕸 પક્ષ "ઘેઠાના વેશમાં સિયાળ હત."

### નોંધ અને સમાચાર

થી, મહીલાલ ગાંધી

થી. મણીવાલ આધીના જેમમંથી રા ખબર છે તે જાણવા અમારા મીત્રા અને વાચકા રવાભાગીક ઉત્સક બસાવ છે. તેમના ખુબર ઘણા પ્રાાવ છે. પણ મારે દિલગીર સાથે જણાવનું પડે છે કે મને શોધા भागर आक्रम भएक नथी.

કેટલાક મીંગાએ જણાવ્યું હતું કે. તેઓએ રેડીએમાં સાંબલ્યું 🤁 🕽 તેમને સામાન્ય કેદીની જેમ જ રાખે 🖲. અને એવેલ્જ વર્તાવ મહાવવામા માર્કે છે. ખીજ કેટલાક મીત્રાએ સુલાકાત માટે પ્રયત્ન હરી જોવાનું મથા મેં સામળતું હતું મણ તે સફળ ન યધા.

અમે પેતે જેલર પર બે પંચા લખ્યા હતા પણ એક પત્રના જવાવ ચ્યાજ સુધી તેમની તરફ**ધી** નથી આવ્યા. કદાચ જવાળ આપવા તેમને માગ્ય નહી શામ્મો દ્વાય. આથી વધુ મીત્રાને માંઇજ જણાવી શકુ તેવી સ્થીતીમાં હાલ 🛓 નથી.

काम ते। १३त कीटसीवर आशी આર્યું છું કે મને ખબર મળશે કે तरत 🧟 भीत्रे। तथा अभारा वास्त्रीने આ પત્રદારા જશાવીશ, પણ મને ભાષ 🥝 🥻 કદાચ તે ખાળરા 🐇 નહી જ્યાવી શકુ પણ વાચકાને શી, ગાધી માતેજ જવાવશે.

**આવી સામાન્ય કેટોની એમ કે** ખાસ કેટીની જેમ રાખ્યા હેલ્ય ! 🕻 "પછી to વર્ષની ઉગ્મેર તેઓથી માં કરડ કેમ સદન ઘરો'' એ સવાસ મને મુખ્ય પથ એ મધા સવાસના જવાળ મારી પાસે તેર પ્રાથંતર શોવાય અને તેમને સાપેસા કામને સંબાબ્યા શાવાય નથી. ખીએ. વાચંદા અને **ત્રીત્રા પણ એ માર્ગેજ શાંત રહે** એમ કચ્છું છું. આ વાે 6છ પાસેરા માં પહેલી પ્રાણી છે. મબરાવે ઉપ यरी ? अरकार भेतानं कार्य हरे न्त्य 🖟 नेतान्त्रा 🗃 अवहास्त्रात्रे न नगवानी दाउदी। अने नीवेदने। अदार પાડે છે. જાવર એક લાર એમાંથી આપણી સત્યની લક્તની જ્યાત પ્રગટશ જ. પણ તે ખેલા અને પછી પણા એ ઘણું સહન કરતું પારા. એન માટે આપણે તક્ષ્યાર થયું રહ્યું.

મ્યા શીવાય મીગ્રેડને હથા વાચીકને વ્યને શુભર્ચાતકાને મારે શુ કહેવાન **ا**رور

ગુશીલા પાંધી.

મ્યાસીકાના નાવા થઈ રહ્યો છે

લે<u>સ</u>્ઝાનાલેન્ડની ભેર્મોસવાટા ખતી ना भीरे संबन्ती स्पेष्ट रान्ध्रनसभा બાલતા <del>જવાવ્યું દ્વતું કે;</del> મોટલાક

ગારાઓ અને ગીન-ગારાગાને લઇ આદીકાના સર્વાતાચ થઇ રહ્યો છે ગ્યાપણે એવી આસા રાખતા હઇરાં કે અહીંની સરકાર આફ્રીકા માટે કાં⊎ક કરશે તે! તે સાવ અર્થ છે. ક્રીન્ક્રવત્સમાં અને સબાગ્રામાં જ ભાવસુંદ પાકારા અતે करवार्भा ज्याचे के की शक्षी चे.bel **લાય છે. અ**લ્લે અહીઠામાં <u>ખ</u>ની ગેારાએક વ્યતિ મીત-ગારાએક એક બીજાના થળા કાપી રર્જા છે. ગે.રા <sup>2</sup>માર્ગા પણ માઉ માઉ જેવા દેશિક છે, જે કે તૈઓનું નામ જાદ છે. મ્યાજના વાતાવરસામાં મ્લાફીકાને એક એવી સંસ્થાની જરૂર છે કે જેમાં ગારા અને બીન-ગારાએક મળાન **णधी अभारा दीतना वि**श्वार **अ**रे અને તે શુજળ પગલા ભરે મને એક પ્રભ પુછવામાં આવ્યા હતા 🥻 આ-રીક્રનાને પાલકના મત દર્શાવવાની છુટ દાવા નોક્ચ કનદી. પણ હું કુદું છું કે વ્યાપણે એ આએ મત દર્શાવવા

> આ છાપાના ત'ત્રી सत्याय्वनी सल ભાગવવા હાલ જેલમાં છે.

देश्य ते। ढल्लरे। आध्यक्ष द्वर 🖾 अंका દર્શાની સકાય. તે પણ જો સરકરી રકાલરથીય ન લીધી હોય તેાજ. પ્લોટીશ લેડોક ર'ગબેદના બધા દ્વાવ ડા. મલાનપર ઢાલે છે, પણ આ-ક્ષોકાના ભરિત્ર સાંગ્રેશમાં પોર્ટીશ રાજ્ય પણ છે. અને ત્યાં હેમ સદાન કે સ્લાદીકાનરા નધી. અને લોકીસરા તે કહ્યું તક 🤣 બતાની દેવાની 🦫 તેએ ર'બબેદમાં માનતા નથી, રાજ aed अन्त क.ने छे है आहोदनान માટે શું સાર્વ લે નક્ષ્મી કરવાનું કામ તેએ હું છે અને આદીકનાનને પોતા ની તાલુકી વગાકે તેા મસાનગતા કર્યા નથી. પણ લાદ રાખત્ર જોઇએ है देनेका उपस्थ्यी भारेल्ल हरानी कहाती નદી આજે પિટનમાં પણા આદ્રોદના के के के के स्थाप का स्थाप कर सहातु નથી. અમને ગેરસએં તરફ અગુગમા तथी पश्च के राक्त्यासन व्यथ श દેશમાં છે તે તરક જરૂર દેશ છે. એમ કહેવાય છે 🥻 અધિકા પછા સદનશીલતત્માં ખીજી નંખર આદીકના नेर व्यावे प्रमु ते इत्रेश भारे आप નહીં રહે.'

### સાઉય આફ્રીકન કેાંગ્રેસનું સ્ટેટમેન્ટ

પાલીમેન્ટની સામે જે ''ઇમીપ્રન્ટસ રેગ્લુકેશન આમેન્ડમેન્ટ બીક્'' 🛈 તેની ઉપર એક નિવેદન બહાર પાકતા સા. આ પ્રન્ડીયન કેમ્પ્રિસએ નપ્ટામ્યુ છે કે ; આ બીલ હવાદે પસાર धर्म करी त्यारे, नेशनशीरद सरकारना ખરાજ કાયદાએકની હારમાં એક બીજે વધારા થશે. સરકારની દીંડી એકને પાછા હીંદુરથાન મેકકવાની 🕏 નીતી છે એની ઉપર ડેા. ગલાને પાક્ષીપ્રેન્ટમાં અંક પણજ ગંજીય નીવેદન કહેં હતું. એમાં એઓએ क्षांच्य कर्त है "च्या नीतीने सर्ग કરવા માટે હીંદ સરકારના સહક રની ભાર વહેરો. પણ એ મહદ પ્રગા રકવાની આશા નધી." વધુમાં કેત મલાન જણાવે છે કે "હીંદ સરકારે **અહીંતા સત્યામહીએ**નને મદદ કરવા મે લાખ રૂપીના માહત્વા છે." આતા भवाभ अध्यतं अभेते लखान्यं दर्त 1." वज अधान कावा पापा वनरना

भगरे। पाधीरेन्टर्भा कादेर करे छे जे પર્ણ તામાન કારક ખીતા છે. 🚯 સરકારે સત્યામહની લડતને ભાજ સુધા પૈસાની માદ કરી દેશ્ય એ અમરરી જાણમાં નથી. વડા પ્રધાનને હવાઇ વાતા કરવાની 2વ પડી અછ ક્રોય એમ લાગે છે. ''તના ધ્યીલ ઉપર ડેરમેસ જ્યારે છે 🔐 અહીંની સરકાર હોંદીએને દક્ષિણ અલફીકામા માતાનું જીવન વીતાવર્વ અધાં કરી રહોં છે, તે કચ્છે છે 🤰 પરીજામે કંટાળી હોંદીએ ચારવા જાય. પણ હોંદીઓ વ્યા જરાય સ્વીકારવાના નથી. અને પૈતાનો સખત વિરાધ કરશે. દસિયા અલ્લોકામાં ર'મલેદ 🤣 પસરી રવો છે એના સામના કરવા હીંડીએ: દક્ષિણ આદીકાની બીજી બધી કાંધા સાથે ભેગી ઘઇ સામના કરવા તકવાર છે. કંક્ષણ આદીકાની સરકાર માટે शहामध्य अर्था, अप अस्ति है हक પત્ક તેઓ પોતાના મામ" ભરકો,"

### વિવિધ ખબરો

''ઇમી⊅ન્ટસ રેગ્યુલેશન એમેન્ડમેન્ટ'' બીલનું' બીજું' નાંચન

યુનાઇદેક પકાના સાધ

**ી**તા કોરવાદ વાય કેમમાં કોલ્ડેસ્બડ है। हिंगीने कार्य स्थार सेही-રેઝલીમાં છવીમન્ટલ રેસ્પલેશન અમેન્ડ મેન્ટ ભીત ખીજા વાંચન ગારે રાત્ર કર્યું હતું: તેમણે અષ્ણાવ્યું કે ૧૯૧૪ ના પ્રનિક્રમન રીકીક એક્ટથી હીંદી ધર્મ પ્રમાણ લગ્ય કરેલી સ્ટોલેનો, એ તેના પતિની શનીવનમાં બીજી Ind પતની જીવની નહીં દેવન તેમજ ઈપલી પત્નીના પ્રાપ્ત સંસાનેક યુનીયન भां नहीं केल, तेने शिक्षीर्धरेड छभा-મન્ટ ગળવામાં આવલી ન્દ્રેતી. આ હારક કારત હીંડીએકને આપવામાં આન ભ્યા હતેક, આ ઓમાં અને ગાળદા તે ૧૯૩૦ ના કોટા એક્ટ અને ૧૯૩૦ ના એલીયન એક્ટ લાક્ષ પડલાં તથા.

૧૯૧૧માં હીંડીએલને આ ૯૬૬ <del>આપવામાં આવ્યો ત્યારે તે વાસ્તવીક</del> की। असमा है ते बचने देव देश प्राप्ती बना अने ३३त ३७ ३३६ औ मा बती. बचे आ तहत्वत देवाँ નથી. કેમ્તા હ વર્ષ કરમોયાન કૃટરક અરેએર અને ભાળકા કુતીયનમાં શામન થયા છે જવારે તે વ્યવસામાં बनवाय १,००० धी क्रीका दीराक्षा शिरोधिकन नेतनक श्रामना आधारे મહાના મના છે.

માની કટર એક્ટ પ્રત્યીરીનરના ખાતા એ એક દેશભામાં જણાવ્યું હતું કે અનુક शेरी भागी। के दशीयायमा जातीना ના સાચા સંભાવ વ્હાલા હેને લનીવન

માં દાપ્યથ કરવામાં આવ્યા છે. વળા ભાયુક પુરુપેલ્લી શુલીયનમાં આ વ્યત્ને સંતાના છવતા દ્વેલા છતાં બીજી અી એમને દાખલ કરવામાં આવી છે. આ ભાભતામાં હીંદી અધીકારીઓની પુરી શપાસ પ્રત્યી જ તેમને દાખલ કરવામાં આવતા હતાં. હતાં અનુભવ પ્રમાસ હીંદા સરકારની માત્રીતઉપર વિશ્વસ <u>પ્રેત્રી લકાતા નવી. અનતરી અન્ય</u> સસ્ટીરીકેટા લિંગેરેના ઘળા ચનાવા ળની મધા છે.

૧૯૪૩ માં હોંદે પસાર કરેલા રેસી-ત્રાસંતી ચાટથી દક્ષિણ આદ્રોકા સામે અક્ષેત્ર ધુકાવા છે. દાખલા तरीहे इदिल्ल व्याहीमामां हेल्लीसाहीय વવેલા હીંદી ગાખુલ ધાહીભીરા હગી-મન્દ લખાય અને એન્ટ્રી પરમીદ વગર તેન જોડીસ ઇન્ડિઆમાં દાખલ थवा देवामां आवे नदी तेमल्ट दीटी सरशर पासेयी पश्मीद मेणव्या वजर તે રથાવર મીધકત રાખી શકે નહીં.

લ્લાપ્રદેવ પદાના ગી. લે∣વન્સે ≱જ કે લેમના પદા આ ગામને મત આપ્રદે.

હોંદી સરકારે આ બીલ સામે વિરાધ દર્શાવ્યા છે. હોરે જણાવ્યાં बर्च है का भीच १७१८ अने १७२७ લા કરાય (એક્રોસેન્ટ) મેં લાંગ કરે 😥 बरेटी पश्डेश भावाना द्वारता देवास પદ્મેષા, ૧૮૨૭ની વ્ટેટરોન્ટ સાફ पे.सी.वी" करार (अमीवीन्ट) अशाव अ सम्बद्ध राभाई नथी आरण है हिंसल अमारीका भी के बीड़े तेने शील अमेरा નેશ-મમાં રજસ્ટર કહ<sup>ે</sup> -**કે**ાતું.

મી. લેવ્સન્સના જવાયમાં ડેવ, મલાને કર્યું કે એ વર્ષ પ**હે**લા હીંદ સાથે સમજીતી પર આવતા દક્ષીએ આફ્રીકા એ પ્રયાસ કર્યી હતા. હોંદના અંત રાવયો હોદ અને પહાસ્તરન સાયેની **ગ્યા વાટાધારનું કોઇ પરીજામ આવ્ય** નહીં. ત્યાર પછી જુનીયનની સરકારે. **ભાગળના પોવા દેદળ વાટાશાસ ચા**શ કરવા લઇયારી ખતાવી પરંત હોંદ તેમ કરવા રાઝ નથી ચ્યમ કહેવું <u>વાદું છે. હીંદનાં સાથ વગર રીપે</u> ડ્રીએસનની વાત થઇ શકે નહીં, ગી. જે. એચ. હોાદ્રમેષર પશ અના ભાગત માં શાંઇ મેળવી શક્યા ન્દ્રોતા. ૧૯૪૮ ર્માજ્યારે સરકાર સત્તા પર જાણી લ્યારે અન ભાગતના નીકાલ લાવવા તેમણે નિશ્વ કર્યો. આ સવાલના તીકામ કોંદની મદદયી, ફરજીવાત અષયા ગરજવાત રીપેટ્રીએશન જ છે. આ કારણથી ૧૯૪૬ની લંડનમાંની वडा अधानानी है।न्इरन्स बभाते तेमधे આ સવાવ માં, નેહવુ સમેક્ષ પાછા રજી કરી હતા. પરાક્ષ હોંદ તેક દક્ષિણ ભારીકાના હીંદીએ માટે સમાન 455ની માંગણી કરે છે, અને મી, નેદર રીપેટ્રીએક્ષન વાંશે બીલકુલ સામળવા માંગતા નથી. આ ભાવત માં નકતર કૃષ હાલના નેતા ગી. નેહર

भीसीस नेसीन्द्रे लक्षाण्यं है दीं અને દક્ષિણ ભાષીકા વચ્ચેના સમધ્ય દ્ધીરા આદીકામાંના દક્ષિએ! તરફ દક્ષીયા ચ્યારીકાની વર્તણક પર આધાર રાખે છે.

નેદીવ વીભાગમાં સભાગ્ના પર મતીઅધ

હાલના મવરમેન્ટ મેકેટમાં જણાવ્યું 9 કે જો ક્રોઇ પણ માણસ સેટીવ વીભાગમાં, તેટીવ કપોશનર અથવા ત્યાંના ગેજીસ્ટેટની પરવાનગી યગક સમા ભરે ભવવા તેમાં બાળશ કરે અથવા તેમાં પદવી (પ્રોક્ષાઇ થાય) કો તાતે શૂનેબાર કરશે. અન સબામાં ૧૦થી નધુ નેટીવા હાજર હેલ્ય તેને લાસુ પડે છે. નળી જે તે રાસા માતાના મરમાં અથવા પાતાની માલીના ની જમીન પર પણ ભરાય તેંા તે શનેમાર કરશે. આ શનાધ્યા માટે વધુમાં વધુ ૩૦૦ ધાઉન્ડ દી. અમૃત્ उ वर्षनी देवनी सन्त देवपवाधी आती છે. આ ભાષત ધાર્મીક પ્રાપંતા તેમજ અમેત્રપ્રમેત થાયુ પાતી નથી.

કરબનના કેટામેનરમાંથી ∷ંદ્વી∶દ્વી વેપારીઓને નાળુદ કરવાના ઉત્તરીકારા 'ઇરાદા

કરજાતના મેવવ માં, પી. ઐક્સએકોને कर्म में में स्टीडी कायसीयनेस प्रस्तेत हैंसे भेतर विभागते लग माना व भत प्रवेशा दश्या वर्त तेने प्रदेश नेरीय विभाग भनावयाना 📆 🐠

दिलायमां डीहान्त्राने वेपार करता भ्यदेशवना महि श्रापदानी कहर पहेंगे. **આ વીભાગમાં વરહત વ્યવહાર, મ્**યુંની સ્તિપલ કાબુ નીચે, નેટીવાએ ચલાવવા क्षिप्रके

નાટાલ હોંદી એારગના#કેશને મી. પરસ્ત્ર ઐાસબાન્ત્રિ જજાબ્યું કે કેટા મેનર વીસ્તારમાંથી હોંદી વેપારીઓને નાગુદ કરવાના કરાદા મંગ્રેદીકન વેડો માના જાહેર લેાહીસુસનારા (સેત્સીયલ પેરેસાઇટ) ના 'ર'જમાં સપકાઇ જે." म्बा देखा ल सुरुवानं भूग हारच बता. ૧૯૪૯માં કિલ્મેનરની હીંદીમાને મર્જી તામાન ભાગવતું પાક હતું. ત્યાર भणीता भट्टे वर्ष दरभीयान तेमछ સખત મહેનતથી પાતાના વેપાર સુધાથી હતા અને છેવટે ૧૩ કહાદમાં તેમતી મહેનત ભરળાદ કરવામાં આવી. ર પાર્થ્સ

रपीवार ता. २७भी सप्टम्बदना इम्सडेस्प<sup>े</sup> लीका बेस्ड शीट-क्वम અને જોદાનીસલમ'ની લેલ્ડાર્સ વહા ટીમ વચ્ચે કુગસંડાપ′ના આ€ક પર શીરેટ મેચ રમાઇ હતી, કુગસંડાપે પહેલા દાવમાં રસા રત કર્યો હતા. અલમાં મી. અબ્જાસ નાનાભા**⊌**ના ४५ रन अने भी, अभन 'नारधना **ટર રન મુખ્ય હતા. વેન્ડિસ**ે ક્રીકેટ असमे पदेशा हायमां १५० रन १७मी હતા. ભાગો મી. (સપટેમ્બરના દુક રન સુખ્ય હતા. કુગસઉકાર્યના છા. ડી. નારણે પહેલા એલ્વરમાં જ વિદેશ क्षा नेत्यसंना हालेप्स वर् बंगी बतेत ભામ રમતને અંતે થી, 'ડી, ' નારસે પ્ય પ્રત્યા એટો !વ્યાંચ વર્ષકંટ<sup>ો</sup> સોધા અને મી. મમત નારણે જલ્ શતના ભેરતે ચાર ધીરેટ લીધી હતી.

લક્ષ્મી તમને છાડી આવ તે પહેલા તમ એને છાડા

ર્જનાચાર્ષ થી નિન્હ રામગન્દસરી श्वरथी भढ़ाराके उसक्तानां क्रेक प्रक-અનમાં લીમ તાર્ગ પૈસાં પાછળ હાય वेत्य हरी अञ्चल जिल्लाह ल " करवा षेपदेश अध्यो (कता, *!'ते*ओके !'क्क दर्त है, "मेरटा मेरटा पैसाहार। अक्ष्मी ने अव्योज पूरी अपंतीमां स्थिति भवेत्यम छ. 🖦 देह नासवंतः छे. ते। एकी अक्ष्मी भावण होता है। कर्या केरेला कोचे अञ्चलने आग्न नकरले 🔊 ळवनत् सार्थं । हे. शत दिवस ६ ४। માં પ્રથમ રહીં એક દિવસ મહે મુક્ लप्तां के हैं। सीयी सार्व वहनी તપને સુક્ષીને હતાં શ્રીતા કરતાં તેમે જ એને સુષ્ય કેત. એટલે જે બરીએક પાઉ वापरवा काशी है। हैं। जिस्ता प्रवस्त भो ६६ बाज रुपीया तेजिति ज्यूपीय કરવામાં આવ્યાં હતાં.

अधि कथंती

કરળતમાં શ્રી સુરત ક્રીંકુ , સેસામી नेशन भाने भी शारीयातात हो। सेवा white at "we'l and the color

ર-૧∗-૫૩ ના ગાંધી જયંતી ઉજવવી માં આવી હતી.

ડરભનના હોંદુ મહીલા મંત્રળ તરક થી તા. ૪ ના ''ઉટીવા ભારસ'' ઉજ્જવામાં આવી હતી.

#### નવરાત્રી મહાત્સવ

• ઉપરાક્ત સંસ્થાનો . આશરા કેઠળ નવરાત્રીની ગરખી તા. ૮–૧૦-પટને ગ્રફવાર થી અમગેની રેહના હંમેસના રથળે જરૂ થશે. અને તા. ૧૭-૧૦--પકને જનિવારના પુર્ચાંકૃતિ થશે. મરખી દરરોજ શંધે છ–૩૦ વાલે શરૂ થશે, દુર્ગોષ્ટમીનો હવન તા, ૧૭-૧૦ –૫૦ને શનિવારે સવારના શરૂ થશે અને પ્રસ્તુંદ્રિત ખેપોરે ૪ વાલે થશે. શ્રુના⊌દેઢ નેશન્સ કેમીડી સમક્ષ હીંની સવાલ

હીંદ અને દક્ષિણ આદીકા વચ્ચેની તકરારના અંત લાવવા લુનાઇટેડ નેશન્સ પાછા પ્રવાસ કરશે. આ સાલ પહેલાં ૧૯૪૬ માં લુનાઇટેડ નેશન્સ સમક્ષ લાવવામાં આવ્યા હતા.

દક્ષિણ આદીકાએ નહેર કહું છે કે આ સવલ કેગેરટીક-પરગય્યુ-સવલ છે અને તે યુનકારેક નેશન્સના અંતરાય સીવાય હોંદ અને પાકીરતાન સાથે વાટાયાટ કરવા રાજ છે. હોંદ આ સવાલના નીર્જ્ય યુનાકેટક નેશન્સ પાસે કરાયવા યાગે છે. મનાય છે કે આરખ-એશીયત બ્લેકિ આ વીશયની બનતી ત્વરાએ ચર્ચા કરાવવા માગણી કરશે જાને જો સાંચીએટ બ્લેકિની વધુમની મળે તેન અન સવાલ કર્યાટીના એજેન્ડા પર સૌથી આગળ મુકાવવા વધી છે.

મુનાઇટેડ ડેલીએસનને, બચે વર્ષે તીમલ્લ્લી ત્રણ દેશોની ગુડ એંગ્રેપીસ કપીશનના દેવલ થળ અધા છે. અર કપીશનમા ક્યુખા, યુગારલાવાલા અને સીડીયાના પ્રતીનીપીએ હતા. તેમણે જયાલ્યું કે યુનીયનની સરકારે દેખને માન્ય નહીં કરી હોવાથી તેઓ પેતાનું કાર્ય પાર પાડી શક્યા નથી.

આર્કિકાનરા પણ એક વખત . પરદેશીએ હતા

નાટાથ હીંદી ફાંગેરી એક હેવાલમાં જપાવ્યું હતું 🕻 દક્ષિણ વ્યાહિકાના હીદીએ કદી પણ રીપેટીએશન ક્યુલ કરશે નહીં. ડા. મલાને પ્રમીમન્ટસ રેગ્યુલેશન એમેન્ડમેન્ટ જીલ વખતે પાર્થીમેન્ટમાં કર્યું હતું કે હીંદાચાના સવાધના નીર્સ્ય રીપેટ્રીએશનથી જ થઇ શકે અને હીંદી વડા પ્રધાન મી. તેહફ જ આંતરાય કૂપ છે. હીંદી અનના જવાળમાં MARIOR અહિકાના પ્રોગ્રેસ EZte દીંદીએાના લગભગ ૯૦ ટકાયી વધુ ભાગ વક્ષીથુ વ્યાફીકામાં જન્મોહ છે અને ત્રથુ સાર પેઠીએ,થી અદિસ ને તેમનું ઘર માને છે. "ી. મલાન ના પૂર્વાને પથુ દક્ષણ આદિકામાં પ્રદેશીએ! હતા. દક્ષણ આદિકાની જનતાના દેશ પથ્ય એક વીભાગ દક્ષિણ આદીકાને પેલાને! દેશ મળુલી શકે નહીં"

વધુમાં કેંગ્રિસે જ્લ્યુલ્યું કે હોંદી સરકારતી રીપેટીએશન નામાંગ્યુર કરવા ની -પાયા લડતથી મલાન સરકાર ક્રેજી વારંવાર રીપેટીએશનની વાનામાં નકામા વખત લગાઉ છે.

હીંસિઓને જંગલમાં કાઢવાના નાહલસ્ટર્ગના હરાદા

નાઇલસ્ટેકમની સીડી કાઉન્સીલે તેમના ૧૯૮ હોંદીમાંને શહેરની બહાર એક માઇમ દુર જંગલમાં ખસેડવા વીચાર દશેઓ છે. લેન્દ્ર ટેન્યુર એક્યાઇઝરી બાહેની એ માધ્યસની કપીડીએ, નાઇલસ્ટેક્સ ટાઉન કાઉસીલ તી, હોંદીએ! પર રૂપ એસીવાઝ એક્ટ તેક અમલ કરવા માટેની, અરજી સાંભળી હતી. બેઠકેને હોંદીએક માટે આપવામાં આવનારી જગ્યા બતાવવક માં આવી હતી. આ જમીન બીલફલ સુધારવામાં આવી નથી અને તેને રાહેય સાપેને! સંબંધ એક પ્યાડી પર ધઇને છે. આ તમાસ પછી ત્યાંના ટાઉન કહ્યાંક પી. જેમાગલ જેન્યાંટે જપ્યાન્યું કે કાઉ-સીધ સતે છે કે દર્શાવાયથી જગ્યા કેઇ રીતે હીંદાઓને હાકમારી ઉત્પન્ન કરતી નથી, તેમજ શહેરમાના મુખ્ય વેપારીઓ તરીકે તેમને હાતી પહોંચાહતી નથી. સરકારી પ્લેનર સી. જે, ઓલ્કર્સે જ્યાબ્યું કે જે ચેપાસામાં શહેરમાં આવતા રસ્તા, જે એક માઇલ લાગે છે, તે બંધ થઇ જાય તો બીજો ત્રણ માઇલ લાગે રસ્તા છે.

હીંદીએ। તરફથી હાજર યમેલા ત્રેક છા લેત્વનના સવાલના જવાગમાં ત્રી, જોલ્દરે કહ્યું કે તેમના ૨૪ વર્ષ ના રહેવાસ દરપીયાન સાંના હીંદીએ। અને યુરાયોએ! વચ્ચે ત્રાઇ પણ જતનું પર્યથ ઉત્પન્ન થયું નથી.

મી. લેવને, મી. જેબર્ટને પુછપું કે "તમને અથવ, તમારી ટાઉન કાઈ-સીધને લાગ્યું ન્હોતું કે આમ કરવાથી હોંદીઓ તેમના વેપાર બાહ મેસરો !"

જવાળમાં મી જોળ? કહ્યું કે ''હું તેમ માનતા નથી કારણ કે ભી કાષ્ટ્ર હીંદી સાથે વેષાર કરતા હવા તે તે તે એક માઇલ વાસીને જાય, '' તેમણે કળુરમું કે હીંદીઓના લગભમ ૮૦ ટકા એટલેક વેષાય સુરાપર વેપાર છે. આ રચના વાસ્તે લમભગ પ્રદુશ્ય પાઉન્કનો ખર્ચ થશે.



### દિવાળી આવે છે.

દિવાળી એટલે સર્ગા સભધી અને સ્નેહિએલાં બ્રાવુમાવ અને મીઠાસ વધારવાના અમુલા અવસર. તમારા કુડુઅપીજના, મિત્રા અને સર્ગા સંબંધિએકના અરસપરસના મીઠા સંબંધને વધુ મીઠા બનાવનાને માટે અમે કહીએ છીએ કે બસ. જેમાં અને જમાઉા આને ખલાહેવા

અમારે ત્યુંની છેલ્લાં ૪૦ વરસના વ્યવભાગ બનાવટની પરાકાપ્ટાએ પદ્રોચેલી મોકાસન. અર્ધ જેવી જાતી અધીતી અને સમસ્ત સાઉપ આદિકામાં તેમજ રાદેશીયામાં વખલાયેલી નીચેની મોદાઇએ.

| ન'બર ૧ મી.                                                                  | M  |            | ન'ભર ૧ મીકાઇ                                                 |          |        | ન'બરયુ સી                              | 9.8              |         |   |
|-----------------------------------------------------------------------------|----|------------|--------------------------------------------------------------|----------|--------|----------------------------------------|------------------|---------|---|
| ખેલાતનો સુત્રેણી<br>ધારી, કેસરી, લીલી, કુવાળી ર<br>ખામા હરમાં લીલા સંલ્હીના |    |            | આલેતરતા તુરા "<br>કુદરી તુરા અંદર્ભેલવના કપલા                | A        | 9      | કાપમાં પાક<br>કડીતરા ગિલા<br>અપ્રત પાક | १त <b>ल</b><br>" | 1 1     |   |
| भारती ॥ १३ म                                                                |    |            | ભાગવારી મેસૂઝ<br>માનવાર માનાના રપેશાયલ<br>મામજ પાહારા        | 9<br>X   | 1      | भावा भेवटा सक्तव'शा<br>सेव धणी व'लक्ष  | "                | 4       | 1 |
| પીસના ખાવા ભરતે સુરતની<br>ખદામી ., ., .,<br>દાક્ષના દશ્યા થીના              | ** | • •        | ત્રુદ્ધાલારેક્ટ્રકાલન "<br>પ્રસાવાયા "<br>ત્રુપ્ત ત્રાલાયા " | 3        | ٩.     | राक, इस्मी, भटर, सम्बर्धाना            | *1               | 4       | 4 |
| માલા ભરી જીવની<br>પાસ્ત્ર પારી જીવની                                        | ,, | т §<br>Ч = | ARLESS COURSE CONTRACTOR                                     | 3<br>1,9 |        | મારસ મામાઈ નંબર ૧                      | #1<br>#1         | Ч<br>16 |   |
| महान्ति का का<br>भाग धारी क                                                 | 11 | Y •        | ा मधीर मित्र<br>स्टब्स्ट स्टब्स्ट का दार्थक वास्तरिक्ष       | ¥        | e<br>p | भागत भीराह यंजर र                      | ))<br>))         | 3       |   |

મહાદ પાયલ રેપેશીયલ ને મર ૧ ૧૦૦ શી. ૧૫. અને ને બર ૨ ૧૦૦ શી. ૧૨.

હર, મીન્સ એકર્પંક સ્ક્રીદ, — પૈસેજની વ્યંકર — કરખન.

तासत् शीरनामु : "SWEETMEATS" भी. जी। मिस्स २०४३ हात २७०८० भरते। हात : १२१८ई.

ડે⊪. લે.લેતે કહીં કે ≃યા રશીય (રચતા) દીંદા વેપારીએ!તે નાલુદ કરે छ अने भारी है

त्यार पद्धी नाधधरस्यम् अस्ति अस्ति -સીલ તરસ્થી સી. વી. છ, હીયરદ્રાએ ક્રેલું કે આગળની જાળાનીથી ટાઉન ⊾।ससील दवे नचे। ३३५ ओरीया મુચ્ચવા માત્રે 🕏. અને અપ્રળતા મુધ એરીયા એ*ત્રદરનેદીય એ*રીયા તર્રાષ્ટ્ર સુકવામાં અલવશે. 🖫 સે.વને આના જવાગમાં કહ્યું કે <sup>છ</sup>તેથી ભગારા વિરાધમાં ફેર પડેતા તથી."

નાયલરટરૂપ વૈદ્યેયમાં ઐસોસીબેશન તરફથી બેલ્લતા મી. એચ 🖹લ. કુ-હરે કહું, 🧎 દ્વેશિએ। માટે જીકા વિભાગ કરવા નાકલસ્ટરૂપના ઘુરાપી એ။ દર્ભારા પાષ્ટ્રન્ડ ખરચવા રાજી છે. તેમણે કર્યું કે, વ્યાયમને જુદા જીદા રંગાથી હવાયલી જગા જોકતી નર્ધદ દીરાઓ શા માટે પાતાના દાધથી કામ કરતા નથી તેએક ખેતરા પર કાય કરી છે છે અને જે તેમને અન નહીં ત્રમે તેા સરકાર ધાસે રીપેડ્રી-એશન સ્થામની મગણી કરે."

ડગ રીફાર્મ ગયં તરાયી ભાગતા रेवर-६ मेथ. जैय. देशि क्यूं है જ્ડી>ટ્રીક્ટમાંના વ્યક્તિકાતર ક્ષાકા ચર્ચ રકવેરને પત્તિલ માને છે વ્યને નેની સહાદપર હીંલમ્મા ગેરકાપદેસર 2.11

દક્ષિણ આદીશ કરાયાને માન આપતું નથી હોંદના આક્ષેપ

€રિંદી પ્રતીતાધ, માં. વી. કીખ્યમેનને, યુનાઇટેક નેશન્સ જનરલ એસેમ્પલીમાં જ્યાર્થ્યું કે દક્ષિણ અત્ક્રીકામાં કહેવાતી કામીવાદ ખરી રીતે કામની જોઇ-કમાં છે. એસેમ્બલીએ પાંચ કરાય પસાર કર્યો છે પરંતુ યુનીવનની સરકારે તે આંખ અલ્લા કાન કર્યો છે. પહેલા વીપ કહ પૂજી સાઉપ વેરટ વ્યારીકાનું એડપીનીરટ્રેશન દક્ષિય આદીકાને સેંપવરમાં આવ્યુ. કશિય **આદીકાએ ત્યાં કરારાતી અવસ્થ્યુતા** કરી મણાય આદિકા કકત પરદેશી યાલાના લાબ લેવા માટે બળવી રખાયું છે એટલાજ નથી પણ ખેરમાંથી યાનવતા દુર રાખત્રમાં આવી છે.

દરીયામાં ૧૦,૩૩૫ કુઠ ઉઠે

ગયેલા પ્રોફેસર પીકાર **હાલમાં ઇટેલીયન વેરટે ડાઉસ્ટ** हिन्दू महरू, र मिलानिक राज्यसम्बद्ध સ્ત્રીયા પ્રોફેસર પીકાર્ય વ્યતે તેમના મુત્ર જેકવીરી પગકારાત્રે જણાવ્યું કે અધારાતે સીધે દરીયામાંના જીવા વીરો તેમણે શેહું જ એયુ છે. તેમની પાવરકુલ સર્ચક્રાપ્ટેશ પણ અધારાય

અ'ધારામાં ત્રીણી ફેાસફોરેસન્ટ લાઇટ कोनामां आवती **द**ती, केपी त्यां हा। જાતના છત્ર ક્રેપ એમ પુરવાર થત્

### व्यापुष्ट्रानयञ्च पुर्खाद्वति

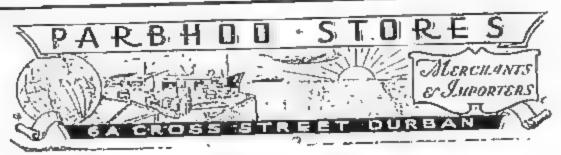
પુત્રવે ભાપુછતી ૮૪મી જયંતી निभित्ते ता. २=०-६-४३मी ता. ४-૧૦–૫૩ (રેસ્ટિયા ભારસ) સુધી, ગાંધી હેાલ–<del>ા</del>નેઢાનીસળગ<sup>ર</sup>માં, દરરાજ t– ૭–૧**પ**થી ૮–૱ સુધી, શકેરના સેવાબાવી 3ા વક્સમબાઇ ગાર્વીદ્રમાર્ષ પટેલ અને ગા, આ, વિ.ના શિક્ષક ≅ત્રિયાઈકર જેખાકરના ≃ૃાયોજન દ્વાળ 'બાપુત્તાનપક્ષ' ર,ખવામાં આવ્યા હતા પ્રથમ દિવસે ટ્રા. હીં, સે. સમાજના પ્રમુખ સી, ઝીનાલાઇ પરિએ જ્ઞાનવજીનું ઉદ્દલ ટન કરતાં હવે अवस्थित अभी दत्ता. त्यार भागी अनुष्टि शी प्राप्तशंकर क्लेशी, शी જસમતભાષ્ય નાનાભાષ્ય, શ્રી. દેવજી બાઇ ચેરિસ્ટર, મી કૌલપી સાલુઝ, થી. વલ્લાબલાઇ ભગાગાઇ, લી. ગ્રાનીદબાઇ ગ્રાસાંઇમાક (કડીયુર્દ) થી લક્ષ્યુભાઈ ચેડી, ચી. કાલાબાઇ ભગવાન, થી. મયનબાઇ ભગુબાદ, ગીટાવી સપ્રી નહિં. પરંતુ આ શ્રી કાલજબલ્લે ભાગામાલ, મી.

કુંવરછ તવઢીઓ અને ધી, ડેા, વધાલ आहे वजेरे सहगृहरवेग्ने खुरा खुरा દિવસાએ સબાપતિજીતું સ્થાન લીધાં હતું. તે જ્યાંએ આ કાર્યોમને ખુગજ આવકાર આપ્યા હતા અને સમયેલ્પિત આપ્યુઝને મુખ્યાંજશી અપેલ -वरी बती.

પ્રાપ્યના-પ્રવચન જાદ થી. ઉમિયાન શંકર જેવાકર પૂ. ભાયુછની આત્મ ક્રધામાંથી સરળ આવામાં સમગવતાં હતા. આ શાનામતના લાબ લેવા શહેરની અને પ્રદીધાર્ટની જનતા દરરાજ સારા પ્રમાણમાં નિયત સમયે બાઇમા તથા બેના હાજર રહેતા હતા.

पुर्धादृति हश्वाभां व्यापी दती 🎘 દિવસે શ્રામતી શાંતિએન જસ્સમતભાઇ એ મનાપુછ અને બહેના' સંબધા હું કું પ્રવચન કર્યું હતું.

આ ચીદ દિવસના કાર્યક્રમ માટે દરરાજના જીદા જીદા 'બાપુના બાહ નામના કાર્ક ઇ. લં.ના સેવા જાવી મુક્સેવક થી લસ્લુઆપને તૈઇપાર કરી ગાહરના હતા અને અર કાર્યક્રમમાં યાતાના પ્રાથ પુર્વી હતા.



## દિવાળી-પત્રીકા અને પંચાગ

### નુતન વર્ષ પત્રીકા

- (१) देल्डार (धार्मांड चित्रे.वाला) ... ..सी ४ 悬线性
- (૨) પેન્સિલ રોચ (દેશ-નેતાના ફાટાઓ) ....રી. દ ASIA
- (૩) ટ્રેકનીકલર પીકચર સૌરીઝ ..... .... સી. ૯ 손에서
- (ત) ટેકનીકલર પીકચર સીરીલ (મેલ્લ) ....થી. ૧૨ 5 old
- .... ... ... ११ ५२ 3784 (प) -धु है.है। (देश नेता)
- 4014 (E) Flod 315° me : me ) me mall, 28 0

તેમજ તમાગ ગ્રેલ્સરી પણ ગળશે.

## જીવનનું મુખ્ય અંગ

સી. કેલવનાયછ

થયા કહે છે કે વ્યવહાયમાં સત્વ નહિંગાથી શોર્ક હેમ્દ્રે છે કે જે •૧વઢારમાં સત્ય નહિ ચાલે તેા ચાલશે કર્યા શભ્ય શહેમાં નહિક ચામે ટોક ચાલશે કર્યા 1 માટે સત્ય, પ્રગાસ્ટિકના, ઉદારતા સર્વ વ્યવસાર માટે છે. આપણે વ્યવહાર અને સત્પને અલગ કરીએ **છીએ.** પ્રામાસિકતાના એ सिदात है ते सर्वे ने भाटे हैं व्यवदाय મા–મારિયમાં જઇને નથી કરતા– ચેતપા પ્રદિશ્માં નથી લખતા. ગાટે केनी साथे अवदार करीके ते सर्व સાથે શુદ્ધ જ અવદાર રાખવા તેજ માનવા છવનનું સુખ્ય મ્યુંગ છે? એક **જગ્યાધ્ય સેર કુટુમ્બ રહે છે** તેમનામાં **વ્યાપસર્ધો વર્ષ્યુઆવ<sub>ક</sub> પામાસિકતા છે** તેને તીધે તે સર્જના વ્યવદાર સખધી પ્રરુજ રીતે અને ભ્યવસ્થિત આલે છે. મીજી જગ્યાએ સાે ૧૬'લ વહે છે પસ તૈયનાર્ગ ભાષસર્પા છેયા સ્થાર્યં, કેતરપીડી, વ્યવિધાસ વગેરે છે. તેથી ત્રેમને જીવન કરોશ અમકારી વ્યતિત માત્ર છે. તેમ અમ અન્તેમાધી સુખી 1ાસ્ત્રી 🗬 "(પુસાવધી–પ્રમાસિકતા થા રહે છે તે કે એ એકબીજને કુસારે, દર્ગા કરે અને કારન અશક્ય ખતાવે તે ! શારાક વેલ્ય છે તે લીટ મલાવી એ હેઇ મળે તે આપસમાં વહેં ગાલે છે. તે પૈતાના ગાસના સાથે દગશ, પાછ, વ્યપ્રમાશિક વ્યયકાર કરતા નથી. ત્યારે આપ**યો** તેમના કરતા ભેષ સમજલા હૈત્યા હતાં આપણે જ આપણાં બાઇએ! સાથે જાશન વ્યવહાર કેમ કરી PAN A

સમાજની જરૂર આવ્યો છે અને ગેરબેલ્જવાના છે. પથ્ય તે જરા વિચાર કરે. તેના જન્મ પ્રાનવ સબાજમાં થયેલ છે, તેના મેકલાથા થયા તથા. તેતું જીવન તેના એકલાથી ચાલ<u>ત</u>ે નથી તેમાં સર્વને, પ્રાણી, પશુ, વનસ્પતિ, ઢવા, જાલી, વિષ્કૃતી વારસભ્યશક્તિ વગેરેનેદ ્રાંજા છે. ' સન્માસીને પણ જૂપ કાગે ત્યારે આમર્મા આવતું પડે છે. પાતા ની જરૂરિયાત આંદ્રે સમાજ જો⊍એ अमारत देल के केमां निषयश्र— <del>લ્યવરથા દ્</del>રાપ. ન્યા તે વ્યવરઘ, નપી તિરંત્રજ્ઞ નથી તે સમાન્ટ નથી **એ વ્યક્તિ-કુડ**ંબ સાથે વર્ષે એટલે -નિયમન વ્યાર્થે જ. રસ્તાર્મા બેલ્ટર હાળી ભાજીથી હાકા તેમ માહે મારેક છે.મ ' છે તેમજ તેનું નિયમન કરવું પાયું છે. कि ते निष्यन न देश ते। अध्स्थात ોટલાપે ચાય. ગાનવ સમાજમાં વ્યવ-રિયતના શિસ્ત વગેરે જોકએ.

ะนเนน้

જેનામાં સંપંત્ર નથી તેનામાં ધાર્મીક તા તથી. ધાર્મીકતાનેક પ્રાપંજ ભીજ ના વિચારથી શત્ય છે. અતે ભૂખ ક્ષાંચે ત્યારે એકજન કર્ક તેમાં **ધર્મ** તથી. પદ્મ બીજાતે ભૂખ લાગે ત્યારે =માપવું તે ધર્મ છે. =માપણે ભીમાર પડીએ અને દ્વા હઇએ તેમાં ધર્મ નથી પણા બીજા ખોધાર પડેતેવખતે તેને દવા આપ્રીએ. સેવા કરીએ તે ધર્મ છે. દયાતે ધર્મ છે. બીજને માટે કરે તે દ્રયા, બીજાના પ્રતિ ક્રામળ ભાવ તેના દુખમાં મદદ કરે ચિત્ત નિર્માળ કરવામાં મદદ હરે તે દયક. થીન્તરે પાટે સદાતુશતિ ≇ત્પળ ન થાય તે ધર્મ **નધી, મને** તકલીદ ચાય. ગ્રાચણ માવે તે વખતે સત્ય નારાયજ કરૂં તેમાં ધર્મ કર્યો! માટ્ કામ થઇ જન્મ તે ધર્મ નથી, માચના

સત્યની ખાલી પુજા

હજારા લેત્રા સત્પતારાપણ કરે છે પણ ભીષાર લાળક માટે ખીજાની વ્યાગ્યણ દુર કરવા માટે કોઈ સસ-नारामध्य करतं नधीः हरेश पेत्तानी ર્ગેષક્રિતક કે≃છાતે જ ધર્મ ∗સમ*ન*ે છે. • મને ધન મળ, તે લમે નથી. તે સામનીક દત્તિ છે. અમંપણી 'રવ' વિયેની ક્લપના કેટલી સંક્રચિત છે! શરીર વિના મ્યારમા ददेते। नथी, ते। ते आत्मत्वने न्यापः નદિ મનાવીએ ત્યાંસુધી આ(પણે છવ દશામાં છાંગ્ય, ત્યાં સુધી આપણામાં अत्नवता नथी व्यत्यो. व्यापन्ते प्रसु પાસે જઇએ છીએ. સાંધાતાને માટે મામર્શને ધર્મ નથી પણ બીજાના ं बतुष्प आने छे 💲 पाते क्षेत्रको। जितने भाटे हु: प निवारण भाटे का ચથા માટે મામલુ તેનામાં ધર્માસુદ્ધિ છે. પાતાની માકક ખીજાને સમન્ટ तेनामा धर्माना प्राह्मांव 🙉 'दश भरभाग भूष है। पूल्य-स्वयन-अब्यन V\ર્તન-પદન કાઇ પણ **હે**લ પણ તે સર્વ મર્મે ખુદ્ધિ જાગૃત કરવા પ્રાટે છે. **ગ્યાપથી અંદર રહેલા, સ**સંરકાર બીજ રૂપ પહેલા સારા સરકારને જાગ્રત કરે સંતાની પાસે અંડાળપુંજી કવા ે કે પાતાની માફક મ્લેજાને 91 સમન્ટે છે તે. આપણે મહાતમાના દર્શન માટે નઇએ છીએ, પદાત્મા ના દર્શન કરવત્યી આપણે ભાવ કદ્યેવાનમું નહિત સંતના સદ્યાસ લેવા સાટે અધ્યે તે ભાગ છે. પણ આ-પણ પ્રસ્પ માટે જઇએ છીએ. કાઇ મુછે છે કે ઇજર પ્રાપ્તિના સહેલામાં સહેરો માર્ગ કરાક , પાતાને માડા अबेनन करनी पड़े काने वस है भने तेल વ્યુધા છત્ર 🛍 🗎 પરંતુ 🖫 સાધ

એંગ કહે કે ગારા અરહ્યું ધોઇને પૌતા **પી ⊎યર મળશે તે**! તે વાત માનન∶ર વ્યતે કહેવાર–કેક્કનું કલ્યા**સ** નથી. **ગ્યામ હ્યા ગ્યામણી પ્રાંતિમાં ને બાં**તિ માં સમય પસાર થઇ જાય છે.

કહિનતા કર્યાનથી !

મનને ઇન્દ્રિયાને કાણમાં રાખવાથી ગતિ થય છે તેં ખીજાને પેલાનું ચન કાલામા નહિ રાખવાથી અતિ 🕍 રીતે ધાવ∦ અનને પવિત્ર કરવ'ઢોામ⊷ પાતાને શુદ્ધ થવું ક્રાેષ્ટ, સદ્દશુણી થવું ક્રેલ તા પાણક પીવાથી નહી થનાય. સહેદનું મહત્વ તેના શુષ્ટ્રને નીધે છે. સાનાની સાથે લાહું મુકવા <sup>4</sup>તી તે સાતું થઇ જરી નહિ. હેવીજ રીતે મહત્પુરૂપની મારક વર્તન નહિ કરીએ તેા આપણાં કલ્યાસ નહિ શાય,

ધર્મ ક્ષેટલે આચરના ખીજતે દુઃખી કરીતે, છવત ચલાવલું તે પ્રતૃષ્ય નથી સત્ય માર્ગથી જીવન ચલાવલું કર્દિન નથી. પશુ લે માટે આપણે પ્રયત્ન કર્યાં નથી. ક્રલાગ ક્રહિતના લાગે તેા **પ્રતિતા રેમાં તથી? જા**ઢ ચલાવવામાં શુક્કીનતા નયી ! એક વ્હા મોલ વાની સાથે છેવટ સુધી જીક ચહાવહ પહે છે. તેમાં કેટલાપે તર્મ કરવા પર છે. એડમે કઠીનના સર્વમા 🖦 સત્પત્તે માટે ધર્મ જોઇએ. શુદ્ધ વ્યવ-હારણી જીવન શહ થાય છે. જીવન શુદ્ધિ કરવા મહે આપણી હરેક કિયા ને તપાસવી જોકએ. આપણી વાહી मा पर्या असत्वता न देखी की छेने. વાણીમાં દેવ પણ ત જોઇએ. એક દેશ અને બીન્તુ ખતાવવું ન જોકએ.

### મરસુરણ

—१७४७ ५७ी आक सुधी अवेस સરકારે વર્ણખેડાયલી દરા લાખ એકર જમીન ખેડી પાક વાલ્યા હતા.

—થી રાજછને "રામકષ્ણ ઉપર્વાશક" प्रता भारे भदास सरकारने क्रिया પુરતકાનું પારીતાપક ગળ્યુ છે.

— દિલ્હીમા રાજપાટ પર આવેલી ગાયીજની સમાધી પાસે ગાંધીજીનું જે રમારક કરવામાં વ્યાવનાર છે એ ના પ્લેત હવે પાસ થઇ મધા છે, અને તેમાં રૂ ૧૮ લીખ વાપરવરના છે.

—આલીવરના એક અગીવદારે જુમી દાન યદર્મા ૨૦૦૦ વિધા જમીન દાન આપી હતી.

~\_વિરુદ પટાના સવલ્લના અવાળ **આપતા મેં. તેલકુએ કહ્યું કે કે** કેમન વેલ્પના સંભેષથી કાઈ જ્વતના ભાર પદ્દેારતા નથી અને ધરા હાએ! મલ 🛈. તેમણે મીઝ દેશા સામે દેખાને: કરવા સાથે વીરેલ દર્શબેર હતે.

—-૧૯૫૪ ના વર્ષ દરમીયાન સીક્ષેત્ર केम्प्रनीरम आधनाने दलर ज्यापरी અને કામ્યુતીસ્ટ ચાઇના સીધાનને ચાપા આપશે. તેમજ ગયા માઠેટાબરમા મ્યા મન્તે દેશા વચ્ચે **ધ** બે**લા વે**પારી કરાર ખીજા એ વર્ષ ઘંબાવવામાં mileni G.

–ગી. માઝાદે ત્યુ દિલ્હીમાં પાસ્તિ-મેન્ટને જ્યારુધું કે મીદારમાં શુરેનીપમ મળી આવ્યું છે.

—અમાં શકવારે હજ વર્ષની વીટા ક્રેપ્ટ વર્ષના લગ્ન ૩૯ વર્ષના ડીક દેઇમ્સ સાથે થયા છે. ખન્તેના અને ચૈતમા સગ્ત છે.

—ન્તર્વેર મત મુજબ ખૂન માટે ફાંસી ની સજ ગારટ્રેલીવાની જનતા રાજ્યા સ્ત્રીકારી છે.

—કક્ષિણ અલ્લેકમાં છ- લાખવા વધુ પા⊎વેટ ગેરટર કારા છે.

—કેન્યા, સુગલ્હા અને હાંગાનીકાની सरकारे क्षेत्र, अभूक व्यवस्थानील हेडसन ટાંધના પર મુકાયેલા પ્રતાળ ક હતાના લીધેઃ છે.

-- लेन्य रेन्सर मेरार्टनी अप ओरीवाज કમીડી, સામવાર તા. ૨૮મીએ નામા સ્ટરમ, અકટાખરની ૧૯મી સારી) વાલમરાતરટાડ, અને ૨૬મી ૠકટાળરે થીટસ જશે.

-- ११ भं संदेष्मा देशनीक्य नाक આ**દ**ટથી રેલેન્ડ લ સ્ટાર્ગને હરાવી. રેત્કો સારસીયાનાએ વર્લ્ડ ક્રેવી વેટ બે.કર્સોઝ ચેમ્પીયનશીપ કાયમ રાખી

—दाधना पाउनी तप्तास भूतन्य आ વર્ષે ખાંડના રેકાર્ડ પાક શાય અન મતત્વ છે.

— ઇરંડ આપ્રીકા ઋતે ભર્મા વચ્ચે વેપાર વધારવાના હેતુથી ભરમીત્ર સ્ટર कार तक्षी आवेश्व दूट भीकन छस्ट મ્યાક્રીકામાં <u>સુસાક્</u>રી કરીં રહ્યું છે. ભર્મી મેઝ, બીન્સ, વીચેરેના નીકાસ માં વધારા કરના પ્રવેશ છે.

—रेवरन्ड अत्प्रक्ष रहेत्र सुनाधरेड નેશન્સ જનરલ એસેમ્બલીની સેશનમાં ≰ાજર થઇ દાકે તે માટે <u>સના⊌રે</u>દ સ્ટેટમે તેમને વીસા આપી છે.

—ન્યુલેન્પ્રત્રની (કશ્યન) ચાવાગી નામ ની ૧૩ વર્ષની દીંદા છે કરીતું અન તેના ઘર પાસે હાટાનું મૂળા આવ્યું છે. વ્યામા કાર્ય ભવતું કાવસું ગાત યામાં અપવર્તું નચી.

—વાર્સીંગટનમાં મી, ક્ષુયોસ ટુપર નામના નીચાને રેજ્સ્ટર એક ટ્રેક્સ તરીકે તીમવામાં આવ્યા છે.

—- ४७० देना व्यक्तिना वर्ग प्रधान मध्याबीम कामस्य देवीने देवदीय काने ળીજા ગુતાએ। માટે દાસીની સજ કરવામા આવી છે. તેમણે શ્રેરકનદે सर अगले अरेली नाधी भीसात है।है જોત કરી છે.

— भंभा नहीं सा होती वधी नवाता ાં માપ્સસા કળી ગયા હતા.

#### AN OPINION

### કન્યા કેળવણી

સેખીકા : વિજયાએન કાશાભાઇ પટેલ રિફ્રીકા : શ્રી પ્રીટારીય હીંદુ સેવા સમાજ ગુજરાતી જાળા

ટુળવણીના વિભાળ પાયા પર સ્થામેલ तेयल रेजवारेसं कापर्छ आध्यस **કેળવણીના ખીજ તથા પણ મ**ાટે અનેક વિચાર સ્વધ્ત થડી વધું છે. સાચી रेनपञ्जीनी ज्यावश्यकता आले जनत માં સુર્ય જેટલીજ છે. કે ગગણી વગર Ingres મહાન દેશનું સામાનન લાભેદ काण सुधी टाम कवर्त नथी. स्वतंत्र સરાજમા દાવાઓ વગર ક્ષસિક બન્યાં 🕏. દેશની સમૃદ્ધિ તેમજ ઉબતિના આપાર હૈના વ્યક્તિમત કેળવણીનો વિકાસ પર વહેલા છે. કેળવાયેલા તેમજ ໃຫລણીના સાચા અર્ધાને પામેલા દેશમાં સૂખ, સમૃદ્ધિ તેમજ આવાદી પ્રવતાતી હશે. વ્યક્તિમત રીતે પથ **इरेबना व्यातमाने तेमल अवनने प्रेग** વાથી વડે સ.ચી શહ તેમજ જીવનની सम्बना भवती दते.

આ*ન*ે દેવવણી માટે હીંદુ તેમજ મન-૫ સમાનવાં બેરબાવ હંઇ સદીએ! થી ઉત્પન્ન થયા જે તે દેશ માટે ખુબ હાનિકારક એ. **હીં**દુ સમાજમાં તે તત્ત્વ વિરોધ પ્રમાણમાં એવામાં આવે છે. ઓ અને પુરૂષ સમાજના એક સુપરન અંગ દેવા હતાં તેના લીકાસ માટે 🖣 ભાગ પડી સવા છે. પરાપાતની નજર જેતાં સમાજના જ જેમે સમાજ ત્રાહેમજ દેશના વિકાસ કેપી નામે છે. ત્રવાઇની વસ્તજ 🖹 છે કે શ્વેરદાર \_તેમજ જ્વિવસી પામેલી વ્યક્તિ ક્રમાં જ પાતાના સ્વાર્થ સાધવા માટે પાતાની સમાન વ્યક્તિને હવાથી ગણી કેશની સપૂર્વિને અદશ્વી કે છે. તેમજ पालानी ज्लाने पेति ज अक्षरशरी के देवाने कि. ज्या नतता पश्च और માં સદીએં! મર્યા ચાલતું અ.બ્યું 🕏 क्रे इन्हें पक्ष इतिहा तेमल नीया ≼વંધી છે છે. ભારત વ્યવસા સ્પી. હલામોરપી કોડામાં ખદવદનું बर्त देते का पश्च केंक्र अरुप छै.

અને પૂર્વ મેક સ્પાન માંગ છે મેં તે પ્રસ્તિ ધમેં કારોમાં પણ તિ હ થયું છે. છતાં આવે સોલ્લિના મધ્યપનનની હદ આવી છે, મે કલ્ય ના મમે તે સમજી પાળસના મનમાં મે વિચાર લગર લાવઇ રે ઓલ્લિનું પનન થયું છે તે સાથે થમેનું, સ્વપાન તું આવ્યનું તેમજ દેશનું પણ પતન થયું છે. પુરુષની શક્તિ ભાષાના માટે તેને સમય, શક્તિ, લસ્પી, શાન વમેર સંપૂર્ણ લગ્નરિયાના પૂરી પાડવી અને ઓનિ તાલુક કળા ભાષાવાને મુદ્દે તેને પ્રથમી જ બંધી નાખદી મુદ્દે તેને પ્રથમી જ બંધી નાખદી માદ્દે તેને પ્રથમી જ બંધી નાખદી માદ્દે તેને પ્રથમી જ બંધી નાખદી

અહેરકિતને નીચી પાકવા માટે સમાને આજે જે જે પત્રશાં ભળી છે તે શું તેના પ્રમતિ સુચક ચિક્રનરપ છે! કદી નહિ, અને અને પુરવના વચ્ચેના એદથી આજે દેશનું અર્ધું આંગ કપાઇ રહ્યું છે. એ અર્ધા અંગને સમાનન આપવામાં આવે તે! આજે દેશ અમણા વેગ્રયી પ્રમતિ કરતું દેશમું

અનિમામાં પુરૂષ કરતાં એક વ્યત્નેશ પ્રમાવની શકિત હૈાય છે, જેના વડે की पुत्रय करता विशेष व्यवारियन. रनेडी, इयाण, सदनशीय तेमल परेपर કારી દેવ્ય છે. જન્મથી જ આ શક્તિ તેના માનસ સાથે જકાયેલી હેત્ય છે. केटले देने विस्तृत लतावकः की संपूर्ध કાળજ દેશમાં આવે તેા માનવસ્ટિમાં તેનું જીવન વિદેષ સુખી, સ્વતંત્ર, રવાધવી તેમન સેવાબાવી મતી. સ્ત્રી ककितने अने देशी सभान मुख्य तेने સંપ્રયું માન લ્યાપતું 🏲 અવધંધમંત્રેક मदान सिर्दात थे. 🔊 अप प्रश् માટે અસલ્પ તેમજ અશક્ય દેવ तेन्द्र अप्यां की देनी जिल्लाकीना आया राह तेमक त्याम वडे साम्य देमक સાળ ભનાવી શકે છે. આ એક ખત નું સ્વતંત્ર અમનોદિતપણું કેળવણી વડે ડેળવાય છે.

સમાજમાં આટલા થયા થયા મધેલે ખહેનભાઇ વચ્ચેના એકલાવ રૂપી કાદવ નિદાળતાં એક શકા ઉત્પન્ન થાય છે, કે જે ઓદિકતને હલાઈ અપનાર પણ એક ઓ શકિત જ છે. તેક તેના ઉદ્ધાર શી રીતે થક શકશે તેના ઉદ્ધારતા એક જ માર્ચ છે અને તે સાચી કેળવણી સત્ય શાન વડે કાંઇ પણ શુંચવણભાષી કાયો આપાસપ ઉક્કી જાય છે.

ખર્દતાને કેલવણી અત્યવ માટે અમુક મુશ્વદું સુધી હૈને સ્વતંત્રના

મ્માપની એ⊌એ. અમુક વર્ષ સુધી કેળવાથી લીધા પછી એક બહેન સાર્ડે छान छवन। भाटे समर्घ तेमल शहित માન બની શકે છે. તેનું કેમના ઉપર વ્યાધાર રાખવે**: નથ**ે પક્તા અને તેથી સમાજમાં દીકરી સાપના ભારા કપ ગણાય છે, એ ગાન્યતા તેમજ વહેમ પણ ટળી જાય, પ્રાચાત્ય લોકો ના સમાજ તેમજ જીવન ઉપર દ્રીપંદ્રષ્ટિ કરતા જયારે કે અંચિંા ઢાવાયી રવર્તાત્ર વ્યતે સ્વાલધી तेमने आहे देखने हेल्ले एक करतनेत प्रश्न बल करपाना वहेंने। क नथी. ભારતમાં અલગ વિધવા, પુનર્સંગ, હતાહેડા વગેરે પ્રમોધ્યે કેટર્સ ગંભીર તેમજ શુંચવાડા અરેહી સ્વરૂપ લીધુ છે! એતા શકેલ હજી સધી પથા નધી આવ્યા. આ છે અને કેળવણીના અભાવનું પરિશામ.

એક માજુ કેળવણી પામેલી એક માર્પ સમારીને નિહાના અને ખીછ બાજુ અલ્લ્ય તેમજ દેશ અને છવન ના કાર્પની સમજન્ય સક્તિની વિમુક્ત સનારીને નિહાના કેટલા તપારી અલ્લ્યુ સાતને પહેલાં સાલવા જ્યારી અલ્લ્યુ માતને પહેલાં સાલવા પકશે. અપમાન વચનના મુંટકા ગમ શતારી જેવા પાશે તેમજ માના પણ સાંભળની પાશે. કેળવાની સર્વ અલ્લ્યુ સાલ કરતી હશે અપના તો ખીછ અન્ય પ્રવૃત્તિમાં પાતાની સૈવાના કરતા હશે આપતા તે હતા અલ્લ્યુ સાલાના સ્તાના સામાના સ્તાના સામાના સ્તાના સામાના સ્તાના સામાના સ્તાના સામાના સ્તાના સામાના સામ

માજે સરાજિતી નાયક વિજયા બક્ષ્મી પંડિત, કેપ્ટન લક્ષ્મી વગેરેના ાખતા કો, બીજી એવી અનેક સ્તી ....માટે [જગતની હૈ માતાએમાં પિતાએમાં વાલિયાં ભાષાએમાં અભિ કાળતું દરમ અંતરપટમાં પ્રત્યક્ષ રાખે રવાર્ય તજી દર્ધ પેતાના જ દેશન હિતેચ્છુ ભેના અને તે માટે ભાષેનોને કેળવરણી શાન, સંદરકાર અને ઉભ્ય ગુણો પિલવા શકિત તેમજ સહભ આપા! ખરેનાના હિતમાં તથા વિકાસ માંજ તમારે વિકાસ છે, સપૃદ્ધ હૈ, આભાદી છે અને દેશનું હિત હૈ, પ્રસુ એ સમાર્લ્ય માટે વિચાર હ્યાનિ અપે એન્જ પ્રાર્થના.

— માંકા નખત પર રાસિતો સુનાક્ષેત્ર રહેટસ પાસેથી <sup>35</sup>ક હેલીકેપાદર ખરીશું હતું પરંદ્ર જ્યારે તે સોસેત આપ્યું ત્યારે માસમ પડ્યું કે કેઇ તેને જેવી શકે તેમ ન્દ્રેલું. આપી શીખશ માટે સીમેતન હીર્ફેન્સ હીપાર્ટ મેન્ટના મે અધીકારીએને સુનાઇટક રહેટલ મેકમશર્મા આવ્યા.

### જોઇએ છે હાડકા

તમારાં સ્ટેશન કે સાઇઇંગિ યહાંચતા કરવા માટે અમે ટનના પા. ૭ આપીશું

ખાલી 'બેગા રેલ કારાયું' ભરી પાછી માકલી આ**યાયું** વધ વિગતા માટ લગાડ

BULLBRAND FERTILIZERS LTD

### ત્રણ પાડાેશી

કર્તા: શ્રી, સુન્દરમ્ સંપાદક : ૧મળુલાલ વિવેદી (સેપસળરી)

(આપણા સમાજની રચના એવી છે 🥻 આપણને ડેરડેર આર્ધીક અસ-માનતા જોવા ગળે. ગરીખે,ની વિટંબ સુતે પાર નધી. 🖣 કબાજી પૈસાની મુશ્કેલી ને બીઝ બાજી સમાજની ઉપેક્ષા ઐમના જીવનને સંતાપથી ભરી દે છે. તીએ આપેલું શો સુંદરમું (થી. ત્રિભૂવનદાસ લુંદ્રાર)નું કાભ્ય ધનિક મ્મને ત્રશ્ચિમનાં જીવનનાં કરણ શબ્દ ચિત્રા ભાષણી સમક્ષ રજી કરે છે.

'વાંદીરમાં ભિરાત્યતા રામછા, મેહી મહે.લાતમાં અમન ગમન ઉઠાવતા મનિક શાહ્ય અને એક અધારી કાટડીમાં મરસ પર્યાત દળણે દળી પેટ અરહી ≇∎ ત્રરિળ વિષયા-આ ત્રણનાં શબ્દ ચિત્રેદ દારા કવિ આપણા સમજની **અમે**ડ્ય વર્ષ ભાવરથાના સચાટ ખ્યાલ આપે છે. સાથે સાથે **આ**જની ધર્મ પ્રમાર્મા નન્તરે પડલી માનવતાની ઉદ્યુપ સામે પણ તેઓ ભારે કટાસ કરે છે. માત્રે મામને રોરીએ રોરીએ નજરે પાતી વાલ ક્રમિએ, આ કાબામાં च्यरकारक रीते कडी थे.)

> રામને મંદીર ઝાલર ભાજે, ઘંટના ધાર સુધ્યુત્મ. શેકની મેડીએ થાળાવાનનું નીતમ માણાં આપ, મંદારતી આરતી હાથે રે वालनां वाणका राखे रे લાકાનાં જીય ખિતે ઉભરાય. એક કળાનાં ત્રણ વહેવાસી શેઠને ખીજા રામ, ત્રીજી માઉાર બાઇ રહિલી ઉલ્લી કને ના દામ. લેલ્કાનાં જળ્યાં દળતા રે, પાણીમાં કેમ્કનાં ભરતી રે, કાડી ખાય રેપ્ટલા કરતા કામ.

રાકની માટી દેત્ય કેવલી ભામનું નાક કહેવાય, શામનું મેંદીર આરસ બાધ્યું નિત કર્યા કર્યા થાય, કળીનાં એક ખુશામાં રે

ગંધાતા પ્રાક ખુષ્યામાં રે માફારના મહેલ શ્લેલા સુધાય.

છત્રપક્ષ'ત્રે <sup>ક્</sup>રેઠ સ્તુતા ક્રેલ, રામ સીતાજી ધેર, પાછલા પહેરરની ચીડી ઇલની સેડક લેવું હેાય લહેર,

પહેલા નવાં કુકડા બે.લે રે, लाजेसे। ३३% मेहने रै ત્રી માકારની નિંદર ત્સીર માકાર 8ી અંગ મરાઉ, પેટાવે દીપક નવાત, ધાન શક્તે દળવા ખેસે, રામની માગી એક્ષ, ઘરેરાઢ પંટી ગાજે દે. ભૂખી માંસ મંદી ભાજે કે, માજે જેમ દુકાળી-માર્ગ મેનત.

शेक्ष व्याप्त आल बती ने थे। हरे प्रपास, માઉાર ભૂખી રહી નકારડી, કાવામાં ન રથો સાસ,

મહીબર ધાન બચાવા રે સીતાના રાગ રીઝાવા રે પૈટાવ્યા પેટમા કાળકુતારહ

Bir ઘેર, રામને મ'દીય સાકરઘીની કરાળ, પારસામાં કાલ કરવા સજ્યાં દળવા આપી દાળ.

ध्याती हाण ते आले दे, दवाबेस दाव ते व्याले है, ⊉ડાડે અક્ષાર પેઠ વરાળ.

અંગ માકશું એતું આંચકા લેતું, હૈકે હાંદ ના માય, भे ५३ दम्भे दाज दल देश क्षेत्र। स्थाप सेनी दलाय,

લ્ળીઓ કાળના આપે રે, શા એક દમડી ના આપે રે, ્ બીજે ઉપલાસ માટે રાવે ચાય.

પરંચ ધરંચ આંજણહીણી ઘંટી જારે ચાવ, વારે વારે માટેલ હાથથી ખીલકો છૂટી જાય,

ચણાની દાળ કળતી રે મા છાવની કેઢ દળાંતી રે પંટીના થેલ તહીં ઘેરાય.

ભાગ ખાતી તે**! ય મ્લ્લ્નનેટ દાવોદ દેતી ધંટી આ જ**, માકારતી અન્તપૂરણા કરી દૂરના પાકે ના .જ , લક્ક દાળ અસ્પી બાક્ય રે,

. રહી ના રાત તે! બાક્ય રે, મધી મધી માંગર ભાવે વાજ.

શા ભાગતે રામછ ભાગે, ભાગે સી સંસાર, શામના ભાર જતારવા આએ; બનમ્યા તા કિરતાર,

પરાદના જગતા.સાદે રે, ય ખીતા મોહા નાદે દે, કુલે ગામરના બૂખ યોકાર.

શેદ હશે એકા આદમે માળ, રામ રત્રે રસુવાસ, રામને મેદીર ઝાઘર ભાજે, સેંદને મહેલ ફ્લાસ.

> भावास्त्री भूरका टाख्ने रे થંટીના માતના વ્યાપો રે काला और जान क्लेश निसास.

### ઉ**પદેશકની** વાણી

**ઢા** શીમાં રામાન દ રવામી પધાર્થા છે, હિલ્લા તેમના વિવિધ શાંતે સેવા કરે એવા ખુદાનાં નામા દેખામાં મસ a1 10.

એક બાહાલ ભાઇ દરરોજ આવે ા છે.અને તેમની..અનન્યભાવે સેવા કરે ર છે. ગામાન'દાસ્વામી તેના પર પ્રસન્ત ચવા અને આશીવોદ આપ્યા.

म्प्रज्ञकान कें।"

બાઠાણી વિચારમાં પડી, - સાચે વ્યાવેલા - પિતાએ : ધીરેક્ચી \_ યુગ્યું: લ્લાકાન્ય! તમે મારી પ્રત્રીને પુત્રવાન હૈા એના ,આશીવીદ તેા આ-ધ્યાપરંદ્ર શ્રીતા વિધવા છે 🖁 🗥

ધઢીઅર સ્વામીજી વિચારમાં પડ્યા, ,પણ પછીથી કહ્યું. ત'માં, તુચન કઠી - બિલ્લા નહીં ચાય, મથ હે એટલે જ ્રહ્યું છે જે તારી, પ્રત્રીને બાળકને ् क्षत्रभ अनुपर्भेके वर वरी.'?

કપિત<sub>ા</sub>ં અને પુત્રી કરવામીને પગ 🥇 લાગી ઘરે ગયા, સમય, જતાં - અક સંદર ભાળાના જન્મ થયા. બાહાસીય 🤈 भारताचे अस्मीना-बन्धर नाभना संभाव માં એક કમળ-પર સુવાડયું.

--- સવારના - પદ્યાર-

સુતર ધાવાન્ગ્યાવ્યાં.

તીક ત્યાસે લઇ - માવી.

ા નીમાએ કહ્યું "આપણે ક⊌ સંતાન ઃ~~~ नया ने जेरने भुशान का जाएं। લાગે છે."

ખાળકતે પૈર શાવવામાં આવ્યું.

મુસલમાન રીત પ્રમાણે બાળકર્ત નામ પાત્રવા કાજીને ભારાતવામા

, इरान ઉषावती के लाम आक्टनी : आ क्यारीसेथी मणरी, નજરે ધકે તે નામ ભાળાનું રખાય. 🔔

માછએ કુરાને સ**રીદ**∴ ઉધારદ્રં-व्यतेक सकते।,। अदानान ,व्यते क्तेषु ते, क्वीर व्यक्त्यर, क्या, क्यीया, તાં આવાં પવિત્ર, નામા એક સામાન્ય વર્શકરનાં પ્રત્રતે ક્રેમ અપાય !

> કાછએ બાળકને મારી નાખવા મારે નિક્ષ્મે ક્ષમાન કર્યું.

> નિશ્તું ગન માનતું નથી , હતાં ક્રમાન પાસે લાચાર છે, લાળકતે તે ધરમાં હહુ ગયા. ગારવા માટે છરી ઉગાર્યો, અચાનક ક્રોઇ ગંભીર ભવાજ આવ્યો દ

જ કે ક્યાંથી આવ્યા હું તે કાઇને ખલેર નથી, હું કેન્યુ હું તે પથ ક્રોઇ જ્લાનું નથી. 👲 આ પ્યા પર ઉપદેશ આપવા અનિવેદ છું.

थावकना सन्दे। सांभवा सी स्तब्ध બની ગયા.

બાળકતું નામ સખવામાં, આવ્યુ લક્ષ્મીર", અને ,મક્ત ,ક્ષ્મીરે ,, પૃથ્વી પરનું પાતાનું કર્તાવ્ય પ્રુવં કર્યું.

### ્ર નવાં પુસ્તકા

કાસીના વધાકરા નીધ અને નીમાં લાક ભારતઃ નાનાભાઇ, અઠ,,મકા અસ્તના ૧૨ પાત્રાની જીઉા જીઉ *∞ ભાર પુરતીકા* ભાગે સેટ ૧૩ દ તીમાએ બાળકને લગકો લીધું. દીપ નિર્વાણ (દર્શક) મળવાનું કેઠાણું આ એપરીસ

### ા૧૧ ગુસ્તકોના સેટ

. આ સેટમાં વિવિધ ગુસ્તા 'તમને વાંચવા મળશે. પુરતકા 'માટાએક માટે છે.

श्रीमत ६३त था. १०१८००.

શરતાંગાનું ગામ

ઇતરાઇનમાં આવેલું કાર સેકનીમ નામનું ગામ એ ધરડાઓનું ગામ છે. ત્યાં ૧૦ વર્ષે જીવનને. આરંભ ચામ છે ત્યાં વસતા પંદરસા માણતા એ વય વઠાવી ગવા છે. પ્રવર્મા વધ માનવી હજ વર્ષને, છે અને તે તુર્ક રતાનથી આવેલા છે.

ગામ વસાવ્યું અમેરીકન એપન્ટ ક્રીસ્ટ્રોન્યુશન ક્રિસ્ટીએ, હૈદા અને તેલેવીય વચ્ચે. જેમની પાસે જીવન મુજરાનક સાવતા ન ક્રેપ, જેમના ક્રાપ્ત સંબંધીએ ન દેવ તેવા જ્હીથી આ ગામ વશ્યું છે.

નકામાં કે નિરૂપવારી થયાના ત્યાં કાઇ અફસેલ્સ કરતું નથી, લાધ અમાર્ગ છે, અમારે તે માટે યથાશક્તિ તમામ કરી છુટવાનું છે તેવી જ સામણી ત્યાં પ્રવત્તે છે.

કાઇ ખગીગામાં કામ કરે છે, તો કાઇ કાર્યોહવમાં, કાઇ આરે.અ કેન્દ્રમાં તો કાંક દુકાનમાં. બધુ કામ ગેલ્ટ આગે હાથજ કરવામાં આવે છે. ગામસુઆકારી માટે વેટાફ સાગ પ્રચાસ માજુસોતો છે.

અ, રીતે કામ કરીને રહેવાસીએ! વધારાનું વેતન મેળવે છે દરેક અલ્ત ક્ષેપે એમને એક ક્ષેત્રવાહલી પાલન્ડ મળે છે.

#### राभराज्य

રવદાતના અર્થ છે પાતાના પ્ય પર નબલુ અનાજ, કપડાં, દેળવળી, સદાઇ, મામની બંધી જરીયાત, મામ ની અંદર જ સપાવી જોઇએ. ધી, દૂધ, દૂળ બધું જર્સીયાન પ્રમાણે થતું જોઇએ, જીવનાપ્યોગી દુખ્ય વસ્તુઓ અહીં પેઠા થતી જોઇએ.

યામરાજ્યના અર્થ છે, હરેક હલ્ય માં રામનું રાજ્ય. તેની અંદર જે કામકાયાદિનું રાજ્ય યામનું હશે તે: રામરાજ્ય કેની રીતે પ્રકટ ઘરો ! આવા રામરાજ્ય : માટે જે સુધોની જરૂર છે તેના, આવા, આપણે વિકાસ કરીએ,—વિદ્યાલયામાં, પરિવારા માં, સર્વગ્ર.

**વિનેશ્યા**.

#### परेशुरम् \_

~-ગળ મહીના પહેલા બીકાનેર (ઇન્ડીયા) માના ૧,કરપ સૌપાઇએ.માં તા મમજાગ સાથેદ સાત્ર વ્યવસ્થ હતા અને ધાનાના નાધના બદલામાં ગાંકડી પાદના હતા — અકઈ બધારત ધાનાની મહીએ! કરી શકે છે.

—પાડું શાળું જતરલ પ્રતિકશન નવે-ખ્યાની ત્યાં તારીએ થશે. -૧૯૫૧માં ધુનાપટેડ નેશન્સની જનરલ ઍસેમ્પલી મે,રકેલમાં ભરવા માટે રશીયાની સરકાર આમંત્રના આપવા વીચાર કરી રહી છે એવી અકવા છે.

શ્રી, સુરત હીંદુ એસાસીએશન વાર્વીક જહેર સથા

उपरेश्वत संस्थानी वार्षीक निद्धेर सका रविवार ता, १८ न व~१६५वनः रेशके भिषेट ज वाचे संस्थाना १२७ विकटे.दीपा रहीट वाला है।समा मलरी, सर्वे सक्योने समपसर प्रधारवा भाषादकरी विनंती छे.

કાર્યક્રમ: (૧) મીનોટસ, (૨) સભ્ય મારેની અરજીતા આખરી નિર્ણય, (૩) મંત્રીતા વાર્ધીક અદેવાલ (૪) ખાતનચીતા હિસાય, (૫) સુંટથી, (૧) પરસર્ચા

ખાસ તે.ધ—સભ્ય થવા માટેતી એ જ બાકએકએ અરજી કરી છે, તેમને તિન'લી કરવામાં આવે છે કે તે પ્રત્યેક ક સબામાં હાજરી આપે, કારણકે તેમની અરજી પાસ થવા બાદ, સંસ્થતની બેમ્બરશીય શુકર્યા સહી કર્યા બાદજ તેઓ સબ્યેદ શ્લેશ કેબારો.

> ગૈલનભાઇ મણીભાઇ પ્રમુખ દયાળભાઇ છીખાભાઇ, ભગુભાઇ પરભુભાઇ મંત્રીએા

દિવાળી પત્રીકા તથા પંચાય

આ વર્ષે અતે પંચાય યા દિવાળી પત્રિકાઓ છાપી કે મંત્રાથી શક્યા તથી. આથી એ..!ર ત ત્રીકલવા અપારી સવેંત્રે યોતતી છે.

જુની દીવાળી પત્રીકાઓ સ્ટે.કર્માં છે જે માદદો તે ઇચ્છે તે શી. ર-૧ ક્રિતન સેખે મંગાવી શકે છે. છાપ ખાનાના કામ કરનારાઓ મનાદીત દોવાથી નામ વિગેર છાપી નહીં શૂપી એ એની મંગાવતાર ખાસ તે(ક સે.

> વ્યવસ્થાયક. 'ઈન્ડીઅન એરપીનાયન'

Charles that I have been been been been been

નવાં પુસ્તકાં અંધી સાહીત્ય દિલ્દી નવદી ૧૦ = દિલ્દી નવદી ૧૦ = દિલ્દી નવદી ૧ = અંધાર ધર્મ ૧ = ગીતા મંઘન ૭ ! જીવન દીધન ૮ = ઘર્મ ગીરા ૪ ! ધ્રુપ્ય પરવાનું નવી ૫ ! મળવાનું દેશાનું અદ ઓડીલ 'Indian Epinion'

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### વાંચવા લાચક સુંદર પુસ્તકા

| વિવેઠ અને સાધના (ઉદાયતામ)                           |     | Q.  | -1 |
|-----------------------------------------------------|-----|-----|----|
| alter bank in in                                    |     | 2   | 1  |
| डेળवसी विकास (शे. मराव्याणा)                        |     | - 2 |    |
| યહી પુ. અર્યોદા 🔐 🔐                                 | _   | w   | 4  |
| सभूषी कोती 🚜 🚜                                      |     | 76  | 4  |
| वेशवयूरि करें केंग्री                               |     | -   | 1  |
| पूर्व व्याहरेकाती सक्ष (काका कावेशक)                |     | 136 | 1  |
| મારી છવન કથા (તેહર)                                 |     | 44  | •  |
| કલાઈ અને સંસ્કૃતીનું ભાવી (શધા કૃષ્યુન)             |     | R   | 4  |
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રેકમાં હેમન સુવશલ હાપડ, લુવન ૧૫૪. ન્યાનોડસ—જેમાં નાનોદ માટે નાત નાતોદ આવે તેમન કેપશબાન નવારેટ સાહારો, પામેર માટે હમારે સાં પ્રયમ તપાસ કરવા સહામણ છે. લેલે વેરેક સ્ટીક, જેલાનીસામમાં.

हीनः 33-२६५९

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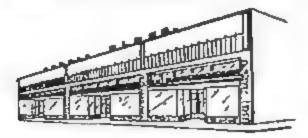
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Indian Opinion Phoenix, Welal. No. 42-Von-L1

FRIDAY, 16th October, 1953

Replaced at the U.S.O. as a Newspaper

Price 6d.



Founded by Mahalma Gandhi in 1903



I hope the peace will be lasting,

And that mankind will at length,

As they call themselves reasonable treatures,

Have reason and sense enough

To settle their differences unthant cutting throats,

For in my opinion,

There never was a good
war or a bad peace.

—Benjamin Franklin

-0-

Since war begins in the minds of men, It is in the minds of men, men,

That the defences of peace must be constructed --Constitution Of U.N.

You can preach a better sermon with your life than with-your lip.

-Galdsmith.

## The Correct Way To Unity

UTWARDLY the riots appear to be Communal and the Muslim League seems to be the trouble maker, yet I feel that there is a deeper cause for it. Wars have destroyed the moral sense of human beings and lives, properties, and the struggles of other have no value.

On the one hand we have people with so much money that they can afford to throw it away, and on the other hand we have those who do not have enough to provide food, clothing or the necessities of daily life. People with money have ways and means of getting what they want. Such people are ruthless and are out only to obtain more money, regardless of the havor they might create in the procedure. This is a reason why people are looking for a reason to riot and express their bitterness. So there are riots and strikes. Now there is this Communal riot. On both sides there are well known people to boost the riot-mongers. The hooligan believes that the safest way for him is to kill and destroy the opposing community. The community, the police, some European officials and narrow-minded leaders, assist in these riots and bitter words pass between leaders of both communities.

It is possible that even though all the nationalist leaders unite, the riots will not stop. People must have proper housing, cheaper cost of living, and the riots will end.

We have a Government who believes in severe sentences, and shooting, and the making of impossible laws. That is a pity. To a certain extent we have the problem of religions too. But we have begun to realise nationalists cannot believe in caste or creed.

Those who believe in God, naturally, have faith in Him. But is it necessary for such people to create missions and missionaries to spread some specific, labelled religion? Shoud'nt we do away with such religious distinctions.

A true Hindoo should remain a Hindoo, and be a good Christian and Muslim at the same time. The same applies to a Muslim or a Christian. We should do away with the labels of Hindoo, Christians and Muslims, and be simply believers in the one true God. Is it correct for me to believe that my religion is to uplift my society and believe in Truth and Non-violence. Is it not essential to disperse with religious differences?

[We hope that our leaders will read this and think about it, especially as the ]question of Unity is before them at present. This is a translation of a letter written by the late Kishorelal Mashruwals to Mahatus Gandhi in 1946. We believe that this is the true reason and the correct way of stopping any stota—Ed. 1.0.]



## INDIAN OPINION

FRIDAY, 16TH OCTOBER, 1953

### Horrors Of War

M civilised countries, when two individuals have a dispute that they cannot settle among themselves, they go before a judge, who, by his decision, brings the matter to a peaceful settlement.

It might be expected that a similar course would be followed by civilised nations in international quarrels. An international court has been founded for this purpose at Hague, but it seems that nobody wishes to make any Use of it. It seems as if war is still generally regarded is the only ultimate way of settling national disputes. The armies of great nations are larger and more powerful than they ever were before in the history of the world. There seems little prospect of the establishment of the reign of universal peace.

Although the principle that might is right no longer prevails in the relations between civilised individuals, it is still considered natural to appeal to it when one nation quarrela with another. War reminina as a tremendous relic of barbatism in the midst of modern civilisation. The progress of modern science is every year leading to the discovery of more powerful instruments for the destruction of human life and property. No doubt the humanitarianism that has accompanied the advance of envirsation has done some thing to mutigate the horrors of war. The ancient Assyrums used to impute

their captives. The Greeks and Romans made slaves of their conquered enemies. In the reign of Edward I, Sir William Wallace, the brave chambion of Scottish independence, was hung, drawn and quartered by lus English conquerers. When the Black Prince, who was regarded as the flower of chivalry, captured the French town of Limogea. he vented his fury on the town by allowing three thousand of its inhabitants, men, women and children, to be massacred by his troops. Such terrible cruelty as this would be now impossible in the warfare of civilised nations.

Attempts have been made in recent years not without success, to diminish the horrors of war by inter-

national agreement. in spite, of all such agreements, war, as long as it exists, must produce countless evils. Even if the regular armies in the field abstain from pillage, unarchy is sure to prevail in the neighbourhood of their The criminal operations. class feels relieved from all restraint and bands of plunderers spread ruin for and

Powerfull artillery destroys in a few hours buildings that have taken many vears to creet. In every war a large number of famihes are reduced to destitition by the destruction of their property or by the loss of those on whom they depended for support.

No nation is likely to enter upon war with a light heart, when every man capable of bearing arms is compelled to take his place in the ranks and risk his own life on the battle field.

The tube must come, one day, when men and nations will no longer be lured by martial glory-for its Trail is strewn with innocent humanity's blood.

## THE WIDER WORLD

By John Gild

#### SINISTER SUSPICION

SOME Nationalist members of Parliament baye such long noses that they gan smell out excommunists in the most unlikely places. The latest suspicion is that the Liberal Party is really under the influence of men who ran the Communist Party before it was outlawed in 1950. This suspicion emerged when Mr. Bucting was cross-examined by the select committee which resummended his expulsion from

Among the documents seized by the police when raiding Comroughest officers was one reporting a conference held to fanuary 1950. The subject under diecustion was the African and Indien Congresses, . The Communiot Party, then a lawful body.

could co-operate closely with the Congresses or any other organisation pledged to fight against racial discrimination, elthough such an organisation did not ebare the deeper sims of Commuoisis. So much was, of course, common knowledge among those who kept themselves informed shout such things. Now Dr. Albert Hertagg and Mr. von Moltke are ready to put a very sinister interpretation on this piece of evidence telation to past attitudes and organizations, Since the new Liberal Party is in favour of a non-racial franchise and is also opposed to certain other colour bars, these M.P.'s have jumped to the conclusion (hat the Liberal Party is really the old Communist Party disquised in apparently took the view that it another dress. This bright idea

But must have made Mes. Ballinger shudder. She is most aurious not to be tainted by contact with anyone who can be auspected of holding left-inclined opinions of any shade. That is one reason why she kept her distance from the passive resistance campaign last Wese.

> Now the shape of things to come is stready visible. When it suits them, the Nationalists will accuse the Liberals of being Communities. The 'evidence' for this accusation has already been earefully marked and filed. Will the Liberals draw the right conclusions from this early warning ? The right conclusion is that appearement of the Nationalists will not save enyone fighting against racial inequality.

#### Inter-racial Friendship

The inter-racial week end camp held near Johanneaburg was n great success. Indians, Africans, and Europeans played games together and held discussions, mainly about keeping the peace

Mendelle Med Mei Mei Aleit Mendelle die gerige des gerigen des gerigen ger

A LETTER has been received from Mr. Manifal Gandbi stating that he has been transferred to the Pretoria Central Goal since 12 days. He also repoets that his bealth is fine and that he will be released on Saturday, October 24.

\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*

in a world bent on war. A good time was had by all. Events like this do more for racial goodwill than all the seemons and speeches delivered in years. Young people make friends easily and friendship destroys those silly eacial attreotypes that influence our minds aven when we are unaware of the folloence. One of the apeakent at the opening punted Shakespeare's lines on the Icw. saying that they might be applied to Africans and Indians to-day. Here they are:-

"Hath not a Jew eyes, bath not a Jew hands, sentes, affecfont, papilons-

Fed with the same food, hurs with the same weapons, subject to the same diseases, beated by the same means, warmed and cooled by the same winter and aummer as a Christian is ?

If you prick us, do we not bleed ?

If you tickle m, do we not Jauch 7

If you polson us, do we not

If you wrong us, shall we gut realat ?

## દિવાળી અને નવા વર્ષ માટે



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## INDIAN OPINION

FRIDAY, 16TH OCTOBER, 1953

national agreement. But in spite, of all such agreements, war, as long as it exists, must produce countless evils. Even if the regular armies in the field

But must have made Mes. Ballinger shudder. She is most auxious not to be tained by contact with anyone who can be suspected of holding left-inclined opinions of the any shade. That is one reason why she kept her distance from the passive resistance campaign

H¢

N civilised of when two int have a dispute to cannot settle amon selves, they go by brings the matter peaceful settlement.

It might be expeca similar course w followed by civilised in international c An international cu been founded for t pose at Hague, but that nobody wishes any Use of it. It se if war is still gener garded as the only way of settling nack putes. The armies nations are larger at powerful than the were before in tha of the world. Then hade prospect of tablishment of the r universal peace.

Although the p that might is ria longer prevails in lations between mdeviduals, it is at midered natural to to it when one natio rels with another. mains as a tremendi of barbatism in the modern civilisation progress of modern is every year leading discovery of more ( instruments for the tion of human I property. No do

humanitarianism that has accompanied the advance of civilization has done something to mitigate the horture of war. The ancient Assyrians used to impale

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munist offices was one reporting a conference held in January 1950. The subject under discussion was the African and lodian Congresses. The Communit Party, then a lawful body, apparently took the view that it

of a non-rectal franchise and in also opposed to certain other colour bars, these M.P.'s have jumped to the conclusion that the Liberal Party is easily the old Communist Party disguised in another dress. This bright idea

DIESTS T

If you tickle me, do we not laugh ?

If you poison us, do we not

If you wrong us, shall we not resist ?

#### War In Asia

Now that peace has broken out, at least temporarily in Korea, Indo-China remains the scene of the only full-scale war with which the world is afflicted today. No listing settlement in Asia is concrivable until peace has been restored in Indo-China. Nor is there any prospect of a lasting retilement in Europa until France has extricated herself from Indo-China and can again pull her weight in Europe.

The situation in Indo-China is, and has been for the last geven years, one of statemate. French are gradually losing ground and the Vietminh forces slowly gathing not only territory but also economic and military strength. The strategic picture is reminiscent of Chica during the period of the Japanese occupation. The French, like the Japanese, bold the main cities and hage of communication; while large areas of the countryside are in the hands of the Victorials, just as most of the Chinese countryside was in the bands of the Chinese guerilles. Although the French have the planes and the tanks to hold the heavily popuhied centres, they are virtually powerices against resourceful enemy forces that melt away and bide in caves and billeiden.

French essualties have been beavy-the number of officers alone wiped out every year has been equal to the entire graduating class at the best French military academy of St. Cyr. To the end of last year, the war cost France, 3,600 million dollars, or more than the total American aid to France since the beginning of the Marshall plan. No wonder that the French people are in revolt against this situation. They are refusing to bear the heavy burden of taxation to support the war any longer. There are signs of a popular front being formed to stand firm against American pressure for continuation of this colonial war. "When we give the French money," declared President Einenhower recently, "we ere voting for the cheapest way to prevent the occurrence of something that would be of the most terrible significance to the United States of America, our security, our power, and ability to get certain things we need from the riches of the Indonesian territory and from south-east,

There you have it in a nutshell. But Americans can't win this war. They can hope only for it to continue indefinitely with the risk that it will spread into a world war.

## WHY SOUTH AFRICA HAS A BAD NAME

In the following letter, which The Star' declined to publish the writer protests against some of the things said in Parliament recently:

Sik — May I protest against Saome of the things said during the recent debate on the Bill to prohibit the entry of Indians wires and children?

Mr. Lawrence said that an "the Bill teached on a subject of the greatest importance—the status of Indiana in South Africa—it was essential to have European unnaimity."

Now this is nonsense. The Bill is not concerned with the status of our Indians, but with their right—conceded by Gaueral Smals in 1918 and confirmed by Dr., higher the 1927—to choose their wives where they will, as all other rates in the Union may.

Mr. Mitchell asserted the right of footh Africa to determine the composition of its own population. No one—seither the Indian Government nor the local Indian community—deales this. But between 1860 and 1911 the Europeans of Natal freely shoes to import Indian indentured labour on terms which encouraged the lumingrants to settle here at free citizens when their indentures expired. When

India stopped this process in 1911.

it was against the aircnoous representations of the Union and Natal Governments. And despite all the wild Nationalist talk about "off-loading her surplus population on Africa," India has never sought a general re-opening of Indian untengration.

Having invited the Indiana here conditions which imposed specific obligations upon ne-and the "concession" contained in clause 5 (i) (g) of the 1915 Immigration Act is a right anjoyed by all free men-we later found that we had orested "a problem," which wa tried to solve by what we called "repatriation." Actually it in expairlation, for over 95 per cent of our Indians were born in the Union and do not wish to go. Thisand not prestige, as alleged by Dr. Malan-accounts for Mr. Nehru's refugal to constanance the foreible eviction of South African Indiana. Would Dr. Malan acquieres in the compulsory expulsion of Afrikaners from Kenya and the Rhodenes?

Why do our Indians not wish to go? Because, like all other immigrant races, they are tather better off hers commically than they might be if they had to start from scratch in a strange country.

As to the argument that there wives and children contribute right-

ficantly to the underimble lacteste in our Indian population, facts speak for themselves. During the last 25 years, while our Indian population has increased by 220,000 (or nearly 2,000 a year) 8,000 wives and 2,311 children have enteted the Union (on average of 330 women and 360 children each year.)

All laws, permissive or problbitive, are sometimes abused. But this is not an argument for their abolition unless other motives are involved. As for pulygamy, it is a complete sed herring. Yery few Indians, here or in India, either desire or can afford the polygamous marriages that their coligious theocatically allow.

I am alread that no amount of verbel casulatry will conceal from the rest of the world that this new Bill is merely one more concernary and unjust pippricht against a defenceless minority. These sort of small inhumonities defent every effort of the Government to explain its spartheid policy away as a species of benevolence.

I hope to hear the Liberals and Federals firmly accept our Indiana as a permanent part of our population, thus perhaps showing the U.P. into reversing its present support of the Government on this issue, The Nats., I feer, are incorrigible repudiators of this conntry's historical obligations and their own pledged words. Three months after the Cape Town agreement of 1927 between the Indian and Dolon Governments Dr. Malan eaid: "The agreement is not au agreement in the usual sense of the word." His attitude then and Dr. Donges' explanation loday that the

#### Improved Native Housing In S.A. Reported At World Conference

SEANE of the biggest causes of racial unrest in South Africa was the shortage of housing for the African pupulation," said Mr. J. M. Mobiels, Cherrman of the Name Advisory Board of the town of Springs. He was addressing the moral Re-Armament World Assembly at Caux, Switterland. He described how in the town of Springs where homes had been needed for 21,000 African families, they had begun to find a solution to the problem through the initiative of the Town Engineer and the co-operation and fore-sight of the Town Council, "I believe it is one of the first times in South Africa that African actisans bave been used on such a project," he continued. Four-roomed bouses in quartersere lots with full plumbing and a monthly reat of £2 10s, were produced at a rate of 8 houses a day. To date, 1,800 houses have been completed out of the proposed 5,000. This example of employing African builders in African township housing schemes

was now being followed in other

places in South Africa.

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## INDIAN EYES ARE FIXED ON AFRICA

By N. H. WILSON

( With acknowledgements to 'The Chronicle'

11

T is quite clear that the All-India Congress is the model for he Pan-African movement, and outsel and guidance will be reseived from an India-Africa Council, which has been formed a India. The following Reuter message from Simla, India, pubished in the Daily Telegraph' of May 26, 1953, is significant:

"Mr. Diwee Chamantal," cha'rman of the newly-formed India-Africa Council, said today in Simla there was a 'conspiracy' in Kenya to deny Indiana and Africans their rightful place in the Government. He was one of the defence counsel for Jomo Kenyatta during his trial for organiaing Man Man.....

Mr. Chammalal and. "Thertyfive thousand whites want to continue the Parcist race-ridden rule over the destiny of 100,000 Indians and five and a quarter million Africans, in a country which is not theirs but in which they have robbed the Africans of 16,000 square makes of the most fertile land."

Since the bulk of this paper was written, the following, and rull more significant, news item appeared in the 'Daily Telegraph' of July 8, 1953:

"Indian plan to aid Africans: Meeting in Carro.

July 7.

"Plans are being made in India for a 'pan-African conference' to include delegates from the Kikuyu and all coloured 'colonised' Africa, it was learned here today. The mention is to hold the conference, which would be supported by Gen, Neguib in Cairo.

"Sponnoring the project is the newly-formed 'India-Africa Countil' with headquarters in New Delth and a powerful executive committee, including 60 prominent Indian Members of Parliament. Among the printed objects of the council is the furthermore of 'Indi freedom for the people of Africa to govern themselves."

#### Soon As Possible

"The Caire conference would be held as early as possible and be attended by representatives from all parts of Africa, including Kenya, Uganda, Tanganyaka, East and South Africa, the Belgian Congo, Nigeria, the Gold Coast, Prench West Africa and Tunis, a spokesman said today.

"The announcement follows Mr. Nehru's speech yesterday in in which he said that all Africa might be set ablaze if racialism

and colonialism were not ended. The chaleman of the India-Africa Council is Mr. Diwas Chamanlal, M.P., who assisted the defence in the first Mau Mau trials and who has just been refused permission to enter Kenya."

Thus we have, for the first time in the history of Africa south of the Sabara, a plan to unite all African "Black Nationalist" groups into one All-Africa Congress, with the object of recovering "Africa for the Africans" by driving out the White Man's governments, supportedalmost one might say organisedby Indians, not only Indiant in Africa but also by the Prime Minister of India, and with the active to operation of an official representative of the Government of India in East Africa.

#### Two Movements

For the first time there are lanked together in Africa two historic movements: one, the younger, that "Rusing Tide of Colour," as Lothrop Stoddard called it, which pince the beginning of the century has seen the white man's governments challenged and ejected by coloured peoples in many parts of the world, the other, the surge of Asiate populations westward against Europe, two and a half thousard years old.

The threat to the white man in sub-Sabaran Africa is by far the gravest he but ever had to face; not because Black Nationalism could ever drive him out of Africa or dominate him in those parts where the white race is making a home, i.e., in all that has been called Capricorn Africa and Africa south of the Limpopes but because a temporary success in one area might open the door. say, in Tanganyika, to a food of Indian immigration, which could esoily give Africa an Asiatic population of 200,000,000 by the end of the century.

#### And Black

Long before that, indeed, the white man's days in Africa would be over. And not only the while reso's but the black man's also. For although the Black Nationalins dream of "Africa for the Africans," the Indian aim would be, after a brief period of joigt cule, to make Africa sa extension of India, in which case the African's place would certainly be that of the outcasts-the "depressed classes" which India knows so well bow to handle. Has she not 60,000,000 of them in India today, the "untouch.

ables"? If the white man is Africa is to survive he must face now, at once, this year, this deadly threat.

Before considering how he must do that, it may be worth while to consider the other longer-term threat, that to Europe. If snother Gibbon or Mostry Thucydides or Toynbee or Say-notor should rise, he could find no more fuscinating story to relate in a score of volumes than the history of Asia's many attempts to overflow, into Europe. Here I can give only a few of the outstanding dates.

### The Attempts

Marathon 490 BC, when Greece saved herself and the future Europe against the apparently invincible Damus; the struggle of Roma against the Asiatics of Carthage which lasted from 264 to 146 B.C.; the defeat of the invading Huns at Chalonsour Marne in 451 A.D.: Charles Martel's victory at Robiem over the Spracens, who had already eroused the Pyrences from Spain into France, in 732 A.D.; the ealamitous defeat inflicted on the Emperor Dingenes at Mantikert in Asia Minor in 1071 by Sultan Alp Aralan, "one of the worst disasters in European history," us the historian Crousset calls its the capture of Constantinople by the Turks on May 29, 1453. And now, after another 500 years, Avia is making another altempt.

For if, by the end of this contury, there are 200 million Asiatics in Africa, the nouthern flank of Europe will have been turned with a vengeance, and it will be doubtful if Europe west of the Eibe and north of the Medicerraneau could long survive the double threat, from the south as well as from the east.

#### The Urgency

To go further, and ask whether our civilisation, thus reduced to North America with diminutive outposts in Australasis, could survive, or would add one more to the list of several extinct civilisations, is perhapt too speculative. Let us turn back, then, to the immediate threat to us now is Africa.

The European in sub-Salaran Africa, and capecially in East and Central Africa, has to face a menace graver than any that has preceded it. It is so urgent that even to postpone decisive action for two years may be fatalt to stand saide for five years almost certainly would be,

The All-India Congress, which had been proscribed—as the Kenya African Union, is now proscribed—was allowed to revive itself officially in 1934. In 1936-7 Mr. Nehru was its president,

The British bad been in India,

giving it the best government it had ever had in all history, for close on 200 years; and they had the immense advantage of centralised direction and government They left India in 1947.

#### Unaware

In Africa the European defenders of Western civilisation are few in numbers, separated into small groups, and almost entirely unawake to the danger that threatens them. Even to write plainly, as this article is written, about the danger is regarded as more sensationalism, "yellow Press" and that is why I started by quoting the correspondent of 'The Times.'

To think that the new state, the Federation of Central Africa, can afford to give five or six years to consolidating the new machinery of government before it tackles what "The Times" has described as the "alliance between the Indian and African nationalist politicians against the white man," is to head steaight for national suicide, ignoring every lesson of history.

#### Three Steps

If the whote man is to survive, maintaining Western civilization in Central and East Africa, there are three steps which he must take with the least possible delay.

First he must unite all the British and British mandated terretories of Central and East Africa in one Federation. This has already been indicated by Mr. Lyttelian as the natural next step after the three-State Central African Federation.

It has been appealed for by Mr. Michael Blundell, leader of the Elected Members of Kenya, In a speech made on May 21. Whenever is was mentioned during the recent Referendum campaign in Southern Rhodesia it was greeted, in my experience, even more warmly than the idra of a three-State Federation.

Second, the doctrine of Partnership must be implemented in such a way that all the progressive Africans join with us in the preservation and promotion of Western civilization, instead of falling into the clutches of a people who will keep them for ever 16 mistry and degradation

Third, the Federation must decide at once on the largest immigration programme for which immigration can be found. Certainly newcomers must be provided for in advance as much as possiblet but let us make the provision conform to the numbers, let us not limit the numbers to whatever provision can be made without discomfort or inconvenees.

If it is objected that it is too strenuous to laye up to such an ides, then I reply in the words of Sie Godfrey Haggins, in his foreword to a recent book, "Population for the Commonwealth," which suggested an immigration target of several millions for the Rhoderists. "What is the alternature?"

With an All-India Congress reaching from Accra to Blantyre, and with Indian organizing skill behind it, the alternative to greatnem in Central and Bast Africa enday is quite simple; it is to be driven to abandon the country, probably within 15 years, possibly within 10.

If it is said that to exery out such a grogrammet requires an extremely vigorous and progrestive political party, then I reply that greatness of spirit and of action is a condition of life wider the mantle of Rhoder.

#### LIBERAL PERSPECTIVE

### WHY A LIBERAL PARTY?

By C. W. M. GELL

IN South African politics Liberalized has always had a special significance. It stands for the elimination of colour or race as the tests by which a man shall be considered fit for countribute and the abolition of laws which discriminate between the inhabitants of this country purely on such grounds. The Liberal Party has come into existence to try and achieve these purposes.

Quite ercently Dr. A. Janker, the U.P. member for Gardens, accured the "neo-Liberals" of b seg dogmane and intolerant This charge against a party which beeks to emphasise the enement of humanity transcending the skin-deep dillerences of pigmentation comes strangely from 2 "nge-Sap" or near-Plausoalit'. One of De. Janker's fellowtaenadeters, Mr. Arthur Barlow. has just announced that the Indiana and Africans of this country should be told where they This is certainly in get off tolerant. It is almost certainly dogmatic, being based on the arbatrary conception of White superiority and black inferiority. on the curious and spurious belief that "white e.villeation" can only be preserved by retaining Worte political supremary un ddoted

This herrenvolk ideology has Isag been assumed in South African politics. The special senteibution of the Nationalists to our batory has been to shout it from the toof-tops as the official publical philosophy of our government, brazenly asserted to justify a spate of disceiminatory laws which seek to codily and extend what were previously social eustoms. Although it has avoided aggressive extremes of dogmatic statement le esersore enelles erem ed bac alm mittaries beutility which menually flow from them, the UP has for far too long teenly serepted all the advantages and conveniences which Europeans derive from "White supremary was percee." And so, when the

Nats began to make explicit what had long been implicit in "the teaditional South African way," the U.P. found itself weable to constitute an effective opposition. Some of its members, like Dr. Jonker and hu "reb:1" friends, are prepared to go along pretty apenly with the Natz. The main body of the party is hopelessly confused beeause, baving relied on Smuts' political acumen and (despite blind spots) his broad humanity, It has never in the past had to think for lessly about his bane beliefs and their implications. Thus each new Nationalist appeal to White convenience or prejudice throws most of the UP caucus into a visible and painful dither, from which telf-interest emerges all too frequent a victor over conscience. A few brave souls are now arrangeling to balt the party's retreat into seaction. to overcome its vast intellectual spathy and lost morale, and to set it once more on the road to progress. Full honour to them. All liberals will wish them well

But those who founded the Liberal Party in May knew that the elittion result with its promise of Nat. domination for neveral parliaments to come brought our escial crisis to a bead, confronting the emerging non-European political movement (which the Not, have so successfully sumulared and consolidated) with the choice of continuing to sirive for racial equatity and co-operation or of striking out for Black domination in his turn. And they feared that whatever the U.P's "Liberal" wing sould do from within the limits of the party's past would be altogether too little and too late

They, therefore, decided to form a new party pledged without traditional reservations to an open and constructive liberal policy, hoping to educate White opinion and in form a bridge over the colour bar. If they acted in haste which outstan their political experience; if (as has been alleged) they made things

temporarily more difficult for the U.P. "liberals," if they made mistrices of timing and statement (as I think they have done in defining their exact franchise qualifications too early and, in particular, by failing so far to place sufficient emphasis en cordiality and co-operation with the African and Indian Comgreuses), let this be reutembered in their favour-that they have ected under pressure of these lasintent awareness that our cace relations are perilously close to breparable disaster and that the liberal polution, if it is to succeed, must be advocated and, if possible, practised before sace attitudes liaiden into implacable appositros.

Dr. Jonker accused the Liberal Party of being dogmatists, lacking the humanitarianism of the old Cape liberals. This is a shallow observation. The old Cape liberalsm of pre-Union days worked in a alower, hundler, more pastoral world then contemporary South Africa. Today 2) million Africans and a million Coloureds.

pasteral world then contemporary South Africa. Today 2) million Africans and a million Coloureds and Indiana live in our industrial slums or shanty-towns in conditions (most of them) of sppalling squalour, bornelestness, ill-bealth, ferdequate transport, unsympathetic operation of pass, curfew and petty spartheid restrictions with all that this entails in daily discourtesy, inconvenience and hum lation. The glating contrast between their status and treatment and that of the Europeans among whom they work; the frustration of the industrial colour bar: inadequate educational and excreational facilities; White wealth, assurance and expending opportunities compared to their own grinding poverty (even at Reef wages) and the uncertainty of their future in an apartheid state which takes from them their few existing rights and opportunities and has to far pro. vided them with no positive compensation for Verwored a "inereasign restrictions": all these constitute the atmosphere of our industrialised society today. They require no agitator to interpret them, though they provide ready fuel for his flames. And beyond our borders, though very well known to our Africans and Indians, the tatially appressed are everywhere shaking off their chains while, here, we bled on theirs more firmly

Against this sombre and explosive background the rival and inhuman dogmatisms of Herrenvoltion and Maraint compete and the peril of Black nationalism there heavily upon our par fills White minority. To meet these modern hasbariams the Liberal Party brings not dogmatism, but a reassered statement of the noisy said dignity of

all mankind as the ground of our western faith, For the rooms of civilisation is not material comfort or seventific invention, but social order based upon moral justice. And the morality of western rivilisation is universal not "white," being grounded on the Christian-burnanist belat in the intrinsic value of me individual human personality a a fragment of spiritual his when destiny here is to work out to full self-expression before God and man. In Christ there is peither Jew not Gentile, Who and Black, bond nor free; w are all one before God and in Him. The impiration of western cavilisation is the New not the more primitive passage of the Old Testament.

The new liberalism, therefore, has been compelled by racid ideologies of Left and Right with their appeals to un Christma values and bogus interpretation of history—as well as the in-

The Editor
of this Journal
is in prison
for his part in
last year's Passive
Resistance.

difference of the bulk of me White electorate with its marron, esaterialist viewe and shifting moral prandards-to rediscour the foundations of our westen life put them forward as the out pessible basis for peace in t multi-racial society. The me sage of the new party is that on society will only be civilised so far as it extends its opportud ties, rewards and responsibilitie to all its citizens according their individual merits, irrespettive of race, colour, class or greek And to our White populate especially it addresses these the mirable words of Sir Wiese Churchill: "It is not green ! the eleverest and most calculated of mortals to know with certaint what is their interest-yet & given to quite a let of single folks to know what is their dulf" Let us talk a little more abed what we ought to do and a limb less about preserving our poblleges and our skins-and # whether a new and better South Africa may not emerge.

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## A.N.C. AND S.A.I.C. MEMORANDUM TO UNITED NATIONS

### NATURE OF DISCRIMINATION IN S.A.

(Continued from last week)

#### Taxation

UNION Gaveroment spokesmen are forever advancing the claim that mace the greater proportion of taxation is paid by the Whites, to them must go the credit for such social services as exist in South Africa. The implication is that until the Africans (the poorer section) pay for themselver, they do not deserve better pocial servicers

It is true that a very high perceptage of those who pay income tax in South Africa are white; but sloce this fact erises directly out of the closing of every opportunity for t nonwhiles to enter the higher income groups, to claim this as a merit for white domination is preposterous.

The Social Security Committee estimated the average income per head of the European population in 1941-2 at about [125 per nanum, that of the Coloureds at £25 per sonum and that of Natives at £10.

Is fact the taxation system in the Union is growly uniair, because while whitee whose lecome falls below certain Distinct are in many cases exempted from taxation altogalber, all Africans are subject to "coll tax" and certain other taxes regardless of the income temed and even if unemplayed. Naturalty those non-whites whose comings are sufficient to fall within the lacome frx paying group are taxed on the same bagis as the whites,

Je 1936 nant 30'000 Viricana were imprisoned for their insture to pay laxes. Moreover, the many indirect taxes and duties . 99 common goods ere naturally born by all in South Africe,

44 seticie on texation by two well-knowe economists, F. II. Guensit and J. N. Rendman, published in the "Randbook of Rum Relations to South Africa" (Oxford University Press 1949) 1163035--

"In the Union the scheme of lazition offende against bolb these principles, namely, that of Progression and that of rough treatment for those equally placed. This prises out of the existence of two distinct eyetems of taxation, the one tupplying in general to the European citisen and the other to the Natives,

"The first contains a major tex, the iscome tax, which is

distinctly progressive in character, and which in fact censes to be operative when income falls below a certain level. Below this level, and indeed before it is reached, that is when the income tax is relatively small compared with the indirect and other taxes, the character of the tax system changes and becomes regressive since at this point indirect taxation becomes more im-

"A Native who same soft-ciently high income comes under the normal income tax law, being liable for income tex under the same conditions as a European. There are, bowever, very few such Natives. since the majority of Africans in the Union are in receipt of incomes far below the level at which income tax applies, gnoring, therefore, for the moment this very small number of Africans whose position is anntunlous, we can consider the African population as a whole falling within a different sys-tern of taxation from that which applies to Europeans a system different fo kind as regards direct taxation and different in incidence as regards indirect fexation.

"It is the direct taxes which mark most clearly the difference between European and Native taxstion in the Union. Of these inkes, peculier to Natives ore (a) the general lax, commonly fermed the poll tra, (b) the local or hut tra, (c) quitrents, and (d) the provincial heighted tox

Ose other, however, should be mentioned, namely the pare fee which, although generally regarded as falling on the emplayer of Native labout who pays the fee, constitutes a tex on the employment of Native lahour, the burden of which will be shared in some preportion between worker employer.

"The major direct truss are the general and local frx's which are regulated by the Natives Trustion and Development Act, 1915, as amended. The first is paid by every male Native between the ages of 78 and 65 years and in Er per

"Considering the system of direct toxition with reference the whole population, European and Native, the regressive and

direct Native texes is obvious,

"In the first place, the lower limit for income traction is considerably higher than the income of the average Native, and below this the European pays personal texes which, in the lower reaches, when his recesse would be comperable to that of the Native, would be substantially lower than those paid by the Native.

"It should be noted also that the Native is liable to these texes, if a male, between the ages of 18 and 65, whereas the Europeau under ay and over 60 is exempt. The Social and Economic Planning Council rightly concludes: 'The present system of Native texation fends to grave fuiquities as between the Native and other sections of the population...Members of the other racial groups who earned on income equal to the average Native income would generally he raempt altogether from direct textion."

"To complete our edivey, it is accessary to mention indirect traction. Here it can be said that those indirect trace which effect the African through iocreating the prices of such essentials and conventional necessities as binntels, clothes, sugar and, in urban areas ten, are without doubt regressive either when we consider the Native population along or whether we consider the population of the Union as a whole, In any event, these from constitute a most operous burden on a very poor rection of the population."

#### Education

"It should also be noted that in defiance of all well-establish. ed principles of Inxition and state expenditure, the public expenditure of South Africa in weighted heavily against the lowest income groups. For viace in 1949 50 the expenditure pre head of each white child for education was £47,99, for such Coloured and Asian child £16.55, and for each African child poly £6.41. It should be remembered that while aducation is compulsory for white children, it is not so for Africans, and in fact, no school accommodation is available for the majority of African children. As the figure above (£6.41) refers only to African schoo!-, hildren, it must be considerably reduced to cover all children of school-going age. Over the Union as a whole in 1946 only 14 per cent. of African children between the nger of ? and 16 were altending Govern-

distriminatory nature of these ment and Government-aided schools."

> It must be added to these comments that opportunities for higher education for nonwhites are totally inadequate and in all respects inferior to those available for whites in South Airies.

Rhodes University (Grahametown) Pretoria University, Potchelstroom University and Stellenborch University are restricted to white students only. At the Universities of Cape Town, Natal and the Wit-Waterstand & few nog-white students are admitted, but they form a very small proportion of the total student body. It is extremely difficult for nonwhiten to carry on self-study, nearly all reference libraries being reserved for the exclusive use of whitea.

The South African Native College at Fort Bare, Alice, with about 300 students, prapares some students for degree courses, but has no medical, engineering, architectural or other incilities designed to equip atudents for professional careers other than teaching of the cleary.

The figure above of students at the Booth African Native College (300 per year) should be compared with an average annual carolment of 19 962 at the other universities in 1947.

In 1947 Government grants to other BBiversities totailed £1,001,522; to the South African Native College, a Government grant of £16,935 was made in the seme year; (Figures from Union Year Book (Government Education) 1948).

A similar picture exists in the field of technical education. Ol 46,124 students at technical colleges in 1947, over 44,000 were white,

#### Professions And Skilled Trades

As would be expected from the above, the skilled trades and learned professions are a virtual closed monopoly for the

There are so non-white judges or magnificates in the Union: not even in Native Commitsioners' Courts, and no practising advocates or prosecutors. There are, however, a were handful of non-white attorneys,

There are a few non-white medical men. A rough indication of their proportion is prowided by the Johannesburg telephone directory (March 1953) which lists all doctors in a special section. Of Tody doctors, all but 15 are white. There are no non white dentists

or pharmacists or veterinary BUILTOUS.

There are no non-white archi tects or dranghtsmen, civil, mechanical or mining engineers, research chemists or scientists.

Apart from a few Indian trading concerns, you will scarch in waln in the Stock Explange lists for non-White Company Directors and Secreturies. No mining company bay a non-White Director, nor eny magulacturing company.

It is impossible here to list all the skilled trades from which non-whiter are excluded, either directly by law (as in the mass of skilled personnel on the gold mines) or by industrial agreements which have a "closed abop" clause-the trade unious in question operating a colour bar. There are no non-white engine drivers or firemen on the State-owned Railways. Non-White are barred from fitting and turning, welding, motor essembly and succhanics, plumbing, electricians and radio electricians-the list could be prolonged indefinitely-typing and clerical work generally are a virtual monopoly of the white group,

It is no exaggreetion to say that in South Africa all but a handful of the non-while population is rigorously and deliberately ordered to arres is the hardest, most execusting and least rewarding employmente industrial, agricultural and domestic labourers, topetitive machine work, aweepers and cleaners, "howers of wood and drawers of water."

#### The Government Service

The Native Allairs Department: That buge, aprawling State machine to administer the appression of the African people-is stalled on its upper levels exclusively by whites, Africans are employed in the Native Affairs Deportment cx clustrely as low-grade clerks, interproters, constables and "agricultural damons,rators."

The Union Deleuce Porce is offirered and counted an Australy by whites, Even during the war against the Ax's, African soldiers were dealed the right to bear arms; they were used only as a labour corps. Under the Nationalist Coverament, non-while units have been disbanded.

la the Police Force nonwhites can nover tile above the ence of sergeaut. The entire police force is officered by whiten.

Throughout the rest of the Civil Service all the senior, terter-paid jobs use held by whiten In most brunches of the Covernment services, Africans are, in fact, restricted to

cleaning offices, ronoing mettages and making tea.

#### Social Services

For the year ended June, 1951, the annual welfare expenditure per head of the total European population of the Union was £5-8-0 compared with less than £1-3-4 per head of the non-European pogulation.

During the same year the expenditure on ald age pensions for Europeans was £4,343,900 and for Africans £1,999,000; 4.1 times as much on Europeans es on Africans who are 31 times their number. The following was spent on school feeding : Europeans £854,000, Africans £550,000, Coloureds and Indians £476,000. On Workmen's Compensation for accidents in industry: Europeans, Coloureds and Indians £2,233,079 and Africans £749,839.

The same picture is revealed in examining the number of bospital heds available for the various papulation groups in the four provinces. In 1941 these were as follow:-

Number of persons to the bed (Cope Provioce)-Whites 225, Non-Whites 894.

Natal-Whites 111, Non-Whiten 625.

Orango Free State-Whites 256, Non-Whites 1,319.

Transvaut-Whites 217, Non-Whites 920.

Everywhere social, educational and health services for non-Whites are vestly interior.

(To be continued)

#### An Appreciation Of The Handu Conference

BY MAYWADADL RANGORIN

It was encouragement for the Flandon to observe that during the opening of their Hinda Conference people practifully from every denomination were present, indeed was the sign of acceliorating the social position of the Indian community.

During the enuference the dele gates from the fifty seron different organizations dirented andicals affecting the Hindu commenty,

There were very menfully acres tinised by the conference and retolations were passed, giving the South African Illodo Maha Sabba the authority to promote there different aubjects.

The season why Hindan who are now beginning to embrace Ohrlationity and fears at large was very estensively discound. The fandsmental causes were that the majority of the Hiterian la Bonth Africa

#### GEINION

are ignorant about Hinduism and its basic principles, this is becomes they are undermined by Improper education i.e. no religious instructions during primary education, Hindos lack the knowledge of the vergagular languages and to a certain extent there are economical reasons. The Hindu Maha Sebba will now have to take measures by which conversions will stop, and the propagation of Hinduism, the vermecular languages, the removal of sectional atmosphere, weakly prayer meetings and the co-ordination of Hinda organizations will

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### AFRICAN VIEWPOINT

## CONGRESS IN MELTING POT

By JORDAN K. NGUBANE

THE annual conference of the African National Congress to be beid at Queenstown this year will mark a turning-point in the history of the African people. The delegates will be called upon to decide on the draft constitution which has been under preparation for some time now.

The mare revision of a constitution in a political organisation is not unusual. But to do this in a moment of origin is something which deserves more than passing attention.

A few years ago the national conference, at the beheat of the Natal branch of the ANC, passed a resolution setting up a committee to ravice the old constitution. This committee had in it representatives from all the provinces. It did not meet for some time. But a short while ago a kind friend sent me a copy of the revised constitution which this committee will probably lay before the annual conference in terms of the resolution already referred to.

The draft is important because a gistice at it immediately shows which way the wind might be blowing among some of the isothers who fremed it. When Natal asked for the revision of the conference she made it pisin that she had in mind the re-introduction, to a very large extent, of the federal principle. The new draft has not only done nothing to meet this demand; it has done the exact opposite. It has entrenched contralized to a way which will be extent optical in given situations.

Conched in language which is fashloushle smong Left-wing politicians and propagandists. the deaft clearly ulms at destroying the provincial branches for purposes of setting up Congress as a single, monolithic organisetion. Its someplance by conforshos will mean that the ANO will be run along Loftlet lines. There will be the familiar Secretariat with its army of political commissers directly responsible to the Beareters-General, The executive commilian will have powers over the affairs of the provinces which it has never had before now. A very significant festure in all this is the feet that the President-General of the African National Congress will become

a mere figure-hand. The Scoretarist will give direction to the movement.

There have been some very envious goings on behind the scenes centring on the preparation of the draft under discussion. For example, I have it on good authority that the Natal representative on the revising compilitee knows nothing about the draft. I underetand that in so far as he is concerned he was not aware that his colleagues had even completed the draft.

Becoudly, the draft which is now being circulated dons not come from Johannesburg, from the convener. For example, I got two copies of the draft from a Cape Congress official.

From these goings on it might not be unresconshis to draw the conclusion that Natal, which is not in the good books of some of the Johannesburg Mogula of the ANO, has been carefully kept in the dark about what is brewing. The strategy has been to get the Cope to frame the deaft and in that way be committed to it in advance. When conference secondles the Cope will be morally bound to stand

by its illegitimate baby. It is a claver place of juggling about with 'people's loyalties

The strategy might look very player, but it does not in any way conceal the fact that if the present draft comes up for acceptance, we shall then be confronted with the choice between a Leftiat Congrues aud a ontionalistic Congress. For my part. I do not think it will serve our sauce it we make Congress a communist front. At the momont Mr. Stenly le being reported to have visited communlat countries. There might be pe pennection whatsesver between the Sourciary-General's visit to Bucharest and a droft populitation which bus marked communist motifs. It might be just a coincidance; but it is a tragia coincidance.

In the meantime the leaders of the Natal Congress will do well to take the provision into their confidence on the direction which the draft constitution might make Copgress take. The overwhelming majority of the Africame in Natal will not have anything to do with a Congress which has gone communicile, And from what I know of the mon who lead Congress in this province, they will not have any truck with communism of the type which might now be creeping to elnisterly late the ed previously are Messes. C. B. Patel, I. M. Begg, Dr. A. Safeda, I, Moosa Essa, A. B. Alke, and adv. H. B. Mall,) vice-president: Messra. E. M. Jamal, G. Husie, A. Value, N. Auter, A. M. Ahmed, D. G. Vassaut hou. secretary: Mr. D. N. Banada, hop tressurers Mr. H. E Parker: bon, auditors: Mr. J. Gheewala and A. Desait delegates to the S.A. Indian' C.U. and WP. Federation: Messrs A. Peerbhai and I. Khatieb and Y. Rasool (Federation) The number of clubs affiliated amounted to ten

#### A Simple Question

Surely every father and mother brother and sister and all will feel happy over the return home of their beloved relative. But they only ask, why at all should our relative be required to go away from as and kill somebody eler's relative-dear con, brother, sister or hisband etc. and perhaps get killed in that indefennible offair? It is fathern like President Eisenhower and athers like him who rule the desiloics of millions of fellaw-men that have to answer this simple question of aggrieved humanity,-- 'Harman.'

## Things In General

#### Navjivan Dharinic Semmeton (Capetown)

Gandhi Jayanti was observed at the Mitra Hall on Sunday, Octobee 4, under the auspices of Navjivan Dharmin Semmelen, Aftee the Haven service Mr. V. Narabi presided. Mr. G. D. Wagmaria and Mr. B. D. Chayda spoke on the life of Mahatma Gandbi. The service was well attended. At this occasion Mr. C. Jaga presented the Semmelen with the entire Haven utenads, Finally special Prayers were offered for Mr. Manilal Gandhi, who at present is in fail sacrificing bis all for the benefit of the oppressed.

#### New India Centre (Capetown)

Under the proposed fund raining scheme, New India Centre had raised the sum of twenty pounds (£20) for furthering the cause of education at the Gandhi Memorial School Cape Town, which has been handed to the secretary of the school.

#### Western Province Indian Cricket Union

The appeal general meeting of the WP. Indean Cricket Union was held on October 6 at the Medion Cafe, Cape Town. The meeting was attended by over 50 representatives, the biggest ever seen at a sports meeting. Enthusiasm and keenness for the forthcoming season was evident. One new Club Cambridge United, successfully sought affiliation, whilst two or three other clubs promised to afbliate at the next meeting The President, Mr. G. Munsook, in his opening remarks, expressed his appreciation of the very large gathering, and in paying tribute to the co-officials gave a brief resume of the past season. various reports, etc., were read and duly accepted. The following were the office bearers elected for the ensuing seasons-Pre aident: Mr. Munsook; Hon. life vice presidente: Messra, D. N. Bansda, G. Munsook, Y. Rassol, H. E. Parker; (Thore already elect-

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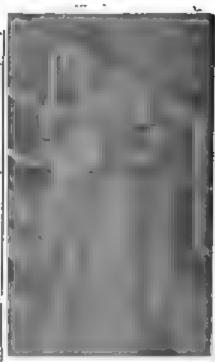
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## INDIA LETTER

(From Our Own Correspondent)

Bombsy, October 6,

THOUSAND I of persons trekked to Rejabet and placed wreaths on Mahatima Gandhi's humadhi in observance of the hithday of the Father of the Nation on October 2. People throughout India observed Gandhi Jayanti in a solemn manner, dedicating their time to some constructive work,

The President, Dr. Rajendra Presed, was among the early visitors to Rajghat. Dr Presed, who was accompanied by his wife and other members of his family, attended the prayers bold at Rajghat and participated in the spinning programme for an hour,

Central and Delhi State Ministers and the members of the diplomatic corps also paid tributes to Mihatma Gandhi at Raighat.

The people took a pledge to fullow high ideals sounciated by Mahatma Gandi,

On the nuspicious day of Gandhi Jayanti, a historic step was taken by launching the new Andhru State, life. Nebru inaugurated the first linguistic State before a gathering of a hundred thousand persons draws from all parts of the new State.

Greeting the new day as "the break of a new dawn over Andhra," the Prime Minister teminded Andhras, even as be congratulated them on "achieving their 43-year old dream," that they formed an integral part of the greater totally of India.

Two points which received repeated emphasis in his speech were: the unity of ladia and the seed for building up a prorprious and homogenous fiets,

Mr. Nehru declared that a Dougdary Communica to study and recommend on the formstion of the linguistic States would come joto being in the meer luture. The Commission would splay wide discretionary pawers as the object of appoint. ing it was to get a clear uverall perspective of group tensions and aspirations in India, It would spare no elloct or time in Visiting all States and submitting sit report after considering all aspects-magnutic, banacial, economic and social

The new Audhra State will comprise Kurnnel, Anastper, Cuddapel, Nelsor, Fass Godavars, Krishna, Guntur, Vizayapatoan, Srika-balam, Chittoor and Bellary,

The achievement of this separate firsts is the culmination of a struggle which has been mostly "batyagrabic" for character since the demand was first voiced to 1006.

The idea, however, took defimic shape only in 1913 when, from the platform of the Andria Maha Sabha, the call went not for a mass movement. Mahatma Gandhi's non-co-operation movement, as well as the Congress's chrished goal of linguistic provinces, neve great fillip to the movement for which many Andria men dedicated themselves.

It may be possited out that the Andhras, like the Tamils, are the oldest rulers of South India The malest mention of them was made in 300 B.C. According to the well-known historian, Vincent Smith, "in the days of Chandragupta Maurya and Magusthenes, the Andhin nation, a Dravidina people, now represented by the large population enealing the Teluga language, occupied the deltas of the Godevari and Kessbun rivers on the eastern side of India and was reguled to possess a military force second only to that at the command of the King of Parsi, Chandragupts Maurys, They developed gradually expanding westward so as to occupy all the South from sen to ten.

The Andhra Empire Soutished for many centuries and their language greatly influenced the Tamily, perticularly in the output of musical compositions and literature during the latter half of the 18th century down to the beginning of the 20th century.

The new An thra State has an area of 61,929 square miles and a coast line 600 soiles long, with a population of 25,235,547.

The main crops of Andhra are rice, groundout and cotton, Millet, tobacco, sugar case and cocoout are other important 5;ate crops.

Two-thirds of the total reveaus of Audhra will be derived from agriculture. The income for the new State in 1953-54 is estimated at Rs. 207,000,000 while the expenditure will total Rr. 277,900,000. Audhra will thus face a deficit of Rs. 20 200 000 at the end of its first year of existence.

Bu Chandulal Treesds, a cavilian from Gujarat, who as a Governor had bendled the situation admirably to the border State of East Punish. has been appointed the Governor of Audhre. In the Audhra Legislature no party postesses absolute majority, although the Coorress is in the largest group. After the refusal of the Praja Socialist Party's National Exp. cutive to relieve Mr. T Prahashem from the obligation to the party and silow bem to join Congress as essociate member and become the Chief Minister of the new State, Mr Prakasham along with several other members have rengoed from the Socialist Party, Mr Pra-He was sworn in as the Chief Minister of Andbra. Bit Sanjev Raddle the leader of the Congress legislators, was appointed as the deputy Chief Minister Other Ministers appointed ware Ret K Kots Reddi, Srs T. Vishwanathen and Sri D. Sanjevayye. Two other Ministers will be appointed later.

Gandhi Jayanti also witnessed the loauguration throughout the country of the National Ex-ension Service etiming at raising the standard of martly one-fourth of India's rural population in 1,100,000 villages, ex-city after a year of the establishment of the Community Development Organisation."

A sum of Rs, 38,35 erorse will be spent in the next three years on this plan of rural rehabilitation covering 900 blocks, each block consisting of 100 villages and serving a population of 66,000.

The Five Year Plan provides Re. 90 crosse for the execution of the Community Development Projects and proposes the extablishment of a metwork of Extension Service Centres throughout the country over a period of ten years. According to the programme 180 full blocks will be entablished in 1953-54, 270 in 1954-55 and 450 in 1955-56.

Out of Rs. 38.85 crores to be spent on the National his ension flurwice, the Centre will bear Rs. 55.6 crores and the States Rs. 64 crores. Limns for short term credit will be for Rs. 45.3 crores during the planning period. In the second Five Year Plan period, Rs. 29.25 crores is proposed to be spent on the scheme,

The Government of India has drawn up an ambitious scheme with the triple object of salentive industrialisation, increasing opportunities of employment and injuries from purchasing power, The acheme, which has received the blessings of Mr. Nehru, will be executed through

an Industrial Development Corporation The Corporation will be established with a capital of about Ra, 500 erorer. The Corporation will assist in setting up thirty to forty new industrial units preferably in areas which have not been opened up. Already developed contres and belts like Bihar, Bengel, Bombay, Madras, Cawapora and Abmedahad may be excluded from this scheme.

Through this Corporation, the Government will generously provide financial loads to such engineering and machine tool industries which might like to utilise their idle installed capacity,

One of the objectives of this scheme is to link up all the metro-gauge tailways in the country. This step is expected to give great impetus to trade and industry. Public participation in the capital of the Corporation will be allowed and the Government will provide a gutrantee in regard to returns to attract private capital,

The Kashmir Legislative Assembly unanimously gave a vote of coondence to Halishi Gulam Mahomed, the Prime Missister, who was earlier elected leader of the National Conference Assembly Party in place of Sheikh Abdulla. There were prolouged cheers when the Speaker, Mr. G. M. Endiq, announced that Bakshi Gulam Mahomed's motion seeking the coondence of the House had been passed unanimously, Sixty, three members were present at the persion.

Speaking on the motion, the Frame Minister traced the events leading to the change in the Ministry and appried the House of the reforms undertaken by the Government.

Referring to Sheekh Abdulla's dismissal, Mr. Bababi said; When the Prime Manisters of India and Pabietan were about to meet to consider the large, Sheakh Abdulla's group adopted coarcive methods to wrech the chances of an amicable settle. ment. By suggesting an independent status for Kashmir. stiampts were made to esbotage the ergotistices. These sugsentions threatened to pave the way for interested foreign powers to operate freely in this part of the world, thereby eadangering the freedom, peace and security of the autire subcontinent When all other means is sled to bring the straying madership to the right path it was left to the Sadat-lakiyasat to act in accordance with

the requirements of the Constitotion.

Maulvi Mahomed Anwar Maspodi, supporting the confidence motion, said that leaving aside Hipdus, even Muslims were not sale in Pakistan. Against this, he added, India bad guaranteed complete security of life and property to her minorities. The fature of the Stete was quite safe in Bakibi's bauds.

Mr. Hamdani sard future historians would pay tributes to the forenght, courage and sagacity of Bakshi and bis colleagues for assuming office and warding off danger that imperilled the freedom of the State

The period al detention of Sheikh Abdulla, former Premier of Jammu and Eushmir, and Mirza Afaal Beg, former Revenue Minister, under the Public Security Act, has been extended by two months. Sheikh Abdulla was arrested in August last following his dominal from the Premiership of the State and detained in Tara Nivas Palaco in Udbampur Tehnil for a period of two months. Murza Beg was arrested along with him

The controversy in regard to the status of Bombay city has erain flated up following the ngreement reached by representatives of Mohacashtra, Marathawada and Malavidarbba, proposing that they jointly strive for a separate; State of

United Maharashtra, including Bombay City and Nagpur.

The is agreement bas been ratihed ununimously by the general body of the Mahazushtra Pradesh Congress Committee,

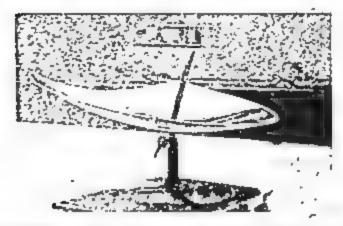
Mr. S. K. Paul, president of the Bombay Pradesh Congress Committee, along with other members of the Committee, has condemned the Nagpur Agreement and demanded that Bombuy city be made a State in itself. Mr. Patel declared that looking to the cosmopolitan character of Hombay city and its national importance, at cannot be allowed to be dragged into any linguistic State,

About thirty legislators of Madhya Pradesh Legislative As sembly elected from Mabaviderbh and Nagpur area bave also strongly protested against the inclusion of Mahavidarbha in Samyudta Maharashira.

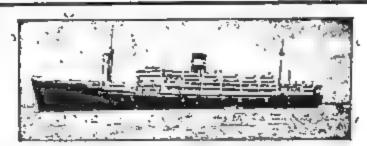
An unofficial resolution introduced to the Bombay Legislative Assembly, demanding immediate formation of separate Maharashira State with Bombay city as its capital, was talked out.

The National Development Council under the presidentable of Prime Minuter Mr. Nebru. is meeting in New Delbi to revise the Five Year Plan in the hight of experience gained so far. The Council quasists of the Chief Ministers of all the States.

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Commercial Printers & Calendar Specialists

9 Bond Street, Durban, Phone 25295.

પુસ્તક **પા મું- અ**ક ૪૨ તા, ૧૬ અકટાબર, **૧૯**૫૩. લુદક નકલ પૈતી ૬. દર શુક્રવારે બલાર પઉ છે.

## ઇન્ડિએન ઇન્ડિએન ઓપિનિઅન

મહાતમાં ગાંધાછના હસ્તે સને ૧૯૦૭માં સ્થપાર્શ.

## हान क्ष्णीका

મરીબ કાર્યાં જેને વાસના કામના જેટલી વધુ તેટલા હે વધુ મરીબ.

સુખી કેલ્યું' ઇધરતા વિધાનમાં અડલ અથલ થહા રાખી પ્રાપ્ત સ્થિતી માં હાંતિ સ્થિરતાથી સંતાય પુર્વક ક્ષત્રે તે.

દુઃખા કાણાં જગતના પ્રસંગાનું અને પદાચોનું ચિન્તન કરનાર

એ આપણું છે તે મળ્યા વિના રહેતાર નથી અને એ આપણું નથી તે ક્યારેય મળતાર નથી એથી સદા સંતાયથી જીરત જીવનું એજ હિતકર 0.

સૌદર્વ અને ધન, સામર્થ્ય, સત્તા, ગુઢ આદિના ગર્વ ન કરશા. એ સર્વે એક દિરસ યા તા તમને ત્મજશ મથવા તમે તેને તછ જશેદ.

શ્રી. ધાગી-દતાઘ.

## સંપ માટે સાચો માર્ગ

મારે મન એમ કહે છે કે બે કે આ ખુના મરકીનું સ્વરૂપ આજે દેખાવમાં કામી છે અને મુરત્રીમ લીગ એની દીવાસળી સળગાવનાર અની છે, છતાં એના કારણુ વધારે ઉડા અને આર્થોક છે. હડાઇએ હો.કાની નૈતીક ભાવનાએ.ને શિથીલ કરી નાંખી છે. અને ખીલના છવ, આત્મા. સંયમને થમ માટે અનાદર ઉત્પન્ન કર્યો છે. સાથેજ એક બાલુથી પઇસા ગજવામાં માય નહીં એટલા દેખાય છે. ખીછ બાલુથી પઇસા ખરચતાંયે પુરતું ખાવ.નું પુરતાં કપડાં અને રહેવાના મકાન તથા અનેક જરૂરીયાતે. મળી રાકતાં નથી. ત્રીજી બાલુથી પુરતાં કપડાં અને રહેવાના મકાન તથા અનેક જરૂરીયાતે. મળી રાકતાં નથી. ત્રીજી બાલુથી મેની પાસે પઇસા છે તે ગમે ત્યાંથી એઇતાં પદાર્થો અને વિલાસા સાગવી શકે એવી સગવડ છે. આ રથીતીમાં અમે તે માર્ગે જ્યાંથી મળે ત્યાંથી પઇસા હ્યુટવા, હ્યુટાય નહીં તો જેની પાસે હાય તેને કમમાં કમ તેના વગરના કરી રખકતા કરવા એવી વૃત્તિ સારા ઘરના લાગતાં માણુસામાં એ થઇ છે. આ કારણથી પ્રજ લાગે રમખાણા કરવા માટે બહાના જ રો, ધે છે. હડતાળાના રમખાણા થઇ ગયા. હવે કે.મી રમખાણા શરૂ થયા. બન્નેમાં ભાગ લેનારાએ! પત્ર સહાહુબુતી ખતાવનારા આગેવાના મળી જ આવે છે. અને સામી કામના માણુસા પર અત્યાચાર કરવા એ રમખાણે ચડતારાએ તેમજ હુરા બાજી વિગેરે માટે વધારે સુરસિત માર્ગ થાય છે પ્રજ પોલીસ, કેટલાક અંગ્રેજ મુત્સદીએ, તેમજ દુકી દ્રષ્ટીના પ્રજકીય કાર્યકર્તા એ બધાની એમાં મદદ થાય છે. અને માટા આગેવાના કુરાકાંની મદદ થાય છે તે જુદી.....

....ખધા રાજકીય નેતાએ એક થઇ જય અને છતાં આ તાકાના અને ખુના સાવન શમે એ સંસવ છે. ઢાંઢાને સસ્તે દરે ખારાકની, કપડાની, અને મકાનની સગવડા થાય તાજ એ છેવટ શાંતી પકડશે.

આ ગાળતમાં સરકારા તેં! કેવળ કડક સન્ન ઓના કાયદાએ! ઘડવામાં અને ગાળીએ! ઘલાવ વામાં જ શહા રાખતારી છે. એ પશુ દુ:ખ છે. જેટલે અરો આપણા દુ:ખેતું એક નિગીત ધાર્મીક કેવટા છે, તેટલે અરો પશુ આપણે વધારે લાગે છે. નેશનલીસ્ટ કાઇ નાત નાતને ન મતને ન લખાવે એટલું સમન્યતાં આપણે થયા છીએ. માણસને ઇશ્વરમા શહા શખવાના સંસ્કાર એ આસ્તીક માણસને ઘેત્રય લાગે પણ કશ્વર બકતે દુનીયામાં નાના કે માટા ઉપદેશકા ઉલાં કરવા, સંપ્રદાય કે માનેલાં પ્રન્થોને અવતારી ઇશ્વર પ્રણીત વીગેરે માનવાના કે કાઇ નાય વાળા ધર્મની ઢેળલ સ્વીકારવાની જરૂર છે શું કિલ્ડુ લેબલના અભિમાના છાડવાની જરૂર નથી? હું સાચા હીંદુ સ્ક્રીને મુસ્લીમ બ્રિસ્તી વગેરે પણ ગણાઉ અને તું મુસ્લીમ સ્ક્રીને હીંદુ—બ્રિસ્તી વગેરે પણ ગણાઉ અને તું મુસ્લીમ સ્ક્રીને હીંદુ—બ્રિસ્તી વગેરે પણ ગણાઉ અને તું મુસ્લીમ રહીને હીંદુ—બ્રિસ્તી વગેરે પણ ગણાઉ અને તું મુસ્લીમ રહીને હીંદુ—બ્રિસ્તી મટી નથી છું એને સમાળતુ ધારણ પાવણ અને શુદ્ધી કરનાર નીતી અને સંયમના સત્ય અહીંસા અને સંયમાના ધર્મને માતું છું એમ કહેતું ઠીક નવાત નાતની જેમજ ધર્મનીયે લેબલ છેડવાની જરૂર નથી શું!

[આપણા કાર્ય કર્તાઓ આ જરૂર વાંગે અને જે સાગાજ સંપ કરવા દોષ તે। આ માર્ગ જ સાગા છે, બીજા બધા કારા છે. આ પત્ર પૂ કારો ત્રહાલમાઇ મરાશ્વાળાએ ૧૯૪૬ મા પૂ. જાપુજીને લખ્યેર હતે. આ દેશમાં પણ એ લાગુ પડે છે. આ આપણે નહીં વિચારીએ અને આચારમાં નહીં સુકાએ તેર કાંગી રમખાર્, થવા જ કરશે. પછી તે અલે હીંદું—સુરતીમના ન દેશ—અ. ઇ. એા.] Phone 22905

Tel. ADD.: "GANDABHAI"

The Home Of INDIAN SWEETMEATS.

## G. C. Kapitan & Son

## Vegetarian Restaurant

Upcountry customers are requested to send their changes with their orders.

Write For Price List.

\*\*\*\*\*\*\*

સ્વાદિષ્ટ મીઠાઇનું જાણીતું મથક

જ્હારબાયના ગાહેકાંએ ઝોરડર સાથે ચેક ગાેક્સવા બહેરભાની (કરવી. પ્રા⊌સ લ્હિસ્ટ અંગાવા

> 154 GREY STREET, DURBAN.

> > धुनीयन ऑटी'श वक्स<sup>र</sup>

(જુક શેવસ', સ્ટેશનર્સ અને જનસ્વ ઊલસ') દરેક અતન અમી, કર્યું, મુજરાઈ, અંધેઇ, દોરી અમામાં જાય વિશ્વના પુરુષો-પાતાષ:-દુશને નદીફા હોવા માટા જ્યામાં આવે છે.

મુનાનો—એક્પ્રય—સ્વદેશી કવાઓ—અજ્ઞરે હમેશા મળશે.

અ'વત ૧.૧૧ ઝાશના પંચાસા-ક્ક્ષેન્ટરા, દિવાળી કાંડે! આવી ગયા મુજરાતી પ્રેસના પ્રખ્યાત કાર્તિથી પંચાય શી. ૫–૭ નંગ મુંબર્ક શમાચારતા " " શા. ૫–૭ નંગ અગ્નેજી, મુસલમાની, હોંદુ, પારસી અને ખેલરી તારીખાના રાજ શાંક વાના ક્લેન્ડર પેડ (ક્કા) શી. ૨–૧.

देश नेताका करने भागीं। (अल्दाती सप्पाद्याणा दिवाणा अर्थ व

રેતી તેમ શાં. ર–૧ ≐ત્રન

કેશ નેતાએના ધાર્મીક ફેન્દ્રવાળા ફેન્દોમ દિવાળા કાર્ય—પરાપીત્રમાં અલે અકાજી, યુજરાતી, હોંદુરનાની અને દાખીલ આપામાં નં.૧.૪૧ પૈની નંગ ક/ક લગન, નં.૨ કે પૈની નંગ પ/-લગન, નં. ક. હે પૈની નંગ હક લગન, નં.૪૧/- નંગ ૧૦/૬ લગન, નં. પ ૧/૩ નંગ ૧૨૬ લગન, ન. કે ૧/૬ નંગ ૧૫/-લગન, નં. હ ૧/૬ નંગ ૧૮-લગન, નં.૮ પ/- નંગ ૧૫/-લગન, નં. હે ૧/૬ નંગ ૨૫/-લગન અને ન ૧૦ લ/૬ નંગ ૧૧/-

માં હતા જિલ્લાન-મુજરાતી તૈકર વાર્ષકર (પત્ર વ્યવસાયનું મુસ્તક) છ/૧ \*\* \*\* \*\* શિવર (પર ધાદ અંગ્રેષ્ટ વાલ્યાનું \*\* અંધ \*\* ત્રીક્રમ પૈકે મુજરાતી ફ અંગ્રેષ્ટ તાલ્યની ૨૦૫ પાના હતા ક્રોક

દા સીવાય લીખે અનેક ખતના વાયનના પુસ્તીય-નીવાળી અપેક, દોવાળી લાક-પાસ્મલ પુસ્તકો ત્રીકેટ સ્ટાલ્પાં રહે છે પાટે આપને સિંહની વસ્તુઓની લીસ્ટ માર્ક્સીક દેશ જાતના લાય થયાં જન્દવીશ્રી

એક વખત ધધારી અથવા એલ્ડર આપી ખાત્રી કરેદ લો. પો. (C.C.D.) ચી ખંગાવનાવને શી. ૧ વધુ સસ્તી પડશે.



Phone 339659

Phone 228727

K. J. TAVARIA

Representing Associated Shop Fitters Ltd.
43 Commissioner Street, JOHANNESBURG

ગલાસ કાઉન્ટર

સુન્દર અને હકાર મલાસ કારન્ટર, શે, કેસીસ, વેલા કેસીસ, સ્વીક કારન્ટર તેમજ દીજ કારન્ટર, દ્વીશ કાયર, સુંદર વીનોઃ ફોર્ડિંગ્સ લગેરે હમારે લાં મળશે તમારા જીવા કારન્ટર—જલ્લી અપના વેચી આપીશું.

સાંખી મુકતની ઉધારની ગાહેવળ કરી આપીશું.

GLASS COUNTERS

Glass Counters, Show Cases, Wall Cases, Switch Counters, Fridge Counters, Fish Frier, also up to date Window Fittlings.

We set your old Counters.

Easy Terms Arranged.

## ધીરૂભાઈ પી. નાયક

મુસાયુરી, પીમાનાં અને જનવા એજન

હીંદુસ્તાન અમર દુનોવાના કેલ્કે પણ આગની હવાઈ કરિયાઈ ભગર જબાન આગે મુસ્તરની કરવા ઘરે એકા અપારી મહાતે સુક્રીય કરેલ

છ'લ્યા, આગ, ચારી, કુસ્તા, અક્સમાત, પ્લેક્સાસ, વિગેરેના વોમા અમે લતરાવી આપીએ શ્રોએ.

ર્ધ-કમટેક્સ, પરસનથ ટેક્સ, કિસાળના ગામડા લખાવવા રેવન્યુ ક્લીયરન્સ સહીંદ્રીકેટ કે ગેપાયના લાયસેન્સા પાસપાડ તેમજ ઈમીચેશનને લગલી ભાષતામાં કર્ષ પણ દું લીધા વિના અપ્રે પ્રદેશ સલાક આપીએ ક્ષર્યોન

नेशनव अपुरपुण्य वार्ध्य केसेश्सिक्यान कार्य कारह वीषा, वार्ध्यावश् र्धनरपुरन्य रूपनी बीभाटरना प्रतिनिधिः

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## નવલ કયાએા

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|--------------------------------------------------------|-----|---|
| अवभाव (अप विभाग देवन विवस्ता पुरतानी अञ्चलात)          | - 5 | - |
| महासामधी (कारव १सवी वरापुर नेत्रेक)                    | ų.  |   |
| णाब लेशक (s. s. देशाई la)                              | 1.7 | - |
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| धीभीभाभाषा (१८ भदान नानारीकानेर तक परीवय)              |     |   |
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| धी'य हैं। ये के कादस्यी वर्षा जान वर्ता                |     |   |

મળવાનું ઠેકાર્ણું

## 'INDIAN OPINION' P. Bag,

Phoenix, Natal.

## "हान्द्रियन योगिनियन"

શકવાર તા. ૧૬ એક્ટોબર, ૧૯૫૩.

### નાંધ અને સમાચાર

## **શ્રી. રાધાકૃષ્ણુનનું** ભાષણ

મુત્રેકાથી વીલય લેતા વ્યાપણા ઉપ- શકીએ તેા શાન્તિ માટેની સંવાવના પ્રમુખ શ્રી શાધામુખ્યાને જે ભાવચુ વધવા પત્મરી. કર્યું હતું તેના હોક સાર.

<del>લ્લકરી વિજય મેળવવાની નહીં પણ</del> ક્ષેત્રાનાં ચિત્તીને ઉદેશીને કઠાપથ અને ખાગેત્શીબર્યું રાજકીય યગલું ભરવાની દ્રાવા જોઇએ....

ध्यमने सत्ताना राजधारयने विधे **પ્રદા નથી. યુદ્ધ દેશી પણ સવાલના** ં નિવેડા લાવતું નથી પણ વધુ સવ.લા પૈદા કરે છે. અમે શાન્તિના રાજ-- કારજુર્ગા અને ન્યાયના પાયા પર / રચાયેલી શાન્તિમાં માનીએ છીએ. હ**ત સાર્ક પ્**પેપ સિદ્ધ કરવા માટેનું સુર્વ -સાધન નથી, 🤻 યાંતે જીવતીજાગતી ગુરાઇ જ છે. વિજેતા તેમ જ પરા-लित 6 भगते हैं अंगवी नाभे छे. રાજકાય કાર્યના સાચા કરેશ આપણ ક્રુકબનાના નાશ કરવાના તથી પથ તેમને કેળવવાના, તેમનાં વધણા તથા •મતીન પર પ્રભાવ પાડેવાનેટ છે.

'આજે આપણને અમેરિકન છવન-व्यवस्था है देशियन क्रेननव्यवस्था नथी જોકતી પણ માનવી છત્રન•પવસ્થા क्रीर्ज्ञ छे. विज्ञाने आपश्चने आ भरती ેના તળ પરથી શુખ અને સરીભાઇ નાલુક કરવાની શક્યતા દેખાડી છે. આપછે જે બિન-સામ્યવાદી દુનિયામાં ા અસરકારક રીતે આખાદી "પ્રવતીવી

'આજે એક જગદવ્યાપી કાર્તિ 'આપણી તેમ ખીજ એક યુદ્ધમાં. અ,ગળ વધી રહી છે અને તે સામ્ય વાદથી સર્વચા સ્વતંત્ર છે. સામ્યવાદી દુતીયામાં જેમતી વસ્ટ્રી મેરી બદુમતા છે એવા શૂખમરા વેકતા, વ્યાધિમરત અને ધિકકારાતા લેડોર વ્યાર્થીક પ્રત્રતિ અને વિકાસ માટે ગાગણી કરી રહ્યા છે...

> વ્યાપ્તે ચાતે રાજકીય તથા ભાર્યીક શાયજના એામ ખતેલા ક્રેપ્ટને, જેમના પરાધીનતાનાં ભધનામાંથી મુક્ત થવા તે લડી રવા છે એવા લામ પ્રત્યે અમને સદાતુબૂતિ છે...

'સંધકત રાષ્ટ્રસંપમાં જેમનું નેતૃત્વ છે તે મહાન સત્તાએક એ સંસ્થાના 'આર્ટરમાં વજુ કરવામાં **આ**વેલા આદરો સાથે માંધછાડ કરી રહી છે. વ્યાજની પરિસ્થિતિ 'ટકા**યો રા**ખવી अ वस्तुने 'श्चिस्ताने नामे च्यावी .રહી છે તથા વ્યાજ છે તે સ્થિતિ ટકાવી રાખવામાં તેમનું સ્થાપિન દ્વિત રહેલ છે એમ અમને માલુમ પડશે તા અમે દુઃખા ચક્રસું…સત્તા દ્વિત aरे के पास मांत:sरथ विदारक के. ખીત્તઐાના અ'તરમાં રહેલા રાક્ષસની સાગે એહાદ પાેકારવાને બદને આપણે આપણા હરવમાં વસતા દેવી અધાને માટે જેઢાદ ચલાવવી જોઇએ.

## પરરાષ્ટ્રની આંખે પંડીત જવાહર

वियनी कांती भारे जेडमारी राते व्यने अवद्याह भागे<sup>द</sup> ये।तानी ન્મત જેમને અર્ધી છે અને માનવન્મતને <u>સંત્રવા નાખેતારા અનેક રાજકીય</u> મદામહિત્ના હહાયથભર્ષા 🗷 લની વ્યાસા જગતની જે લાગીમાઠી વ્યક્તિએક ઉપર છે. તેમાં પંડિત જવાહરનું રમાન અધનાત્રે છે. પંડિતજી વિધની આવી નીરલ વિભૂતિ છે' એવું' મુરાપના' ઉદાર મતવારા સ્વીકારે 🗟 અને તેવા પુરુષની च्या क्रीक मार्च २५६८ व्याने नीविकाः પ્રશસ્તિ 🛍 .

"ઉત્નતિના સવીંચ શિખરે વિરા– i જનાર વર્તીમાન સપવના મહોન ' ક્રોતિકારામાં જ નહિ પરંતુ સમગ્ર

**अतिहासना आणभां की भढाने अंतिहार** છે અને વિજય હાંસલ કરવા છતાં પશુ તેના હાય સાહીના એક બિંદુથી પણ રકતબીના થયા નધી, એ માનવીના મેહાં **ઉ**પર ∗અત્હના પ્રત્યેની તિરસ્કારની એક પણ રેખા મેં ચોતી નથી. અને તેની અબ્લિમા भानवन्त्रतना हो। प्रस् પ્રત્યે તિરમ્કાર દઇત્રાચર થતા નથી. પાતાના શરીરને, પાતાના જીવનને પાતાના ભાવિત, અને પાતાની ા પ્રિયમાત્ર વસ્તુને, પૈકતાની માલિકાની ક્રાષ્ટ્ર પણ વરતુને પાતાના દેશની આંગાદી હસિલ કરવા માટે દેશની देवामी व्या बीर, शक्तिशाणी, - अतुर

અને અપ્રતિમ ધર્ષવાન ચેહ્દાએ જરા પણ આનાકાની કરી નથી. એણે કાંઇ સંજોગમાં પીઝે હૃદના પંત્રલાં ભાષી નથી. હિ'સાનું અલચવણ કર્યું નથી. ઋત્રેજી ભાષા કપર તેનું ભેનસુન સ્વામિત્વ છે. તેના એવા બાયાદાવિદ બીએ **કાઇ નધી હતાં તેવે** કદી પ્રચાર સુત્રા લલકાર્યાં નથી.

''ભારતના વડા પ્રધાન તરીકેના Beat પાંચ વર્ષમાં મુવ<sup>\*</sup> એક્સિયામાં જવાહરલાસ નેહરૂતી લામવગ વ્યતિશ્વ વધી ગઇ છે.

<sup>44</sup>એશિયાના પ્રજો અ'એ પશ્ચિમને भाटे पंडित नेद्दानी व्यवान व्याने સર્વાથી ઉચ્ચ શક્તિશાળી વધુમાં વધુ અસરકારક અને વધુમાં વધુ નિર્ણાયા ત્મક છે 🖚 વાત નિશંક છે. દક્ષિણ-પૂર્વ એસિયકના દેશા ઉપય નેહર્ માતાનું પ્રમુત્વ નેતાગીરી આષ્યાત્મિક સતાથી ટકાવી શુખવા થયે 🛭 એવા તેમના ઉપર આક્ષેષ છે: અને મવાર-नगर पंडित नेद्धको चेताने व्यापी lig માડી પદની મેળવવાની મહેચ્છા કે.વાના ઇનકાર કર્યો છે. હતાં અડ વાતમાં પણ કંકક તધ્યાસ છે. કારણ કે તેમના નેતૃત્વ તળે અન્ય દેશા ઉપર

સ્થાધિ**પત્ય ભાગવાની ભરવતની મ**રજી હૈા વા નહેા છતાં શુનાઇટેડ<sup>9</sup>ને <del>શ</del>ન્મમાં, પ્રિરિયાના કુંદ્રમાં, હાલ ચીન સાથેના સંબંધામાં, ગારડા સાથેના વ્યવહારમાં છેલ્લા વર્ષોમાં અને વાત પુનઃ રથાપિત થઇ છે. આ ઉપરાંત ખર્મા, સિલાન, ઇંડાનેસિયા, અને સિયામ 🎒 ગધા ભારતની વધ નજીક આવી રહ્યા છે. ભારતના આર્ટ્સી અને બારતની નોલિને તે પ્રમાણભૂત મહો છે, અને ભારતની સલાઢ ગેળવવા અને ખધા દેશા ચરાતુર રકે છે. રાષ્ટ્રસંધના દેશોની અંદરનું या प्रलक्षतात राज्य व्यातस्थार्थीय भाग<sup>ने</sup>।र्भा प्रथम इक्षान् गखनापात्र गर्छ

''બાલ દેખાવર્મા છેને હાડાહાડ બ્રિટિશ વિરાધી લેખવામાં આવેત તે ગાશમ અંદરધી અંતરમાં ઉદાત્ત ત્રેમભર્યા બ્રિટિશહિત 'હેર્ય ધરનારા; છે માનું બ્રિટન ઘલું ગાહું ગહું પણ સમન્ત્યું છે. વિરાધાભાસમાં પણ ઉાઇ વિરાધ નહતા એવું તેને સ્પષ્ટ થયું

[સ્વીટઝલે'ન્ડના વ્યક્સહિક પત્ર 'કહ્યું વે.સ્ટવેલ્શ' માથી,]

## વાર્ચન અને મનન

કાગળની જરૂર

સત્ય દ્વાય તેનાથી વધારે સત્ય ખતાવનું. આવ કેંગ્ય તેનાથી વધારે **આવ**  ખતાવવા તે કાળ છે. દાયતે ગુણ સમજીએ તેા સુધરે કેવી રીતે! આપણે અવ્યુસને ગુસ માનીએ છીએ. બીમારીથી શરીર પૂલી જાય શરીર ઉપર સે.જા લ્યાવે તા તેને અપરાગ્ય વધ્યું એમ સમજરાં ! શું તેને નિરાગી સમજર્શ 🔭 કેત્વને ગ્રુણ સમજે 🕏 તેનાથી અતર્ય થાય છે. પ્રાપ્યુ ન્નમ પણ વચન ન જપ તેનું નિષ્ફાયી પાસન કરીએ તેઃ કામળની જરૂર 🐔 કામ 1 જાડું એાલે નહિ તેને કામળ ની જરૂર શી ! ગ્લામગાડીમાં પૈસા ≈ાપીતે મેસાએ ,તેા હિળહની ~ **ઇ**સ્પેક ટરની જરૂર શા માટે 1 અરાળી છે તેયા વ્યવસ્થા કરવી પડે છે. જે આપણી સુદ્ધિ શુદ્ધ થાય તેં વ્યાપણે સુખા શર્કશું, પણ શુક્રિના ઉપયોગ સ્વાર્થ પ્રાટે કરીએ છીએ. દરજી પૃત્તિ ગલાવે ખાસ ખનાવવામાં અને 'ચાર બુદ્ધિ ચલાવે છે. ખાસુ કાપવામાં ! ખન્તેમાં કુશળતા છે. પણ એક સમાજવર્ધ ક અને બીજી સમાજવાતક છે. વા/૧૯-એરિસ્ટર પણ છૃદ્ધિ ગામને છે. એ સહીતે માતે ત્યાય ન ગયે તે કુસુદિ છે, વર્ષાની પંધા સમાજના દિત

માટે દેવાં જોઇએ, તેને બદલે સાચા

નું ભાઢુ અને ભારાનું સાંસું કરી

શું મવશ ઉભી કરે છે. અને કહે 🏖 એમ તકરીએ તેા પંધાન ચાલે તમારે ધંધા ચલાવવા 😥 🤰 ગુંવ ઉદેલવાની છે કે મહાત્રમાં ગાંધી પછ पश्रीस दला है 🗝 होनेशा हदेला है 🗲 સત્પને મદદ કરવાવાએક 👸 અસસ માંત્ર€ત કે⊪⊎ પછ પંધા કરા પણ તેમાં મનુષ્યનુ કલ્યાણ છે 🕽 નહિ તે જાએ!' ધતના ત્રીબકામ દીતે ઉપયોગ કરવા જોઈએ' પ્રમાણિકતાથી જીવન

> આ છાપાના ત'ત્રી सत्यायदनी सल ભાગવવા હાલ જેલમાં છે.

મહાવવું તે ઝુદરથા સમનું મુખ્ય અંમ છે. ભારે પાતાને શુપ્ર કરવા આર્ટ પ્રયત્ન કરવા જોઇએ. પણ ગાનીએ के, जीरत सुध्द वसी अधी सुद्ध वर्णम् ાથ્યુ પૈસા કમાજાના સમયે એમ નળી કહેતા કે બધા પૈસા કગાઇ લેશ પંછા કર્યાા⊌શું. અત્રવ લાધા લગ્ન કરી લેશ પછી લગ્ન કરીશ એટલે મનુખાને જે પ્રિય છે તે પહેલા કરે છે અને અમિય

હેદારનાથછા

## નવરાત્રીના મહિમા

ના દિવસા નવરાત્રીના ગણાય છે. पुराध्य आगनी पार्भी अधाने। भुलन #11 દિવસોની ક્યા નિચે મુજબ **છે**-

મહિસાસર કરીને એક સામાન્ય વારી અહુર હોય. સાર્ધ, ઇંડ, અગિન, પત્રન, ચઢ, દમ, વર્લ વિગેરે બધા દેવાના અધિકાર એને હાથમાં લીધા रेक्ट स्थाना देवाने तेथे श्रुक्तेत्रमां ત્રાકલી દોધા હતાં. દેવા ભાગાઇને વિષ્ણ ભગવાન પાસે ગયા. જાતાનું દુ.ખ વડવા. વિષ્ણુ, વ્યક્તા, अने शित त्रहे देवे।ने। पुरुष प्रोप થયા અને તેમાંથી કરતા તત્રુખામાંથી क्रीक हेती शकती शिल्पण यर्ज क्या है है શકતી અને મહીયાસુર વચ્ચે 44 मास्यः बहेराय है है प्रश्रासी त દશમ સુધી અલ્લુદ ચાન્યુદલું અને

आहेर सुद पत्नायी ते नेत्र सुधा तेया देनी रुक्तीना विलय तरीहे देवी नी रयापना करी आ दिल्य दीन ઉજવાય છે.

> મહીસભૂર-મહા વ્યાસુર – દ રે ક માસ્ત્રમના મનમાં વસે છે અને ત્યાં आधुरी सबती देश सबतीने नीचे पाता मातान सामानव स्थापे छे. કેટલાક આગ્યરાત માનવા વેળાસર ગેડી દુધ્યા શકતીના વર્ષ તે આસરના નાસ કરે છે અને દુખલે શકતી ના વિજ્યથી અનિંદ મય છવન જિતાવે છે. આ વિતન્ય ગ્લાન'ક અના દિવસામાં આપણે પણ ક્રાંષક અંદે મેળવવા ભાગ્ય સાળી ભનીએ. પશ તે ત્યારે જ કે જ્યારે આપણામાના મ્મસર નાઇ પાત્રે. નવરાત્રીના દિવસેદ માં તાનની અપ્લંડ જ્યેરત પ્રમટાથી શક્તી રાતી મેળવી અસરના નાસ

## વિવિધ ખબરો

શું પાકીસ્તાન રીપન્ક્રીક થશે?

**ગા**જધરતાનની પ્રાસ્ટીટલુઅન્ટ એસ-મ્યલ પાડીસ્તાન રીયબ્લીક થાય 🕽 🖫 એ વીરો મર્ચા કરશે, વડા પ્રવાન મહામદ અલી પર પાકીસ્તાન ने रीपक्रतीक भनावता भाटे दलाख -થઇ રશું છે. લોકનમાં મહત્વામાં આવે છે કે આ સવાલ હવે વધુ મુત્રવારી ગળતાવ નહીં કારણ કે તેમ કરવાથી તેમા ગુસ્ત્રીમ લીંગ એક્સ-દીપીસ્ટ્રોના પંજામાં સપદાઈ જાય. પાજીસ્તાનના પહેરા ખાનાના મંત્રી મા. મહત્મદ જરૂરવા ખાને, યુનાઇ 24 નેશન્સની જનરમ એસપ્યાં માટે ન્યુ ધે.કે જતા પહેલાં જ્યાંલ્યું કે પાકીસ્તાન રીયન્સીક થવા વીશે હજી htt સુકારેદ મેવાવેદ નથી.

ભાહતા મળે 🖯 🦫 આ અપ્રવાદીયા દરમાલાન પાર્ધાસ્તાનના કાસ્ટીટલ-अन्तर क्षेत्रिक्ष श्रीमा श्रीमनवेहम अने તાજને સમતા બે ગુલ્ય કરાય પા ચર્ચા થયો. માં. જેમ, જીય. મત્રર પહેલા કહાલ રાજી કરશે. મ્યા કરાયમાં હીટની જેમ કાયન ચેક્યમાં કરી પાર્ધાસનાનું શોપાન્યોક કરવા કાચન કરાયું છે. આ મહબન માં કેલનવેલ્થના સન્ધાની કંજાની એઇએ પજ હીંદના દાખવાથી કામન વૈક્યના સલ્યા સંમત થાય. મનાય 🎒 🥉 ઉપસ્થિતિયુગ્યન્ટ તેમસેમ્બલીયા આ કરાયને પૂર્વ કેકા ખળશી,

મી. કલ્લુલ રહેમાન પાર્કાસ્તાન માંથી સૌથી માંછી લેકારી, જેવાજે ત્રી ક્રોપનવેલ્થમાંથી નીકળી જવા મા ૧૦૬ અને ક્રોપ્યાસીમાં ૧૭૮ મામણી કરશે. મળા સખ્યા અદને હતી.

હીંદ સાથે વારાધાર કરવા દક્ષિણ સ્પાદીકા માંગણી કરે એવી વડી

શુનાઈટક નેશન્સની સ્પેશીયલ પૈત્રીશકલ કર્યાશ, "દ્વાલુ અહિકા યાના હીંદી મુળવાળા હીંદીએ સામે ની રીતભાવ" સામેની હીંદની ફરીયાદ પર ચર્ચા કરશે. આ સવાલ હ વર્ષથી સુનાઇટક નેશન્સમાં અચોઇ રથો છે. માનવામાં આવે છે કે કક્ષિણ અમદીકાના પ્રતીનીધી મી. જાસ્ટ મા તકરારના ખેત લાવવા ધુનીયત હીંદ અને પાષ્ટ્રોસ્ત.ન સહો. કુતાઇ2ેડ નેશન્સની બહાર, ક્રાનકરન્સ ભરતા માગલી 📭 🗝 ન્યારે બીસ્ત્ર ળાજુએ હોંદી પ્રનીનીપી કુનાઇટેડ નેલન્સની દેખરેખ હાળ ગુકારો સવલ્યા લ્માન કરશે, જસવા મુજબ હીંદી સવલનો કોલ આ સેઇન્સમ, આવે એમ લામાં નથી.

#### શુનીયનમાં વધલી જતી બેકારી

શુનીયનમાં જુલાઇ મહીના કરતા ओश्यस्ट महिनामा ४०० वर्ध विधार दता. अरुभी व्याप्तरहे देख प्रश्नुप्रका મેકાર હતા. કેપટાઉનમાં શીધી વધુ બેકારી હતી અને મહાયરદની આખવે त्यां ४,६८७ विशास संताः व्या कारसा માં એંદ્રાનીમળગંમાં ર,૧૫૮ એકાર હતા અને પ્રીટાનીયામાં ૪૧૮ લેકાર અત્રાજિત દિશ્વર્ત ખતાના પ્રધાન હતા. યુનીયનમાંના ક મુખ્ય યોજાગી

ત્વાસાસેન્દ્ર એફીકન કેર્દેશેસે પૈસીય રીઝીઝરન્સ ખેંચી લીધા

न्यासावे-८ ञेट्टीइन क्रेडेसना સેંક્રેટરી જતરલ મી. એ. જે. એમ. મંત્રાએ એક તારમાં જણાવ્યું હતું કે તેમણે કેડરેશન સામેની પૈસીવ રીઝીઝ ટન્સ અને નેત-ક્ષેચ્ચાપરેટીવ ચળવળ પઃછી ખેંચી લીધી છે. સરકારને સહકાર આપવા ત્યાસાક્ષેત્કના નેટીવા ને જીતંતી કરવામાં આવી છે. પહેલાં એપ્રીલમાં પએલી સભા વખતે નક્કી થયું હતું કે એ મેડીવાના મત વીરૂદ્ધ ર્કેડરેશન દાખલ કરવામાં આવે તા તેના સામના સખતમાં સખત અહીંસક સત્સમહુથી કરવાે. વ્યામાના ફાઇ પશ પગલા લેવાયા -હેલ્લા છતાં હાલના ત્યાસાધેન્ડના હલ્લડ વખતે न्यासाक्षेन्द्रना अवरतर सर ८३माद्री ઉલ્લબીએ નહાવ્યું કે સર્પાત ત્રેણીન્સ નું છુલ્લક ન્યાસાસેન્ડ એફરેકન કાંગેસ ના એજન્ટ્રાની ઉદ્યોરણીને લીધે હતું. ગઇ ધ્યત્રીલની સભા વખતે ફેડરેશન સોગે કુનાઇટિક નેશન્સમાં ફરીયાદ કરવાનું તકારી થયું હતું. ટેલીમામ માં આ વીરી કાંઇ જણાવ્યું નથી.

શ્રીદીશ ગીચ્યાના વિશે ઢેંક માહિતી

બીડીશ ગીગ્યાના સાઉપ અમેરીકા છે. બામાંના ૧ મેસેટથી **ધ્યસેમ્પન**ી

ના નાર્થ-ઇસ્ટ પ્રેસ્ટ પર વ્યાવેલું એક નાતું કહેલી છે. ૧૬૨૦ થી १७६६ सधी ते अथ हुतुं, तेनी वस्ती પ લાખધી એલકી છે. આમાંના १,६७,६०० हींहबी व्यावेशा होंडी भा छे. तेर्न क्षेत्रहण: <a,००० विश्वस માહલ છે. તેનું જજેડ ૫૦ લાખ પાઈકનું છે વ્યત્તે સગભગ ૧૧ મોલીવતા પાઉઢની આયાત અને નીકાસ કરે છે. આ વર્ષે કરાતીને તહું રાજ ક્રીય બંધારક્ષુ જાપવામાં જાબ્દું 🕽 🤄 તે સફળ નીવકક્ષું તથી. આ નવા બંધારુ**્થી સ્ટેટ કાઇન્સીલ, હાઇસ** એક એમુખલી અને એન્રેક્ષ્યીય કાઉરહાલ રાખવામાં વ્યાપો 🗟. ત્યાં તા ગવરનર સર આલંકેક સૈવેજ છે. ત્યાંના વડા પ્રધાન ડેા. ચેડી જગન હતા. તેમને હાલમાં ભરતરફ કરવા માં આવ્યા છે. સ્ટેટ કાઉન્સીલના દુ સમ્યાની ગવરતર નીમણક કરે. અને ત્રશ એસેમ્બરીના રેકામેન્ડેશન થી નીમાય. એસેમ્બલીના સ્પીકરની ગવરતર તીમછક કરે. અસમ્બનામાં ત્રશ એ પ્રેરિકોયલ સમ્પેક ખને ૧૪, મું દાવલા સબ્ધા છે. અમુત્રેમુરીય, કાઉસીલમાં મવરતર અને ખીજા કરા સબ્વે! જેમાં ચીષ સેંદ્રેડરી, ઍટરની . જનરત, કાઇનેનશીયલ સેક્રિટરી અને ખીજા ૭ મીનીસ્ટરાની સમાવેશ હાય

શેન ન'બરઃ 2-4482

## અબુબકર ઇસ્માઇલ

કવાલીફાઇર છુક્કીપર, સેરેટરી, એજન્ટ. दरेक व्यतना अनेकाण-हे। तक्ष्यार करी अक्ष्मीर्थः

ચાપતા લખી આપીશાં.

रहेंटभेन्ट नेहर नेहेंस, भेदन्सरीट, अन्हम देहसरीटन विशेर લઇવાર કરી અત્યારાં.

म्मारीसर्च ६२५ अवर्ष अस्ति अभि. नेपारने समता भरवनशासक લાં વિ. કાયદા વિરો સલાદ ખાપીએ હોએ.

જ્લાર ગામના ઘરામાને ખાસ ખાન આપીએ બીખે.

ખલારમામના પરાકાને માટે ખાસ જાદો સ્ટાર્ટ રાખવામાં આવેલ 🕭. અમારા પર એક પાસ્ટકાર્ટ કાખવાથી વિના ખર્ચે : થ**ું માહીતી માંકલી આપી**શું.

आधीयने अहस: ७६५ स्टब्लन स्ट्रीड, (मीन्छक्ष माने उद्वराध रहीदनी बच्चे)

વહેડાંબ 🖂

એારીસની ભાજામાં -क्षेत्र रेड्ड्यल वडींड, BIH: 4-MAKE **મીટારીયા**.

ના મબ્ધા સુટે અને એક સ્ટેટ કાઉ સીરયાથી આવે છે થીડીજ ગીગાના માં સુનાઇટેડ સ્ટેટ્સનું મીલીટરી વ્યને ત્રેવલ ખેત છે. તેને ૧૯૪૦માં લીત્ર કરવામાં આવ્યું હતું, પણ હવે તે વપસાતું નથી. બ્રીકીશ ગીઆનક વીપુરત પર આવેલા છે, અને આપ્ખા वर्ष इरभीपान सवीरना छ वाने सुर्ध 0રૂ છે અને સાંજના છ વારે આપમે છે. ત્યાં ગાપીસમાં ખાસ કરીને કામના વખત સવારના હથી ૧૧ અને ખપેતના ૩ થી સાજના ૭ સુધા છે. ત્યાંના મુખ્ય પોક વૈધેદા નામના ઝામાંથી નીકળતા રસ છે. રા. રાંગીસના ક્ષેવાલના હિંદ વાવેળા જવાખ

31. ડાંગીસે ટુંક સુરત પર ઇમી-મન્ટમ રેમ્યુબેશન ખીસ વખતે પાલી મેન્ટમાં કહ્યું હતું કે "દક્ષિણ આદીમા ના હોંદીઓની પત્નીએ અને બાળકા બાબતમાં હોંદની મહીતી મુજબ મેરેજ સહિંપીકેઠ અને ખર્થ સહિંદીકેટપર વિધાસ મુક્ક શકાય નહીં. આન. જનાબમાં ન્યુ દિલ્હીમાંના સરકારી અધીમારીઓએ જહ્યુલ્યું કે હેડ

### શ્રી. મણીલાલ ગાંધી

થી મહીધાલ માંધીને જરાપેરટન પી પ્રિટારીયા ખસેડવામાં આવ્યા & એવા ખબર અમને મલ્યા હતાં, ત્યારુવાદ થી. માંધીનેડ અમને પત્ર મળ્યા છે. 'તેઓ કુશળ હેવા તું જણાવે છે. આ ઉપરાંત તા. ૧૧-૧=-૫ટના પ્રિટારીયાના કેટ લાક બાઇઓએ તેમની મુલાકાત હીવી હતી, મુલાકાતીઓને થી. માંધી હતા ખુશ મીનજમાં લાગ્યાં હતાં. અને સારી રીતે રાખવામાં આવ્યાનું કહેવામાં આવ્યું હતું. 'મી. માંધી જ્યા મહીનાની તા. રમ્યોએ છુટશે.

ડેંગીમના હવાલ ઉલડુ દેવને છે. ૧૯૨૬ના કેપટાઉન એકોમિન્ટ મુજબ દીંદી અને અને બાળકા બાબતમા ૧૯ વર્ષથી હીંદી સરકાર તરફથી અપાતા સરદારીકેટ સામે દક્ષિણ આ-દીકાએ વાંધા લીધા નથી. આ સર્ટી ધીકેટા સુદી તપાસ પછી જ સપાધા છે અને લણીવાર તા લપાસમાં- ખે વર્ષ નીકળી જતા હતા.

#### રેવારમાં

તા, ૧૧મી અકટાબર ફગસપાર્થ અઉંડ પર કામેલ કીકેટ કલબ અને ક્ષમાં ડાયે માં લ્ડ લાઇન કીકેટ કલબ વચ્ચે કિંક્ટ મેચ રમાઇ હતી. કૃગસ કાર્ય પહેલા દાવમાં, ૭ વીકેટના ભાગે ૧૫૧ રત કરી દાવ ટીકસેર કર્યો હતે.. આમાં મી. ઇસમ સાલુલ્ડ કેપ્ટને, ૧૦૫ રત, અને મેર અલ્યાસ દીનાતે દેવ રત કર્યા હતા. મી. તવાળની ચાલીંગ પ્રસાસનીય હતી.

INDIAN

કાભેલ્સે અહતા જવલ્યમાં ૪ વીકેટ ના ભે.મે ૪૦ રત કર્યો હતા. બી. ડી. નારણે ૨૦ રતના ભેલ્મે ૪ વીકેટ લીધી હતી. અલમ મેચ હી થઇ હતી. દેશ છે. પા. સાસાયટી

તા. ૪–૧ •–૫૭ ના રાજે થી. ગાંધી જ્યંતી ઉજવવા પાટીદાર હે.લમાં **જહેર સભા** ભાષાવવામાં આવી હતી. સભામાં ખુખ સારી સંખ્યામાં હાજરી હતી. શરૂઆતમાં ધી. આ. રાખ. મેંદીરના બહીકાંચા તરફથી પ્રાર્થના કરવામાં ભાવી હતી. त्यार भार प्रभुष्पश्री आन्छनाएँ साधानाएँ એમ માંધીછના ભાકતા क्रम्बाध्ये 4d 3. માંધીજી પત્રલે ખની 40 પ્રમાણમાં આપવી સા ચાલીએ તેલ્જ ગાંધી જયાતી ઉજવેલી કોઇક સાર્યોક કહેવાય નહિ તેં આવી. સેંકડા જયંતિ ઉજવવીએ તેમ દેના કાંઇ અર્થ નથી માટે દરેક કેંઇ ને કેંઇ અરપણ જીવનમાં ઇતારીએ, ત્યારબાદ બીજ યાતએક તરફથી ગાંધીછતા 2244 કહેવામાં 報告項 €ġ. આ સભ પ્રસંગ મિસ घरती ક`પ દેવ **માટે પ્રમુખધી તરફથી અપી**શ કરવામાં આવી હતી. **अपीधने**। જવીજ સભાજના तसायी શ દર रीते व्यापनामां व्याव्याः इते। માં ૧૪ ગીનીના કાચા થયા હતેક ત્યારમાદ ભા. શા. મોદીરના ભાળપ ખાલીકરૂએક તરાણી ગરળા તથા ગોધીછ ના સિલાતા સ'વડ કપે રજી કરવામા આવ્યા હતા અને અંતર્મા માંધીજીતું અતિપ્રિય ભાજન મેખ્યુન જેને ગાર્ધે

### 'ધન્દિઅન એાપિનિઅન'ના એંજન્ટા

#### *ને*નેહાનીસભગ<sup>°</sup> :

ધી. હજાવવામાં ગાપાળજી, ૧૯ લી રહેદ, ન્યુટાઉન, રૂમ ન'ળર ૧૪, અથવા કેર શ્રી. ધીરુલાઇ ધી. નાયક, ૨૯ (ઇ) સ્થીશનર રહેદ.

#### કૈપદાઉન :

થી. બી. ઠી. ચાવડા, ૧૦૨ ગ્રેન રાેક, ગાેચે.

### પાર્ટ એલીઝાળેય :

વી. બી. સમજી, ૨૮ નેલસન સ્દ્રીટ અને ૧૫ એડરલી સ્દ્રીટ.

#### हिन वारचाः

થી. એલ. ક્રેરી,

१०१ सेंड क्यार्क्स रेम.

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સુન્દર અને ટકાઉ મલાસ કાઇન્ડર, શેંદ કેસીસ, નેલ કેસીસ, સ્પીટ કાઇન્ડર તૈયાજ દીજ કાઇન્ડર, ફીસ કાંધર, સુંદર લીન્ડા ફોર્ડિંગ્સ લીગેરે હમારે લા મળશે. લભારા જાના કાઇન્ડર-બદલી અપના વેચા આપણું

લાંબી ગુરવની ઉધારની ગેઠનવ કરી આપીશું.

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Easy Terms Arranged.

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                                                                                                                                                | એ અટ                                    | વાડીક પ                                         | ંચાંગ                                   |                                                        |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         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| નાર                                                                                             | भीरती<br>१६५३<br>अक्टोलर                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | હોંદુ<br>૨૦૧૯<br>આસેલ                   | સુસલમાન<br>૧૩હર                                 | પારસી<br>૧ કરવ<br>શહે.<br>કદમી          | સુધેદિય<br>કે. મી.                                     | સૂર્યાસ્ત<br>ir, ગી.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    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#### OPINION

## ભારતનો પત્ર

(અમારા ખબરપત્રી તરાયી)

મુંબક, તા. \-1 •- પઢ.

श्ट अधिकारे अभरत भारत ती. की शांतिना शीरता अने અલ્વતના મુક્તિરાતા વાષ્ટ્રપિતા મહાતમા માંધીની જહેલ, જાણજીને પ્રીય ઐવા રચનાત્મક કાર્યો અને પ્રાર્થના દારા ઉજની, વરેલી સવારધી હજારાની સગ્યામાં લેકિક પ્રદાતમાં ગાંધીની સખાપી પર પુર્વ્યા અકાવના માટે રાજ વાટ ખાને પદેત્રી ગયા હતા.

રાષ્ટ્રપતિ હેત રાજે-દ્રપ્રમાર તેમના પહિન જાતે કડુમ્બના બીજા સમ્યેદ साबे बढेवी सनारमां क राजधाट भाने પદ્યાંથી ગયા હતા. તાં તેમણે પ્રાર્થ ના અને સરખેર કોળવાના કાર્યક્રમમા આગ તીયા હતે. કેન્દ્ર અને સિલી રાજ્યના પ્રધાને, ત્રિકો એલ્લીએ પૂર્વ જાયુજીને અંતરક્ષી ચ્લાપવા માટે 61लय अप असा दताः

मेराजि राष्ट्र पेनाजे ६४ने।धेला ६२म व्यास्त्रीने व्यनुभरतानी अस्तिहा dia co.

શહારમાં આધીના જન્મનાં સ્થા શુક્રિતરંતા દિવસે તવા વ્યવસ અદેધ રાજાતી સ્થાપનાનું એતિદાસિક પ્રમા લેવામું ભારતના વડા પ્રધાન પશ્ચિત જ્યાદરવાલ નેદરએ ઓપ્રના વિવિધ આંગણવાં આવેલી એક લાખતી જન મેડ-હિની દહાત્રીમાં બારતના પ્રથમ वारात्वस शामन् इट्पाटन अर्थः दर्वः

ઓંધ છાઉએએ ૪૩ વર્ષે જીવે સ્પપ્ત ફળવા માટે તેમને અભિનંદન આપતાં પ્રતીન નેલકુએ લેમને એ લક્ષાકતની વાર આપ્યા હતી કે, આંધ બહર હિંદ .4 का काम ल है, के तेमने स्टाप ખાતમાં રાખવાનું છે. પાતાના ભાવગ મી પેડીનાઇએ નાર'વાર ભારતની એકના અને સુખી અને આવાદ રાજ્ય માનવ પત્ર આર ગુકરા હતા.

આ પ્રસાગે તેમણે જાહેર કર્યું હતું કે આવે તેવે રાજકોની સ્થતાના સમય પ્રવતના વિચારબા કરવા માટે હૈંક સમતમાં જ ચ્લેક પૃચ નિમવામાં અત્વી આ પુત્રને વળી વિશાળ સવાએક આપવામાં આવતા, જેવી તે દરેક માં ખુસા ઉંદા અધ્યાય કરી શકે. વે દરેક રાજ્યના પ્રવામ કરશે, અને પે તાલી તાલાકાય, કામલ કે પ્રયત્સની કુમાં નહિ કાંચે આવતાર રાજ્યોની ત્રમામ ભાગુભા-તાબુત્રામ, આવીક અને આમાજીક-ના અલ્યાય કર્યા પછી જ ધાનાના દેવાય વધ્ય કરશે.

कारण अपन्न शास्त्रण करीनी आअणी ની પૂર્વ ૧૯૦૨ માં કરવામાં **ગ્યા**વી <ા∟ એ કે આ મામ**ા**મિ નપ્રવ શાંધ તેમ જાણા માં, જ્યારે અને ધ

મદાસભાના માંગ તરફથી વ્યાખાલ-૧૬ સૌ આંત્ર વાસીએક્તે પૈક્તાના ધ્યેયની सिदि भाटे सत्वाधद्वनी सडत का **३**२५१ ની ઢાકલ કરવામાં આવી ત્યારેજ ધારણ કર્યું" હતું. મહાત્મા ગાંધીની વ્યસદકારની લાતે તથા કિંગેસના આવાવાર પ્રાંતાના ક્ષેત્રે અદ શકતને દ્રેમ આપ્યા હતા. આ લાતમાં ઘણા તામોડિત આધ્યાસીએલ્સે ક્રોગ સ્થાન ધ્યા હતા.

તાબાલાના એપ આંધ પ્રભાદક્ષિય બારતની જુનામાં જ<u>ુ</u>તી રાજ્યકતો. પ્રભા છે. તેમના સૌથી પદ્રેલે ઉલ્લેખ ઈ. સન પુર્વે ઢવક વરસ પહેલા મળી આવે છે. જાણીતા પ્રતિકાસકાર વીન મેન્ટ સ્માયના કહેવા પ્રમાણે, ચંદરાધ્ત મૌર્વ અને મગેલ્યાનીસના જમાનામાં દાવીક પ્રજાતું અનેલું આંધ રાજય મારાવરી અને કૃષ્ણા નદીના ખીજુની पुत्र जानुकी कावेश बर्द अने तेनी વાસે ઘણું મળવાન રીત્ય હતું, જે बंदगुरत सिदाय भील शिक्षपश्च राज्य ના સૈન્ય કરતાં ચક્રિયાનું હતું. આંધ રાજ્યે એ જમાનામાં ધીમે ધીમે પાતા ના વિસ્તાર વધારીને સમય દક્ષિણ બારત ૧૫એ કર્યું હતું.

રીકાંગા સધી અંધ રાજ્ય તપદ્રો રહ્યું અને તેમની ભાવાની ખાસ કરી તે ૧૮મી સદીના પાછ્યા ભાગપી રેજ **પી સ**ટીના પ્રાર'ભકાળ દરમિયાન તા-મીમ સાહિત્વ અને સંગીત પર સારી એવી અસર થઇ હતી.

નવા આંધ રાજ્યના વિસ્તાર (૧૯૨૯ ચારસ પાછમ, દરિયા દિનારા ૧૦૦ માંઇલ લાગા અને વસતિ ર.૧૨,૩૫,૮૪૭ની છે. 4છ અતિમ र्भा तेमा देशणाइना धदेर सदित દક્ષિણ હાંદ્રાભાદના કેટલાક તેલુગ જાણા ગામની મળતી મહુમતી વાળા જીકામાં એ જેવાવાની શકવતા છે. આ પ્ર તા ગુખ્ય પાક ગામા, સંધિદાયા, કા માજરી, તમાકુ, શેરડી અને નાળિયર

અહ્યા રહજપતી મેલી 🛭 આપ મામની આવક બેનિયાડીયથી થશે. ૧૯૫૪ –૫૪માં શાસવતી આવકના અધાજ २०,७०,००,०००ते। अन्ते भाषते। आदित्तर १ १२,७४,००,००० है। छै. એટલે ૧ વર્ષના વર્ષના અને વાજય सामे १. २.०२,००,०००नी भाष જ્ઞાની ઘરી.

**अक्षात्रका की भाषात्राती अधिकारी** અર વાન્યુલાય નિવેશને નવા અદેશ राज्यता अवतंत्र अताववसम् आध्या देशना भागता भागी दीकी लगा

આવેલા પ્રવે પંજાબમાં વહીવડી તેવ · સાવ ખેણવાઇ ગયું હતું. ત્યારે તેની प्रनव्यवस्था करवा आहे थी जिवेडीने મ'ન્ત્રુપના ગવન'ર બનાવવામાં આવ્યા &તા. તેમણે પાર્કાસ્તાનની સ**ર**કદે વ્યાવેલા ભા પ્રાંતર્મા એટલી સ**ર**સ વહીવટી લ્યવસ્થા કરી હતી કે, હવે ોાઇ પ્રાંતમાં સુરોની એવું લાગે તો तरत भी त्रिवेदाने अवनीर तरीके त्यां સુકવાની વાત **આવે છે. આ**ત્રાદી પાળી એક વખત ભારતના પાંચ પ્રતિદ માં બુજરાતી ગવનંદા હતા. ગલસમાં ભાવનગરના મહારાજ, પંજાબમાં ધી. ત્રિવેદી, મુખ્ય પ્રદેશમાં શી માંગળદાસ પાવાસા, ઉત્તર પ્રદેશમાં સર દેશની ગાદી અને આસામયાં સર ધ્યક્તિ હઇદરી. आ ने भेल प्रातामां गुलराती अपने रे। છે, ઇત્તર પ્રદેશમાં શ્રી કેનીવાસાલ યુનશો અને આંધ્રમાં શ્રી ત્રિવેદી.

આંધ્ર રાજ્યની ધારાસભાર્યા કાંઇ પહા એક રાજદારી પક્ષ બદુપતીમા તથી, જે કેસૌથી બાહું જીય દામેસી પાસ સભ્યાનો છે. ક્રિપ્રેસે અલ્લાના પ્રજા સમાજવારી પક્ષના તેના શ્રા હી. प्रकारकारीय द्वाचित्रता सदकारी सन्प તરીકે જોડાઇને આધના વડા પ્રધાન ખનવાનું નિયંધના આપતાં ભી પ્રકાશ में तेने। स्वीकार क्षेत्री क्षेत्रा, पाछनधी સમાજગાદી પક્ષની કારાયારીએ શ્રી પ્રકાશમને તૈયની પક્ષ પ્રત્યેની જવાબ દારીમાંથી મુક્ત કરવાની ના પાકર્તા યો પ્રકાશમેં પક્ષમાંથી રાજનામું આપેલું **ટ**તું. **હવે** અત્રાસ્ત્રો <sup>ન</sup>ી પ્રકાસમની कांग्रेवानी है।ल प्रधान भंजल स्थया માં આવ્યું છે, ત્યા પ્રધાન મંડળમાં પાંચ સબ્ધા છે. વધુ એ પ્રધાનાની નિમાલક પાછળથી થશે.

आंधी कथ'तिना शुक्रनव'ता दिवसे જારતની ૧,૨૦,૦૦૦ ગામદાએકમાં વસતિ 🟅 એટલી વસતીનું જીવન ધારણ ત્રચ શાકવાના હેલ્લી દેશભરમાં રાષ્ટ્રીય गीर स सेपान दिवादन यह बर्ह શાખ વિકાસ સંસ્થાની સ્થાપના પળી ભરાભર એક વર્ષ અને **પ્રમા**ર્ધ **સેરાય** છે. આશર સહ હવ્યરની વસની વાળા સા સા માત્રાનું એક જીમ મબારી, એવા મધ્ય ૯૦૦ જાયાના વીકાસતી આ માજના પાછળ અસ્ત્રતા ર વર્ષમાં રૂ. સ્ટ્રાય, ૦૦,૦૦૦ ભયોરી પંચાયની પેજનામાં પ્રાપ્ત વિકાસ માજનાઓના અમદ માટે કે, ૯૦ इरेश्वती क्लेमपाछ छे. अपरांत तिमां દસ વર્ષમાં દેશ અરમાં રાષ્ટ્ર વિકાસ Iન્દ્રોની **હાર્**માળાં **ઉ**ભી કરવાની જો મવાક છે. ૧૯૫૩-૫૪માં ૧૮૦ પહેલ વ્યવસાય માં માત્ર કાર્યા માત્ર માત્ય અને ૧૯૫૫-પામાં ૪૫૦ ધામ જોયા ર્સીલ્લા કાર્યક્રમના અથય થશે

દેશમાં શિક્ષિત વર્ગીમાં પ્રસદેશી મૈકારીને ટલ્લા માટે બાલ જાઇ પ્રતિ भां दली। सामाची जिल्लाने विधा

राम वहा है, . आ: - नेशरी - टामपी , માટે સરકાર પગલાં વિચારી રહી-છે, એવા સમાચાર 🛓 ભગાઉ આપી ગયા र्षु. क्वे भारत सरकारे नेक्सी पंचा नी तक अपने मेरकेती अपरीह शक्ति. વધારવા તથા દેશતું ઝડપસેર નગોથી-મીકરણ કરવા ગાઉ એક માજના **પ**ડી છે. આ પોજનાને પંડીત તૈકરૂતી મધ્યુરી મળા મધ છે. તેના ધરા અત્યારે દીક્કીમાં મળી વ**રે**લી - સંષ્ટ્રીય નીકાસ કાઉન્સીલમાં ,વિચારજા ,ચરી. -આ મેજનાના અમલ એક ઔદ્યોગીક વીકાસ કાપેરિશન કામ ત્યરે. તા પાંચ શા કરાદની શાંી સાથે સ્થમા नारी का देविरियन देशमां भास देरी તે ન વિક્રમેક્ષ ભાગમાં ત્રીસથી ચંધીસ नवा बद्धोंगे। स्थापवामां सदाय हरते. लिदार, भंगाण, भुभक, भदासं, कान પુર અને અમદાવાદ જેવા ઓક્રોઝીક રીતે વિકરોલા પ્રદેશામાં આ ચાજના તા અમલ નદિ યાય એમ મનાવ છે. कासभा करती धरायता बबोने।ने बन्धा કન વધારવા માટે પણ તે મોના આપરી.

व्या मेल्यानु क्रिक प्रदेश भारतमा જે મોટર મેજ રેલવેના છુટા છુટા રકા છે, તેને ભધાને સામળી દેવાત છે, રુપી એ વિસ્તારામાં ગાલની હૈર ફેર ઝડપએર ફેરબાલીની જાર વગર થઈ શક્યો. ભામ થતાં ભારતના सीराप्ट लेवा बाह्यस प्रदेशीना वेपार ઉત્તોમને લાગ ધરા, મા ઓવોગીક ડાપેરિશનમાં જાવેર જનતાને પછ નાબા રાકવાની છટ વડેશે. સરકાર ગાહાસ વરાજ આપવાની બાદ્દેપરી માપરી.

क्षाश्चर्मायनी कारासमाध्ये कार्क्षपीयना नवा वडा अधान भाषी शक्षाम भद्रमह भा विकास व्यक्ति करते। इराव सर्वात મતે પક્ષાય કરી હતા. વિવિધ વકતા એએ કો મધીની કાર્ય શકિતને અમ્ય અંજરી આપી હતી. ધરકસભાવી આ ખેડકમાં કરૂ સભ્યા હાજર હતા. એ પહેર્તાથી ગણીતે શેખ અન્દુકના नी कारुभा<sup>ड्य</sup> २:५टीय परियद भारा સભા પક્ષના નેતા તરીકે સુંદી કોહવા भ( अतन्या दताः । भारा समाना क्रीक સભ્ય થી હમદાનીએ જળાવ્યું હતું કે, अध्यादना स्थान व्यासभी भागां धरेशा ભવના સામના કરીને હેલા ધારળ કરીતે થી બધી અને તેમના સાથીના એ દાખનેલી ચિમત અને દૂર અદેશીને आदि अतिदास कारा अक्टब्स आपरेत्र

परीज्य न्येक धारा समा सक्त्रे लेखा च्यां दर्त के भी भारतिना दावमा कार्य મારનું આવિ સંપૂર્ણપણ સમામત છે.

ल्ट्युनी अधमपुर तेदशीमधी लाउ નિવાસ ભાગમાં અટકાયત સોગવતા कांक्षपीरना भएक येथा अध्रल केल भागपुरुषा भन्ने भाग्न भनेतुली प्रधान- મીરત્રી વ્યક્તલ મેગતી વ્યટકાયતની પ્રુદ્દતમાં મે માસના વધારા કરવામાં આવ્યા છે.

આવનગરના મહારાજના નાના ભાઇ કુમાર **શી નિમ**જાકુમારને ધાડ પાત્રવાના સુના માટે એડિળના સેસન્સ ન્નએ કરેલી છ વર્ષની કેટની સજા ક્ષામે અપીક્ષ કરવાની પરવાનગી ચી નિર્માળકુમાંથે ભારતની સવેપિરી અદા લત પાસે માગી હતી. પરંતુ સવેો પરી અદાસતે વ્યપીલ કરવાની રજ આપવાની ના પાડી છે. અત્રે <sup>50</sup> बाद दशे है. अपतना कीक साधी देवा યત અને બીજા પાંચ માણસો સાથે **શ્રી નિર્માળકમારે** ગોંડળ તાલુકામાં આવેલા શીભ ગામ પર ધાઢ પાડી હતી અને ૮૫૦૦ની ક્રિમેતના માલ હેટી લીધા હતા. ૧૯૫૨ ના જન્ય અહીનો ૧૦મા તારીએ આ બનાવ વન્યા હતા. આ શતા માટે ગેડિળના રીયત્સ જરૂ આરોપીએએ / કરેકને શ છ વર્ષની કેદ અને બે-એ હજારના દા ≋તે દંદ ન બરેલા વધુ છ માસ ની કેરની સખ્ય કરી હતી. આ સામે થી નિર્જાળકમાર અને દેમના સાધીએ। એ સૌરાષ્ટ્ર ઢાઇ કાર્ટને અપીલ કરી હતી. સૌરાષ્ટ્ર હાઇકોર્ટે માત્ર ભેજ આરામીઓને હેલી સુક્ષ્યા હતા. અધારે થી નિર્મળકુમાર વ્યક્તે મીજા વધ્યુ

અહેરાયીઓને થએલી સત્તને ખદાલી આપી હતી.

કરાગીધી અગેલા સમાવ્યાર પ્રમાણે ભૂપતે પોતાની અટકાયત સામે સિધ ની વડી અદાલતને હેળિયસ કાર્યસ અરજી કરી હતી, જે વડી અદાલતે રદ કરી છે. એટલે હવે ભૂપતને નસીએ પાક્યસ્તાનની જેલ ચાલુ રહે છે.

સૌરાષ્ટની એક્ત, ભેગાવા, શૈત્ર છ અને માદર નદીએ! પર બંધ ભાષવા તી પાજનાએ,ને અમહર્મા પ્રક્રવા માટે સૌરાષ્ટ્ર સરકારને અધ્યશ્ચ સરકારની મ'જુરી મળી ગઇ છે. અના ચારાષ નદોએ။ પર ભંધ બાંધવાનું કાર્ય વહેલી તો શરૂ કરી દેવારો. આ ળેવા દ્વારા આ નદીએક્સ પાણી નકામાં સંયુદમાં ભળો જતાં અટકરી અને એથી સી-રાષ્ટ્રમાં હતારા એકર જમીતને ફાયદા પશે. સૌરાષ્ટ્ર સરકારના પ્રતિનિધિ એક સાથે અર્ગાવિચાર**ન્ક**ક કર્યો ખાદ આપેતન પંચે એવા અ'રાજ કાઢપા 🦆 🖫, ઐાઝલ વ્યને બાેગાવા નદીની થાજના વર્તમાન પત્ર વર્ષીય માજના ના કાળ દરમિયાન એટલે કે ૧૯૫૫ સધ્યમાં સેલ્બે સાહ્યાપ્રદીથ⊍ જશે. જ્યારે શેત્રું છ અને આદર નદીની પૈકનાએ જે 🗝 બે યેજનાએ કરતાં માટી છે, તેનું કામ ૧૯૫૫ સુધીમાં પ્રવાસ હકા જેટલું જ પુરૂં થશે.

વ્યમદાયાદના મિલ માલિકા તરફથી સતરાઉ કાપડના જમ્યાના ભરાવેદ થવા વ્યાંગે ઉદાપાદ ચાલુ છે. ચ્યાન્ટ સુધરમાં અપરાવાદની ચૌદ મીક્ષાએ क्षेत्र क्षेत्र पाणी भाष प्रस्वाना पेतानी નિર્ણયની જહેરાત કરી કામદારાને એક એક માસની તેાટીસ વ્યાપી છે. ભારતની તમામ ગીમા પાસે અત્યારે કુલ્લે ૪,૭૫,૦૦૦ ગાંસડી કાપડના જથ્થા જગા થયા છે, તેની કુલ ક્રીંમત રૂ, ૭૭ કરાત જેટલી થવા જાય છે. સરકાર એમ યાને છે કે આ જથી માત્ર એક-દાઢ મામના ઉત્પાદન એટલા અને તેમાં ઉદાપાલ કરવા એવું કોઈ નયો. મોલમાલીકા દેવના ±रीते श्रेक्सा⊌ज व्यते निहास लक्षत રદ કરાવવા ગામ છે. 🧸 મીલ સામગ્રી અને અન્ય કાચા માલના ભાવામાં સારા પ્રમાણમાં પટાડા થયા છે, મહ મીલમાલિકાએ પ્રમાણમાં કાપડનો બાવ મટાક્રમા નથી. હવે જો બીલમાસિકા બાવ પટાડે તેં આ ગાલ જલદી ઉપઢી જાય. ગ્લા દરમીયાન મજારમાં https ના ભાવા થટ્યા છે. દિવાળાના હિસાચે થાડી-પણી સેવાલી રહેતાં આવે! જન્મ પર'ત દિવાળી પછી પટપા નથી. કાપડ બભર પર મંદીતું સાર્વ એવું ગેલ્દ્રું કરી વળવાની ધારણા રખાય છે. દેશની ૪૫૩ મીલેલમાં દર મહિતે કુલ્લે ૪૦,૫૦,૦૦,૦૦૦થી ૪૧ કરોડ વાર જેટલું કાપડ ઉત્પન થાય છે.

મુંબઇ શહેરના દરનના અંગે કરી વાદ વિવાદ શરૂ થયેં છે. તામપુર ખાતે સહારાષ્ટ્ર, મહાવિદર્ભ અને મરાઠ વાડાના પ્રતિનિધિ**એ**ટ**એ** <u>મં</u>બઇ શકેર અને નામપુર સહિત સંધુક્ત મહારાષ્ટ્રની રચના ક્રત્સદી કરાવવા માટે પ્રમાસેર કરવાના કરેલા કરાશા પણી ગ્યા નાદવિવાદ ક્ષેપડમાં છે. શુજ રાતીએ। અને મુંબઇની મરાકી સિવાય તી પ્રત્ત મુંબઇ શહેરને! સ્વતંત્ર પ્રાંત ખતે એમ મુચ્છે છે. જ્યાદરલાલ-વલ્લબનાય અને પદાભીતી ખતેલી સમિતિએ પણ મુંભઇના સ્વતંત્ર દરજળ ની હિમાયત કરી હતી. આ નામપુર કરારને ચઢારાષ્ટ્ર પ્રદેશ કેશિસ સમિત્તિ એ મંજીર કર્યો છે. મુંખઇ પ્રદેશ કે. શ્રેસ સમિતિના પ્રસુપ્ય થી ધ્યે. કે. પાટીલ ગાને સમિતિના ગાન્ય સભ્યે। એ આ કરારને સખત રીતે વખાડી કારવા છે અને સંભઇ શહેરને કાઇપણ આવાકીય પ્રાંત સાથે જોઠવાના વિરાધ કર્મો છે. અમા સંબંધમાં સામ સામા નિવેદના બહાર પડી રક્ષા છે.

મુંબધ ધારાસભાગાં એક મરાઠી સબ્ધે મુંબધ શહેર સહિત સંમુંકત મહારાષ્ટ્રની રચતાની હિમાયત કરતા એક કરાવ સ્જુ કર્યો હતા. આ કરાવ પર સામાન્ય ચર્ચો કર્યો બાદ, મત લીધા વિનાજ તે રદ કરવામાં આવ્યા હતા.



## દિવાળી આવે છે.

દિવાળા એટલે સર્ગા સંબંધી અને રનેહિએ.માં ભાવભાવ અને મીકાસ વધારવાના અમુલા અવસર. તમારા કુટુંગ્ળીજના, મિત્રા અને સર્ગા સંબંધિએલા અરસપરસના મીદા સંબંધને વધુ મીઠા બનાવવાને માટે અમે કહીએ છીએ કે જસ. જેઓ અને જમાઉક આએ અવાકેલા

જ્ઞામારે ત્યાંની ફ્રેકલા ૪૦ વરસના અનુભવી ભનાવટની પરાકાષ્ટાએ પ્રકારેલી મીકાસના અર્ક જેવી જુની જાણીલી અને સમસ્ત સાઉથ આદિકામાં તેમજ રાડેશીયામાં વખશુપિલી નીચેની મોકાઇએ.

| ું ન'ભાર ૧ મીઠાધ્ર             |     | ન બર ૧મી                | 103  | નાંબર૧ મી                              | 41Fi  |     |
|--------------------------------|-----|-------------------------|------|----------------------------------------|-------|-----|
| ખેલાતની સુતરકેલ્લ              |     | हेसरी पेटा काणुबटना 💎 🔻 | r sp | <ul> <li>अध्या भाव ।</li> </ul>        |       | 3   |
| धारी, देखरी, तीबी, अवाशी रतव   | 5 4 | क्राध्यवस्या पेटा "     | *    | ્ વહીતરા ધાળા                          | ,, T  | -65 |
| अधानी कृतना सीचा भूजर्थना स्तत | 1 . | લમતગરી મેસલ             |      | અમૃત પાક                               | 3     | - 1 |
| _                              | 5 # |                         | .,   | પક્ષ્યા ચૈવરેલ શક્તવધારી               | ,, ¥  |     |
| Milliad pr ay as yo            | _   | भानपार कावाना स्पेशायल  | ,, 3 | ે સેવ ⊯ણી ત'ગર 1                       | 3     | - 5 |
| M86171 ,, ,, ,, ,, ,,          | 9 0 | મગજ વધ્ધાના             | ., 1 | કે ફાકુડથા ગતામાં ન'બર ૧               | 3     |     |
| भीरका भाग जरशे सुरतनी 🚜        |     | ત્ત્ર ખુ પ્રાથમના       | 3    | 🐧 🔞 हाल, १६मी, भरूर, सर्वस्थाना        | 1     |     |
| મામ્યા ,,<br>દાસના લાલા        | 2 1 | ભુંતીના લાહ સ્પેસલયલ    | ,, 3 | • પતાસાં                               |       | 4   |
| માત્રા ભરેતી સરતની             | y 3 | સુરમાં લાહુ ગેલ્લના     | ,, a | <ul> <li>મોક્સ મોકાઇ તેળપુર</li> </ul> | a 4   |     |
| धीरवा धारी शुरवनी              | ų o | ખાનવી (મારી પારબંદરની)  | 9    | <ul> <li>" 취소에 이번 4'=1 1</li> </ul>    | 74 II | •   |
| with the second                | Ч « | સારા સીધ                | , ¥  | <ul> <li>ચેવીક લંભવ પ્ર</li> </ul>     | o 2   |     |
| भत्य भारी                      | 3 4 | પુરાય માયાના            | и У  | <ul> <li>મારસ મામાઈ તેળસર</li> </ul>   |       | 9   |
|                                |     | m tolers and m          |      |                                        |       |     |

અડદ પાયડ ર**પેરા**પિથ નેખર ૧ ૧૦૦ શી. ૧૫. અને નેખર ૨ ૧૦૦ શી. ૧૨.

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#### OPINION

## કતગ્રગી વિવેષમા

શેખક: એ. લી. ખવે<sup>ર</sup> alar સમાત્રા ભવતિ સંજીઢાતસ્તુ દ્રાપ**ર** : ા §त्तिषु स्त्रेता भवति इतं स्टेपबते व्यस्त्॥

ञ्जेतरेष प्रदाहास्य

अर्थिक विनाधा कावेनी करन्य જ્યાંતિ ૧૧મી સપટેમ્બરે આવે વિનાયાજીને ચાહવાના પ્રયા ðim છે ≈તે તેથી ગોપીજી પ્રેમથી તેમને કતવગી વિનામા કહેતા. ગાંધી છ વિતેષ્યાછતે વિતેહમાં એમ પણ કહેતા કે મારી પાસે બીજે એક ક્લ-મુત્રી છે, જેમને માલવાના શાપ્ય છે. 🖹 🚮 સરદાર પટેલ. 🛭 ઉપર ટાંડેલા 'ઐતરેય પાદા'ના ક્લાકમાં અના જ્યતેમ છે. છેક ૧૯૩૨ની સાલમાં વિતાભાજીએ ગામકાંમાં પ્રચાર કરવાને અર્થે સાપ્રકાતી પગપાળી યાત્રાને વિવે ની પાતાની જહા વ્યક્ત કરી હતી.

પણ કૃતશુર્ગી શબ્દના, ચાલવાના શાખ લખરાંત ખીજા અનેક અચેર્ય થાય છે. રૂતપુત્રીના અર્થ સુવર્ષ્યું યુગ પહાંચાય છે અને વિનાભા 🖹 સુવર્સ મુત્રના પુરાગામી છે. દ્વેષપી ભરેલા. નરદમ જડવાદા અને વધારે પડતા મંત્રીકરણવાલા અત્યારના કવિ અથવા માહામ અરત પામવાની નઇવારીમાં

र्भा निरूपमेशी पंत्रिक्ते लहसे श्रारी **અમના ગૌરવની પ્રનઃ સ્થાપના થશે.** अने अध्यात्मवादना के श्रभता सूर्यनी तथा नरहम क्यापारनी अस्टस्य यता करता अधिकारती निश्चानीकी श्री. विनेष्पाद्य क्षितिक पर आणा रका

विनेत्र्याक्ष्मा हेटला विभारा आहे મૌલીક છે અને આપણે લેમના પર क्क अध्ययुं को ध<sup>30</sup> तथा आगळुपुर्व इ तेमना अभ्यास अरवे। लेखने, अंचन મુક્તિના એટલે કે નામાંના પ્રભુત્વમાં धी भुक्त अधने वस्तुविनिभवनी प्रवृति પર પાછા જવાના તેમના વિચાર એનું **ब**शहरथ थे सुदान यह करेबा तेमना મીજ વિચારા પશ્ચ ચલથી નોશા નેવા પ્રચલિત થઇ ગયર છે.

હીંદ જેવા પુરાજા જમીનના ભુખ્યા દેશમાં નાના માટા હજારા દાતાચાને सगलम बीस माध्य नेवर केटली क्ष्मीन सलभां क्ष्मप्रधाने तेकी समन्त्रती शास्त्रा की भारे भार अमत्त्रार क कर्डेनाय.

रुभ विदेशिश **बी**दनी अल पासेयी ત્રણ સાદી બેરા માગી રહ્યા છે. એમાં ની પહેલી એટ સમિહીના માટે જમીન ના એટ છે.

મીજું, એમની પાસે દાન વ્યાપ-વાતે જયોન નથી પણ જંગમ મિલ્હત છે તેમની પાસે રાક્ક રક્યનાં જાન માપવાની તેએ**ા માત્રણી કરી ર**જા છે. 😑 દાના દાતાની પાસે જ રહેવા ના છે. અને એએ! નવા જવીનધારી लन्या 🖲 तेमने महद इरवामां तेमछ એ તાર્શા સચતા આપવામાં આવે ત્યારે ખાને તે રીતે વાપરવાનાં છે. માથસની પ્રામાસિકતા વિવેટા વ્યા પારાષાર વિધાસ ખતાવે \varTheta 🕽 વિને ખા ખરેખર સત્યકુષના માનવી છે.

त्रीछ वस्तु भभक्षन यत्र छे. मारे મન એમાં રાષ્ટ્રના ક્રભાસ માટે જ્યાર શક્યતામા વદેલી છે. આ ખુજતમાં ગરીઝ કે તવે ગરના સવાલ જ જાતે. નથી. 🥻 પ્રદેશની પાસે બે હાય તા છે જ. ગરીખર્મા ગરીખ માશુસ પણ સ્થામળ આવીને રાષ્ટ્રને માટે चेतानेत अभ विनातामे अप्रांश करी શકે. હોંદના આમસપ્રદાયને પાતાની अभश्चतित राष्ट्रने भातर पश्चर देशे आपवाने ओह वभत प्रात्सादित हरी શકાય તા ક્રેવળ તેમની અમસ્ત્રિત છે. એના પછી દેવને ખદલે પ્રેમના મહિ રાજા પાસેથી ત્રણ પત્રમાં જેટલી સખ્યાને કારણે પણ તેએક વ્યાવભા સિદ્ધાંતના ૧ કૃતપુગ અલ્વરી. એ કુમ જગીન પાચના પુરાશના વામનની પરિણામ કાવી શકે. તેએ ભાષપસને

भदद करनाने कोश्वन स्टोशभपुनीक म्मान अल आवना ते। बाज्या 🕏. आजना માકાની મકત મજૂરીયી સાળાંતા भारते। भौषाय के तथा एस्तान्या तह-યાર પાય છે એ એના ઉદાહરહ્યા છે. ભેશક, 🖹 કામમાં તેમને સરકારી તંત્રની મદદ મળે છે જ. મીમે ધીમે **હવે તેએ** કામજના લાગ્યા છે કે, રવાઝમ અમવા આપ મદદ એ એપ भरद थे. 🍑 🕒 चणत अभदान धत्रना વિચાય જ ક્યાંને પછી મજૂરાતે જાદી જારી ભતની હિતકારી પરત્તિએકમાં संभक्ति करी ककाप 🖛 ने 💐 दीने સમય બારતની સરત અગ્રક બલ્લી સમારો.

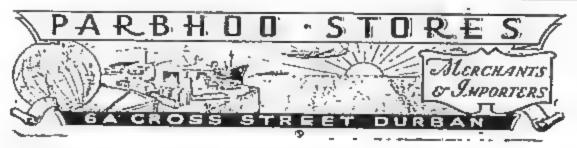
'હલ્લિલા' કુ'માંથી

હિવાળી પત્રીકા તથા પંચાગ

આ વરે<sup>દ</sup> અપ્રેપ'શાગના દિવાળો प्रतिकाणी कापी है मंजारी सक्या તથી. અનાથી એવાર્ડર તે બેલ્લવા અમારી સવે'ને પીનતી છે.

જાતી દીવાળા પત્રીકાંચા સ્ટેટકમાં के के आक्षी ते ध्यके ते सी, र-६ ક્લન સેખે મંબાવી શકે છે. છાપ ખાતાના કામ કરતારાએા મહેલત देखाधी नाम दिनेरे जापी नदी शरी એ એની મંમાવનાર ખાસ નેંધ છે.

> 아니시는다(이). "Vallend Diellen"



## દિવાળી-પત્રીકા

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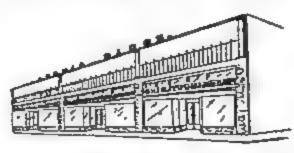
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FRIDAY, 23RD OCTOBER, 1953

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# INDIAN OPINION

Founded by Mahalma Gandhi In 1903

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in a world that has at many
points surrendered to arbitrary authority

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## WHO ARE YOU, FRIEND?

everyone is working in feverish haste convinced that in the palm of his hand lies the destiny of mankind. It is the deluded imagination of the ego and the man of-God throws the powerful beam of his Self Knowledge to dispel this delusion. He asks man to look within himself first and to know the subject, after which alone he could have a true vision of the object and a correct understanding of the relationship between the two and thus be enabled to adopt the proper attitude to life and the world and to get a clear conception of the Goal.

A businessman to day accumulates wealth by means, fair and foul. What is his true relation with those for whom he gathers this wealth? What effects do his hoarding enterprises have upon his inner personality? How will his actions ultimately react upon him? Which businessman ever thinks of these great questions? He has set before himself the one great ideal of the greatest accumulation of wealth. He gets into a mania; and this mania is none other than Maya in her ferocious form. She does not allow him a moment to reflect on the great problems that profoundly affect him, his very inner soul!......Till the life's end draws near the poor man and, coldly staring at his benumbed body, asks him: "Who are you friend, to deprive the poor of their livelihood and feed them you deludedly called your own? Come, come into my none now and leave them to the care of the God who alone protects them all, as He protects you!"

A positician similarly struggles to save his country from every kind of calamity and catastrophe. Friend, who are you to save the world? What is the spring board of your patriousm? Is it the Divine Will or is it some selfish motive, however subtle and glorified it may be? .... But the politician has the least time or inclination to analyse! Maya keeps him ever busy and ever externalised, ever seated on the high pedestal of a social reformer where none but he can sit!

Similar is the case of a religious preacher on whose lips over dwells the loftiest Upanishadic Mantras and scriptural texts. He can, and he is ever eager to, show you the Path to Salvation! Who are you, friend, and what are your qualifications? What is the depth of your wisdom? Have you ever had time to look within your self and mind your own spiritual progress or have you abandoned yourself to find ing others' faults and preaching to others?

When this search-light of self-analysis reveals the true nature of things, the businessman would realise that the Lord is the Protector of all and as the distributor of commodities, his duty lies in serving the people without ever thinking of hoarding. He will understand his business better and he will feel his business to purify himself by serving his fellow-beings.

The politician will feel humbled before the Supreme Being who is the True Saviour of every Soul and he will adopt the humble attitude of a servant of humanity, treating politics as his Sadhana.

The religious preacher will apply himself to the vigorous and rigorous practice of Sadhana and self-analysis, to annihilate the ego and to let thereby the Light of

## INDIAN OPINION

FRIDAY, 23RD OCTOBER, 1953

## NOTES AND NEWS

Balfour Europeans Do Not
Object To Indians

THE Balfout Town Council appened its case for the protlamation of an Indian protop orea in one mood and closed at in a very different spirit, writes 'The Star, (Johannesburg). Be we in the two lay all the inflerence between the ideological and the practical approach, and the council's account thoughts contrasted (aroundly with the showing of the Nylsteoom authorities who temained mamoved when confronted with a similar set of arguments

Balfour began by proposing that the Indians should be moved two miles out of town. It is hard to except this impression that they were exercly doing what they thought was expected of them as loyal supporters of the aparthesis idea, well knowing that their proposal would not bear a in to bit appreciation examination.

When the committee of the Land Tenure Board put thown to take evidence, it quickly emerged that there was no public demand for the removal of the Indiana from the portion of the town they now occupy. On the rentrary, there had been public protests against the preposal, and the Indiana' measure oxighbours, a group of radwayence, had specifically asked that they be allowed to remain.

The best the countil could say to this was that if the railwaysors did not mind the Ind are, then they evaluatly did not know what was good for them, that is was a half-bearist argument, and, having mode their demonstration, the counciliars assumbly accepted the obvious statemative. The in discount mot only be allowed to remain where they are but will be given some room for expansions.

This will, if approved, become the group area, so that become to sansfied and so are the contemporal who find that the Judian traders give them the service they want.

Practical co-substation have won-

our, and the Act is seen actiling down nearer the real eceds of the situation. Towns next on the first of applicants should take pore.

India Challenges Dunges Statement

ladian Government officials in New Delbi described to-day as "totally missignding" a statement by the South African Minister of the Interior, Dr. Douges that in formation from India on the genuincura of marriage and butth, in respect of wives and children of South African Indians, had become very unreliable. Danges made the allegation in a speech in Parliament on the Immigrante Regulations Bill. Indian officials said that in the past 26 years the South African Government had not challenged any certificates about the bond fide of wives and children fraued by the Indian Government as sequired under the Cape Town Agreement of 1927. These certificates were insued after detriled imputries which, in some cases, took more than two years.

N.Z. Backing For S.A. U N.O. Probe

The Opposition Leader, Mr. Walter Nash, attacking New Zealand a attitude at the United Nations General Assembly meeting in refusing to discuss the South African racial problem, and in Wellington that unless Apactheid was dealt with "me will run into more ttouble-ratial war-than any possible conflict with Russia " Mr. Nash said there was nothing so crucial. important and imperative before the world today so the racial post on in South Africa. was a United Nations matter if the problem was one which was enteacing the peace of the world The Minuter for External Alfairs, Mr. Clifton Webb. said New Zealand voted against South African's sacul problem coming on to the General Arremldy's agenda because the United flances had no sufficiety to intervine in a miller executally under South Africa's own domestic turbidection

\*Partnorship is Not Miscogenation

The Rhodesian Federal Party had never included ractal integration in their policy-that was an invention of the Confederates. and the Federal Prime Minister, Sir Godfrey Huggins, when he addressed the inaugural meeting of the Women's Federal Party Association in Salubury today. "It is nothing but bogsy-bogsy atuff to auggest that Federation will mean any great change in the ser-up between Black and White In Southern Rhodesia," suid Sir Godfrey. "I slways understood that we had partnersbip already, in that the Africans can rare one. "Because we stand for a policy of partnership, that does not mean we envisage mircegenation. We have gone on together all these years and although there has bren nothing in the law to stop it, only a very few, peculiar people have gone in for miscegenation. "The truth of the matter is that neither the Buropeans nor the Africans approve of it. It will be the people's fault of there is any further mixing." Sie Godfrey said that when the electorate accepted Federation at the referenduct. they accepted the principle that Africans would be let into Parlizinent. Answering & question about bin references in Ndola on Saturday to "Afrikaner Nationalpata" in the Pederation, Sir Godfery part: "We were noe people, and we never had any of this nouseuse unift Smuty died. Then we had a wave of Afrikaner nationalum forced on us from purside. "H you go into history, you will find that Rhodes occupied this country with all sorts of people, including Afrikaners, and Afrikaners have always been decent and loyal Rhodenians. .'We always got on well together. but when we have this forced on us, we must act."--- Sapa.

#### Education Dan On Foreign Non-Europeans

After January 1 non-European students from territories outside the Union will be banned from educational institutions in South Africa, says, the South African Institute of Race Relations. In February 1951, the department of Education, Arts and Science gave notice that neighbouring tereftarles would be given three years in which to establish their own educational facilities, after which lestitutions in the Union would be closed to them. The institute says the bag appears unnecessary and harrb as no other facilities for higher education and special training are evallable in Southern Africa to non-Burogeaus.

Unemployment Raising

The number of unemployed people in the Union at the end of August had increased by 400 over the previous month. The number of unemployed - co August 31, 1953, was 12,490. Applications for employment during August totalled 20,091, which was an increase of 900 over July. Cape Town had the highest number of unemployed at the and of August with 4,637. This Source included 3,625 Coloured men, women -and boys, In Johannesburg the number of unemployed at the end of August was 2,658, compared with 2,570 at the end of July, and in Pretoria there were 493 unemployed at the end of August and 470 at the end of July. George, with 106 unemployed at the end of August, and Kemberley with 174, had the lowest figures for the sine principal areas in the Union.

The Editor
of this Journal
is in prison
for his part in
last year's Passive
Resistance.

Baghdad Paper Urges Ghaffar Khan's Release

The Baghdad daily "Al Ittibad" of October 4 urged the release of Khan Abdul Ghaffar Khan at present interned in Pakastan Describing Ghaffae Khan as "a great leader who fought gallantly against British imperialism," the paper anyer "News that there are indications of a settlement of Indo-Pakistan problems and of the return of the natural brotherly atmosphere, we deem it not only fair but slee the natural doty that this Miculim leader, who is respected by !both Judians and Pakistania and remembered as a man who saferificed everything for the liberaryon of his country and the unity of his nation, should be extended. We trust Mr. Mohamed Ali, 1810 Pakistan Prime Minister, will geleine this beloved leader,"

No Decision Made On / Pakistan Reput ilic

Defore leaving for the United Nations General Amembly in New York, Sir Mohammad; Zafeutlah Khan, the Pakinan Foreign Minister, said that no decision had yet been raken about the declaration of a Pakinan republic.

### WHO ARE YOU, FRIEND?

(Continued from front page)

the Self shipe through his Buddhi in that Light would aspirable effortlessly find their path to the Goal.

There poses before you this great soul-stirring question: Who are you, friend?

Not even in the answer to the question, but in the question itself, is peace and prosperity hidden! The moment one asks this question of himself, there descends on him an ineffable peace and bliss that surpasseth understanding. For, at that moment his gaze is turned inword; he maps the pain-boads that hand him to this inserable mundane plane; he seeks (if only he seeks) the Self within—and that moment inclif he enjoys bliss. Who would design from diving deeper within after tasting such joy on the very surface of this ocean of bliss?

-Swami Sivananda,

## NYLSTROOM'S 198 INDIANS MUST GO OUT OF TOWN

#### -COUNCIL'S REPRESENTATIVE

MYLSTROOM'S 198 Indians must go, Their place is outside the town. They will suffer losses and substantial losses -but go they must. The White man can no longer stand their ammipresence.

In these words Mr. V. J. Heimstra argued the Nylstroom Town Council's application to set up an Indian group area a mile from the town in the velo, at a returned hearing before a two-man committee of the Land Tenure Advisory Board.

"Who is to blame for all this? -the Indians themselves. For 72 years now they have defied the laws with all their cumping. The junice of this new arrangement is this—It will end for all time thorough domination of a White man's town."

Then, referring to Dr. George Lowen, a Johannesburg advocate, who is appearing for the Indraes (and who is a member of the Jewish faith who fied Germany after the advent of Hatler), Mr. Heimstra added: "My , learned friend over there should know what happens when racial animosity is roused, and what happens when members of a foreign group conceptrate on one profession."

Dr. Lowen rose to answer him: "This speech tops all the others we have heard here.

"He speaks of the fact that the Indians can expect no rights, can expect an appeal for humanity. This accurs to imply the threat that they will get nothing.

i "And let me as a non-Christian, answer his other threat: Does his knowledge of the history of racial animosity end with the denite of Hitler? Hitler is the "late" now and the Jewish faith and spirit moves on

"Perhaps he will learn one day that justice will prevail; humanity will survive, even against those that try to suppress it."

Not one of the town councillors had come forward with any reason for a group area.

And there was good reason for their reticence. They had not once discussed the implication of this Act, not once had they even thought, of the hardship' this application would entail, not of the fact that the Indians would lose nearly a £100,000 of passets, without any compensation.

The churches, two, bad 'been brought into the argument and the only reason they could suggest for the removal of the Indiana was that they were "disturbing" to the Christian National Africkaner."

#### Nylstroom Plan To Move 1 Indiana Criticised

Unless the local authorities complied with certain requirements, the Townships Board would not pass proposals for a new township, Mr. T. H. van Nickerk, a Prefers town consultant told the Land Tenure Advisory Board in Nylstroom.

The Provincial Administration was opposed to the erection of unhygicuse and unsuitable dwellings in any new township, said Mr. van Niekerk,

It was laid down that 250 gallons of water a day should be supplied to testdential erven, and 1,000 gallons a day to industrial erven.

A suggestion by one of the witoccurs for the Town Council, Capt. H. I., Venter, commandant of the local Skirt Commando, that Indians sculed in the new township would be able to engage ingardening, was impossible without an additional water supply,

The chateman of the commeter is Mr. W. F. Nel, a retired magistrate, with Dr. P. van Biljon, the member.

Mr. V. G. Hiemstei (instructed by Messes. Odendaal and Viljoen) is appearing for the Nylstroom Town Council. Dr. G. Lowen (instructed by Mr. A. I. Minty) for the local Indian community. Mr. L. R. Dison (instructed by Mr. R. M. Bhoolis) for the Transval Indian Congress, and Mr. Minty and Mr. M. M. Garden for the Transval Indian Organization

#### Another Town Asks To Have Indians Moved Into Veld

The Municipality of Wolmaransstad applied to a committee of the Land Tenure Advisory Board to send its 100 Indrans out of the centre of the town into its townlands across the railway has. The application was made in terms of the Group Arras Act.

It was proposed to move the town's entire ladion population to one of two new sites in the veld more than a mile from the business centre of the town.

It was also proposed to ratablish a Group Area for Coloured people on the eastern boundary of the town.

The 'Rand Daily Mail' writes

as follows in its issue of Octo-

ber 10: "

The existing Native location is on the south castern side about' two miles from the centre of Wolmanapastad.

The hearing was the lifth to be held in the Transvaal since the Group Areas Act was passed in 1951. So far, evidence has been heard at Lydenburg, Carolina, Nylatroom and Billour,

The members of the Board were Mr. F. Nel (chairman) and Dr. P van Biljon.

Dr. George Lowen, for the Indian community of Wolmaransstad, said that before any evidence was led be wanted to object to the Committee hearing the application as it had no locus stands.

"I submit that this Committee is not competent in terms of the Group Areas Act to hear this application," he said. "The application should be imade before a meeting of the full Board."

The chairman and that he would give a ruling later

The Committee then adjourned for an inspection in loop.

## THE INDIAN TRADERS

UDGING by some of the arguments submitted to the Land Tenure Board's committee, the meaning of "group areas" has now taken on a very clear pattern in the platteland. It means, according to the corrent interpretation, that the non-Europeans can be moved, at the wish of the Europeans, to a place which the Europeans consider desirable for them. As far as we can see the feelings and attitude of the Europeans are the only consideration; these most be catered for.

Since the principle of "group areas" has now been given statutory panetion, it has to be accepted; but surely not quite in the spirit now being shown. In many Transvaul towns it has been suggested that Indian tradersmany of whom have been in business for decades-should simply be pushed but of their shops, They are to be "compensated," of course, with other trading arrest but in most cases the compensation is not worth much. The new sites for Indians are usually planned "on the other side of the railway line," or "across the river," or "behind the plantation." Invariably, the trading site is some loconvenient spot where the trader, more likely than not, will be ruinedit.

Perhaps one ought not to be susprised at these developments.

They are consistent with the policy of apartheld; but they also show how the concept of apartheld becomes progressively more restrictive tipless adequate steps are taken to keep the tendency in check. Fundamentally, the reason for moving Indian traders is that white and non-white groups should be separated. Now it is taken a stage further, and the Indiana must be moved, it is claimed, because they are business competitors of the Whites is a very different proposition, and it shows how swiftly one can slide down the slipery slope, We have already reached the amge where people are openly demanding that Indians be sent to areas where their whole livelibood may be in jeopardy. We do not think ruch a demand reflects great credit on those European traders who make it, or on the province as a whole.

The sad thing about all this is the apparent composure with which the upropting is contemplated. While we concede that the problem is full of complexities, there is still room left for some display of thoughtfulness and (dare we say it?) even kindness. To those who are so conficered about driving the Indianal into the vald, we do say: A little more humanitatishism, please

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### INDIAN REPLY TO MR. WILSON

THE articles written by Mr. N. H. Wilson and published in 'The Chronicle' showed that it was possible to read history wrongly, to ministerept it and even to minapply it, Sri Purson, of the Gandhi-Tagore Institution, told Bulawaya Rotary Club lunchers meeting.

"It is like looking through a selescope from the wrong end: everything is there but distorted and therefore not true: big things look small said things that are eas, far," he went on, adding, "I was cominded of the words of a great man who said all that the ency of history above is that man learns sothing from history.

"The articles referred to battles in Europe that took place in the teventh and tenth centuries. I do not know if this refere to the battle at the walls of Virnia and at the fort of the Pyrenets.

With the help of this faded past the writer tries to conjure up in the imagination of the readers a lurid picture of the future and he makes a fractic appeal to save what he calls 'European' civilization.

"I do not quite understand what be means by European civilisation because it has during the last two centuries given to the world a two-fold strand. Scientific materialism as the dominant note of the human spirit in the one strand. The second is the evolution of a new ideology, interestional in an outlook and working, based on scientific materialism, insisting on class-war, or class conflict as the only method, and domination of the proletariat to its aim."

"Mr Wilson did not refer to these aspects of European civilization. In this context witness what France is going through ar the moment, or for that matter, for the last five years and you will are what I mean.

"Me. Wilson laid before un bis way of looking at the past but be seemed to be oblivious of the most column) events of the present, European civileration, he seemed to think, was the highest product of the human genius. There were aspects of it that were brilliant and indepensable to man's collective life. But when Europe, during thirty years, in-Birted upon stacif and the world two devastating catastrophes, one might ask whether it was Asia or Africa that brought them sbout.

"Mr. Wilson seems to regret England's yielding to India's demand for freedom. I am sure that time will give a different judgment. England, by this one

act, out of many she has committed, has made bistory, and the soul of the sation has gained immensely by it.

"I do not want to be controversial in my thesis. I do not want to answer Mr. Wilson Time Spirit, I believe, has strendy given the answer, though in obscure corners of the globe like South Africa and in outmoded individual minds the old ideas may still persist. I have taken this article only as a typical attitude of an intelligent man. The tragedy is that such an attitude, by its one-sided insistence, hampers the realisation of the great

goal of human unity, which the Time-Spirit is presting on.

"The problems of men were not economic or political. Man's national consciounters had to be freed from its egoism and reliabless and had to grow to a wider consciounters of humanity. Man's problems would not be solved by outer methods and machinery, not by adjustments, arrangements or constitutions. Man's problems were psychological.

"The change required in man is an inner change, a psychological change. However perfect the outer constitution, man will always drag it down to his own imperfect nature, which is subject to detires, ambifious and ago."

#### 'ASIA NO LONGER A CAMP FOLLOWER'

PRIME MINISTER NEHRU asid in Madras on October 2 that the Western Powers must realize that though Asia might not have the atom bomb or hydrogen bomb, she had definite atrength and bigness to resist being pushed about this side or that. Mr. Nehru, who was addressing a public meeting, declared that the present temper of Asia "refuses to be correct and sat upon."

Mr. Nehrtt said it was an odd thing that Europe had not completely got rid af the idea that Asia should still be their camp follower, despite her becoming independent. The old idea that countries of Asia would never become independent in the foreseeable father had not completely disappeared from the mipds of people of the West: "It has not been realised that a big change has come over the world forced by the fact of Asia having changed and great independent countries coming up."

It was a patent fact, said Mr. Nebra, that Aris might not have the atom bomb or hydrogen bomb. Asia might not desire in have the atom or hydrogen bomb. But something had happened which had given her definite strength and bigares to resist being pushed about this side or that may,

India, Mr. Nehru said, was following an independent foreign policy and not a neutral policy. When he talked about an independent foreign policy of India, said Mr. Nehru, nome countries criticised it and did not understand it. "What Indian foreign policy means is that the decision rests with the people of India. It also means refusal to he pushed about this way or that way," he decisted. Mr. Nehru said many of the policies which were being pursued by European countries

somehow lacked experience because of the lack of knowledge of the mind of Asia as it was today. Unfortunately, the people thought too much to terms of armamen's each country possessed. No doubt they were important as all la diworg simonose sit outs country. But there was something which was at least as important, if not more so, and that was the way the minds of millions of Asian prople worked. He said there was a commonness of anproach in the minds of Asistry. "In so fee as foreign domination is concerned, in so far as colonialhas is concerned' we intend resisting them. That is the normal reaction of the Asian mind. This is not adequately realized in Europe," said Mr. Nebru.

Mr. Nehru referred to the great changes that had taken place in Asia and the rising up of new Chroa. "Does anybody doubt there in that state of China existing?" he asked. "It has a strong Central Government, It is not a question of your liking or disliking it. The fact is that a great state is existing there, extending

les realm throughout that vari country. Yet people said that so far an they were concerned that state did not exist."

Non recognition of China by the United Nations and elsewhere was a major factor. I'll is an extraordinary way for great statesmen to shut their eyes to the patent and obvious fact of its existence," he said.

It was a peculiar thing, said.

Mr. Nebru, that in Europe and
America, in apite of the fact that
there were many wise and inquintive men, they had not as a
whole understood the tremendous
changes and treroendous ferment
in Asia. They talked to us in
one way: "Are you with us or
against us?"

This was an extraordinary question to sak, said Mr. Nebru. Hundreds of millions of people exist and promise to continue to exist and exery on in their own way of thinking without being pushed about this side or that side. "This is a basic fact which has not percolated the minds of many people in the West," he declared.

Turning to India, Mr. Nehru eard that these six years of independence bad been years of solid achievement, although she could not claim to have solved every problem. Mr. Nehru mid that notwithstanding the fact that she was a weak country militarily and financially and had her own problems and difficulties to solve. India was thought of with respect and listened to by innumerable people in the world. This was a remarkable thing to achieve within seven years of independence from the greatest colonial administration.

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Northern Rhodesia.

# FEDERATION DEBATE BACKED

SUPPORT for the plan sponsored by the Rev. Michael Scott on behalf of the Nyasaland chief to have the question of Central African Federation placed on the spenda of the present sersion of the United Nations is growing.

S.A.P.A.'s correspondent learns that the Arab Assau group, which leads the anti-colonial members in the Trusteeship Committee, has andersed the plan.

India first stirred the interest of the Trusteeship Committee in lederation when it called last week for the distribution of the petition from 83 Nyasa chiefs protesting against federation. This petition had been, forwarded by Mr. Scott to the Secretary-General of the United Nations.

When there was no response to India's proposal, Gautemala te-opened the subject, calling for the circulation of the petition and Mr. Scott's letter, which suggested that federation be placed on the agenda of the present sersion.

Dr. Santiago Perez, of Veneauela, the chairman, asked if there were any objections to the circulation of the letter and its enclosures. There, was none, but as the chairman ruled that the document would thus be circulated, the South African dalegate, Dr. W. C. Naudo, raised his arm.

) The chairman called on him to speak.

"The committee having decided on the circulation of the letter," said Mr. Naude, "I ask to have it recorded that the South African delegation fully teserous its position in this matter,"

Dr. Naude, who is the Union Consul-Grown in Lourence Marques, gave no reasons for the unexpected South African intervention, Later S.A.P.A.'s correspondent ascertained that the Union delegate's remarks applied to that part of Mr. Scott's letter which referred to the British Protectorates in South Africa.

The relevant portion of the letter reads: "The African and Asian inhabitants of Tengan-yika, Kenya and Uganda are acciously watching the developments in Central Africa. No lets arrious are the African

in habitants of Berbuanaland Basutoland and Swaziland, who are apprehensive of any changes in the status and jurisdiction of their territories, in view of the demands repeatedly made in speeches by Dr. Malan for their incorporation into the Union of South Africa."

#### Scott Documents On C.A. Federation Sent To UN Committee

The Transcents Committee of the United Nations General Accembly yesterday decided to attendate among its members a letter from the Rev. Michael Scott, the Anglican missionary, saking to have the question of the Control African Federation placed on the agends of the Assembly's present excelor.

Mr. Soott, In his especity as an observer of the International League for the Hight of Man and, as he claims, the authorised apokesman of 83 Nysea objets who had appared the federation of the Rhodeleas and Nyssaland, had written to the chairman of the Trusteeship committee, requesting that the question be pieced on the agenda.

Released with the letter were a number of decuments which Mr. Soott had enclosed with his communication. They were:

- (1) A polition from the Nyamland chiefs "That the proposed Central African Foderation be examined either by reference to the International Court of Justics for an advisory epinion, by by some other appropriate organ or commission."
- (2) A memorandum of treaties with the chiefs of Nyamiand and Northern Rhodesis, including texts of treaties.
- (3) Copies of letters from the politioners and from Mr. Scott to the United Nations.
- (4) Legal opinions of Mr. Dinglefoot and Mr. Kenneth Diplock, Q.C., "On possibilities of reference respectively to the courts of Nysseland to the United Nations for an advisory opinion of the International Court of Justice."

(Copy of a polition of Nyamland oblais of Queen Elimbeth, dated January 13, 1954.

Mr. Scott, in his letter to the that the other accused could Committee's chairman, said that carry on the appeal without

during his visit to Nyumland in Spring, 1953, he was saked to convey to him "chiervations" which were attested by 93 Nyumland chiefs and similar observations from African members of the Legislative Council of Northern Rhodesia and the Northern Rhodesia African Congress.

"The African and Asian inhabitants of Tanganyike, Kenya and Uganda are anglously watching developments in Central Africa," wrote Mr. Scott.

"No less anxions are the African inhabitants of Bechanniaud, Busutoland and Swaziland, who are apprehensive of any change in status and jurisdiction of their territories in view of the demands repeatedly made in the

course of speeches by Ur. Mainu for their incorporation in the Union of South Africa.

"Inevitably their incorporation in to the Union would have a closs hearing on their scolal, admentional and economic conditions."

Mr. Boolt's latter contained extracts from the polition presented by the Nyam chiefs in which they alleged that the progress of the African people would be reteriled and obstructed by Central African federation and "the enforcement of colour barriers which already axists in the political, economic and could apheres; especially in Boothern and Northern Rhodes's"

# MR. GELL'S LETTER TO THE SECRETARY TO THE HIGH COMMISSIONER FOR INDIA

THE following letter dated to the Secretary to the High Commissioner for India by Mr. C. W. M. Gell:

Denr Sic,

I have only just rend 'India News' for September 26,

On page 317 it is reported that Manial Gandhi surrendered to the police on September 17 to serve his sentence. The report continues: "Earlier last week he had decided to serve his sentence instead of paying fine."

To anyone pracquainted with the facts this would suggest that Manilal, who was sentenced last February, had previously considered paying his fine. This is far from the case. Manilal, Patrick Duncan and some others committed their act of saturgradu in Germistan location on December 8 as part of the Definite of Unjust Laws Compaign then in progress. Together with some other minor laws they chose to defy a recent regulation proclaimed by Mr. Swart, prohibiling anyone from bolding meetings in locations without permission. Since the African National Congress and the South African Congress, which were together planning the Defiance Campaign, wished to challenge the validity of Mr. Swart's regulation, Mapplet to luctually agreed to stend with his fellow accused in bringing an appeal against their conviction in the Kagistrate's court,

However, in the following months the Government proceeded with forther acts and legislation which both Manufal and Dancan considered called for further protest. Deciding that the other accused could them, they decided to withdraw their appeals in their own personal behalf. Duncan appounced his intention to serve his sentence of 100 days in protest against the Minister of Native Affairs' decision to proceed with the Western Areas removal scheme. Bnd health has tempotentily delayed him. Manifal protested particularly against the Swart Acts, the very numcrous bannings under the Sugpression of Communism Act, the Reservation of Separate Amenities Act and the Bill to ben the entry of Indian wives and children.

As familal is now in jail, I think he would like me to make it quite clear that there was never any quantion of his paying his fine. He committed his offence by way of protest and willingly pays the penalty. It was only a (matter of whea to withdraw his appeal. And I am sure he would wish the to ask you to draw the attention of the editor of 'india News' to normally authoritativa a source. Yours lauthfully,

Q. W. M. GELL.



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# A.N.C. AND S.A.I.C. MEMORANDUM TO UNITED NATIONS

#### EFFECTS OF DISCRIMINATION

(Continued from last week)

THE svil effects of mos discrimination of the non-white peoples of the Union of South Africa are clearly to be observed to our poverty-stricken and bure muoner of life, Berded in decadlol slows, haunted by buoger, tuberculosis and other avoidable discuses, clothed in rage, we live in the shadow of terror, intecurity, sickness and death. The noble conceptions of freedom from lear and want. freedom of speech and movement, respect for fundamental nghts and human dispity--- all these are but a glorious dream, far removed from the reality of our daily lives,

The pou-white South African boows no security or privacy. At any time of the day or night be may be stopped in the streets, about his lawful busiones, he may be challenged by a policemen, his passes, tax receipts or other papers demanded. Should but one be missing. be to byudled into the police "pick-up san"-perhaps not to see his wife and children again for many a long day. In the dead of night, his house will be rudely entered, while police sourch his house for beer, demand his pauses, awaken the sleepy children. No house is spaced, weary labburer, aged savelid, young lovers, teacher or priest-sil must prouse themselves and open quickly the doors when the impatient police are on yet another of their endless "rants" of African locations. And even if every paper is in order, you will get spend the night in the cells should you speak gressly and not criege to the police. Your crime is your dark skin.

"It is not possible to deal with all the effects of apartheid on the propies who suffer from it. The following paragraphs and cate some aspects of the effects of race discrimination.

#### Housing Conditions

(b) Non-whites working in the citter and living there with their families are subjected to the most appailing living conditions. The 13th Report of the Social and Economic Planning Council, issued by the Union Government in 1948, states:

"There exists a very neute choringe in urban areas of houses for non-Europeans. The estimated shoringe of houses was 60,000 for Europeans and

#35,000 Non-Europeans in 1943r with a further 140,000 European and 150,000 mon-European houses needed up to 1955. The development of urban accommodation has not kept pace with the growth of the population.

INDIAN

«Some поп-Ептореко» вге boused in municipal hostels, in compounds, or on their umployers' pramises. The rest are scattered through the chaspest quarters, or regregated in locations and villages, or live in perl-urban black belts, such as the Cape Flate, Alexandra and Ecesterust and Riverside outside Protorie. In the first and last types of area secommodation is almost uniformly bad, The Inter-Departmental Comsaittee on the Social, Health and Economic Conditions of Urban Natives found that the majority of the Native urban population is living in houses which are of such construction or in such a state or se situated or so dicty or so vermisous as to be injurious or dangerous to boulth.

"The housing schemes built by local authorities usually have substantial, well-constructed houses. Because of the high cost of building labour and material, however, there houses are generally small. In many instances there housing achemes have been overcrowded from the time of occupation, and gross overcrowding has led to the formation of squatter's camps on the outskerts of the housing schemer, Overcrawdieg is an important factor in the sprend of Infectious diseases such as turberculosis.

"The Social Survey of Cape Town showed that 36 per cent of Coloured boutebolds were overcrowded (using a tolerant standard of crowding) and only 28 per cent were not crowded. Among European bouseholds, 3 per cent of all, and 7 per cent of manual workers households were overcrowded, and to per cent of all and 33 per cent of masual workers' boutsholders were crowded. According to a survey conducted by the Dtpartment of Economics, Natal University Coilege, using a slightly different but also by no meens strict slandard of crowding, it is estimated that in Durban in 1943, 5-3 per cent of European, 42.7 per cent of Asiatic, 23 2 per cent of Colonied and 39.4 per cent of Native households were overcrowded.

"Reut is en item which absorbe a very considerable nortion of income in urban areas. In South Africa minimum rentals even in the slome are very high, In 1936, European famiher with incomes of £725 and under £225 wern paying about 95 per cost of their incomes in rent, the percentage only falling to so per cent in the income group £525 to £550 a year. In October, 1940, taking the South African rent index as 1000, the index for the United Kingdom was 369, for Caunda 724, for Australia 700 and for New Zealand 785, . Unabilled and sami.skilled wager, however, are lower in South Africa than in Britain or the other Dominions."

Africans are probibited in terms of Urban Areas legislation from owning or renting property sutside of municipallyowned and controlled areas (called "native locations.") The urban authorities are elected by the votes of the whiter only, and the tendency has been towards the most scradelous neglect of the bouring needs of the Africans in the toward

(b) The Rev. Father T. Huddieston, addressing the Johanonsburg Synod of the Anglican Church on October 27, 1952, pointed out that 1

"The worst slum in Johannesburg was Orlando, which had 4,000 shelters, each about to feet square. In these lived 6,500 families, or about 35,000 people, and the sanitation provided was appalling.

"Next in order of priority was the Moroka temporary township, which had been due for demolition a year ago, and in which so, one familiar—about 37 one people—lived on plots about so feet square, In Meroka the sanitation was better, but the infant mortality rate was high.

"Figures which I obtained from the Medical Officer of Health show that the mortality rate is \$54-16 per 1000 births. That means that one is every four children will die before the age of a year,

"The third slum which should be removed was Pimville. It had been condemned so years ago, but still housed so,ooo people in what some still shought were ideal homes. All three were owned by the City Council."

It should be noted that Johammaburg in the largest industrial centre in the Union, and that the City Council has a majority of members of the United Party, which claims to be the lineral opposition to Dr. Malan's Nationalists,

#### Transport To Work

(c) It should be noted that owing to racial projudice and also the desire to use the cheapest land, the urban authorities have invariably sited their "Native Locations" at a considerable dutance from the centre of the city. The African worker is therefore faced with a great deal of expenditure and inconvenience in travelling to and from work. The Social and Economic Planning Council reports in this connection:

"As regards Natives, fransport must be considered along with tent, since the national policy of segregation and the practice of local authorities to house Natives and other non-Europeans in some cases) away from the areas occupied by other ruces have created in South Africa the unique phenomenon that the lowest paid workers have to Hye farthest from their work,

"The Bus Services Commission of Inquiry in 1944 estimated the "fixed costs" of tent and transport us a percentage of family income as follows:—

ママカラ

| ercentage   | of Income | Speat Oc Ren                | erceniage of Income Spent On Rent And Transport, |
|-------------|-----------|-----------------------------|--------------------------------------------------|
|             | Urban Na  | Urban Native Families, 1944 | 1944                                             |
|             |           | Perceptage of Family facome | Amily factore                                    |
|             | Rent      | Transport                   | Rent and Transport                               |
| Sungestarko | 1713      | 62                          | 35.50                                            |
| cet Towns   | 7.01      | 5.01                        | 31                                               |
| retoria     | 15.4      | - La                        | id<br>les<br>Lu                                  |
| Beilteaus   | 707       | 7.                          | 777                                              |
|             |           |                             |                                                  |

#### Group Areas

(d) The existing housing shortage will be gravely aggrevated by the implementation of the Nationalist Government's grussoms "Group Areas" legitlatice, A characteristic example of the cruelty of the Government's scheme for the Western areas of Johannesburg. Despite the appalling housing shoringe in Johannesburg the Government propores to UD toot 83,500 шов-Ецгорева people from their homes in the Western. Arres of Johannesburg because these eress are "black spots" surrounded by "white" suburbs. Thus the non-white people

are to be ejected from the oul remaining substantial areas in Johannesburg where they still have breehold land and property-ownership rights. They will be reated vicant plots ten miles from Johannesburg, on which they will be expected to erect their own shanties. A community of \$3.500 people, with streets, shops, chorches, schools, choemas, sports fields and hospitals, built up over 50 years, is to be destroyed in the interests of "aparthese".

#### On The Farms

About two and a quarter million non-white people live and work on James owned by white farmers.

There is no legal minimum wage for farm workers. Probably ball receive no cash wages at all-

"Where the wage in kind is the only wage, the contract mustly taken the form of labour, tenancy, the worker giving up to days' service in exchange for revidence, grazing, arable land and a ration of food while he is actually working. There are no fit cash value to the Indourer of this return for his services but an average of £15 a year for a fairfully of five would probably be an exaggeration." (Olack Map's Burden—John Burger.)

According to the Government Burran of Crasus and Statustics, while white Isbourest and other white workers on forms are paid an average of £30 a month is each and kind, non-white Isbourest gat an average of £6 154, a month in tash and kind; a man reflies about £3 44 a month and a woman about £1 1-14.

Conditions they from one area to another. Sometimes the labourer must give no days' persists a year, monthines it days a week. In some areas African form labourers git a cub wigh varying from 5t, to 201, a month, and in hind a piece of land to plough, grains for a few animals, a but which the worker must build himself, built a bag of maste mest a month and other rations, water and fuel.

Nomes in dustrate service on farms are paid much less and children are paid up to 2s. and 61 a mouth.

For these wages the firm labourer does exhausting work from dawn to supert. If a nets no compensation for injuries, no hospital terstrovot, no choosing for his children. He lives in anderted, viathed in rays, Often he is physically pusticeled and above by his emissional above by his emissional

players, with no protection from the law. The mejority of sericultural inhoners, like the men in the Reserves, are in debt, and this indebtedness of farm-workers to their employers (often to the extent fig or fits or more than a year's wages) fetter him to the Jarme.

Indebtedness and the Master's and Servants' Act and Pass Laws entlare the farmworker.

Contracts between the labourer and his larmer are rarely in writing and disputes arriving from them are common. The Pass Laws stop the African from moving to a new farm and better conditions, for he may go only with his employer's content

The share-tropper's destuny is, sgain, in the hands of the larmer. As long or he is allowed to stay on the farm he may cultivate on his little piece of earth and struggle to feed his family But every year fumilies who have been given notice to leave (their "(redpass") by farmers, perhaps because their labour is no longer needed, or there has been a dispute between master and servant, bare to move all (after without reaping their crops in the field) with family, cattle and all possesmone, in search of a new tem-Pledicol Attach

Conditions on the farms are so weetched that the Union suffers from a perpetual farm labour shortage. This shortage and the drift from the land to the towns in search of better conditions will never be solved noted farm conditions are improved.

But, instead, the Government follows a policy of restricting the entry of Africans foto the tower, deporting workers from the tower to the country areas, using convict lebour to work on the form, and is general using compulsion to supply the farmers with client labour. This maintenance of cheap labour to the farms (and the mines too) is done through the motorious l'ass Laws.

The farm prison system in another evil method by which men are forced to de form word. There are today 13 farm pricons ig the Lastern veel, in the Free State and in the Cape. On August 29, 1941, when the Minister of Justice opened the powest farm Joll at Klein Drahenstein in the Cape, he said in his speech that the form falls were his "baby" and it had been his policy since he had become Munister of Justice that they be established, Ifa said many more would be apposed in future.

Farm lails are fonuced and erected by groups of farmers in certain districts, with the approval and amplages of the Department of Propost For example, sa farmer chareholders invested £25,000 in the first farm jail to be built at Gengva in the Free State. Convicts are then allocated to these justs by the Department of Pritons, and are guarded by warders or formers, the latter letching their batch of convicts each day, and to some cases, themselves standing watch over them in the felds.

Farmers in Caroline, Eastern Transvani, who employ convict Inbour, decided to send a deputation to the Minister of Justice for the lightening up of security measures to punit their prisoners. They wanted their white guards to be aimed with sten guar instead of .303 cilles they at present carry.

It has been estimated that 25 per cent of farms in some districts are dependent on African convicts for their supplies of labour.

In July 1950 one of the Sanatara representing Africana in Parliament made representations to the Migister of Justice on obserges of rough bandling of promotes in farm joils to the Bethal area during the months of April to June. He sited an example of one jail where an African convict had had his eyn hicked out.

The lost tute of Ruce Rule. took carried out investigations into the treatment of indoor in the Bethal area and reported cases where fabourers were "whipped, highed, braten and generally essentied and locked up all night in cattle sheds."

Siece the early Iwenties the treatment of Jarm labourers in the Sethat and searly areas has shocked the world. Apart from the farm Jalis to which convicts are kept to work on the farms, large parts of the farming area of the Eastern Tracevant are worked by fedestured farm labourers who are obtained from labour recruiters for a fee per band and kept in the farmers' private compounds.

Many of these man come in search of work from quaids the Union, from territories such me Nyasaland and the Rhodesias. As they cross the border toto the Union they are rounded up by police and labour recruiters. The law is that so-called "foreign natives" see excluded from entering the Union unless they sign contracts for work on the mines or lerge. If they refuse they are deported over the border erein and left to fied their way buch to their house. Labour recruiting orgenitations, in many cases operated by riogs of farmers. round up these men and eign them on for farm work, They live, throughout the period of their contracts, in closed compounds, sourced on to work in the fields all day under the many farms, are brutelly assaulted as they work. Reports of these essaults have made world beadlines. In 1947 the Minister of Justice ordered an investigation into the attegations of At-treatment A number of convictions of white farmers and African averseers, followed. But reports from these areas are that conditions are as had 48 ATEL.

(To be continued)

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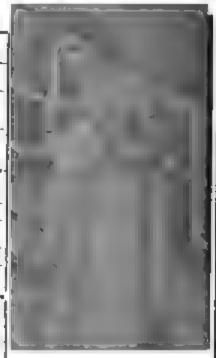
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### N.L.C. WARNS ON AREAS ACT MOVES

CONVLSTROOM should not an further warning to all out peoele that to co-operate in any way with local or central authorities in betting ande racial gones under the Group Areas Act is to comwit suicide for the aim of the Act to to strangulate the Indian prople economically and to drive them into the wilderness and erespually to force them to expatriate from the Union," says a statement issued by the Natal Indian Congress.

"The Indian Community," the patement adds, "is uppulmous to its total rejection of this Law. The immediate problem facing eur people is to make it known to all concerned that we will not in any may co-operate in the destruction of our people." We are against the Act on principle and hence there is no room for bateslaine with anyone for what to some muguided individuals may appear to be concessions.

"The Nylstroom Town Cound) has done the country and the world a great attrice in so clearly raising the issues involved in the implemention of the Act. It is significant that Counsel for the Council referred to Hitler and the Jews for, just as the Jewish people were the first to be crushed under the Hitler regime so too in the Union the Nationalists have made the Indian people the first target of their attack.

"A warning is necessary to our people. We must not allow indirected interests to stand in the way of the larger interests of the community as a whole. Proposed

Indian areas such as the Reservoir Hills must not be allowed to tempt yested interests in our community to start negotiations for the nurchase of these areas from Europeans for re-sale to individual Indians, for to do so would be to co-operate very actively in making race coning possible. The success of the authorities will depend on whether the lades people panic and start moving out Into the suggested ACCRY.

"If there are any individuals or groups in our community who go counter to the wishes and the interests of the people then they must be mercilessly expered so that they can reales how the community feels on this ques-

"Nylstroom has removed the cloak and now it is for the world to see what are the true motivating factors behind the Act, factors which often lay hidden when more autote local authorities made representations to the Land Tenure Advisory Board.

"The lodies people throughout the Union must make it known to the Board and the authorities that they are opposed to all race noning plans, that they will not submit any afternative plans before the Beard and that they will in me way cooperate in the creation of racial zones. At the same time speculators within our own ranks must be warned to keep away from the temptations offered to them to act as the active agents in the setting aside of racial

## WHITE HOUSE REASSURES MADAM PANDIT

Prendent Eisenhuwer and Sertettery af State Doller misured UN Assembly President Madam Pandit that they would do greeything possible to facilitate the work of the UN Command and Nestral Nations Communion in Korea.

In a statement jasued by the White House following a visit by Madam Pandit, the President and Secretary of State expressed \*Persention of India's willingness maccept the role of chairman of the Neutral Nations Commis-

"Madam Pandit called upon the President and the Secretary of State in her espacity of Pretedent of the UN General Assembly. Among other thing she teplanted the tarks still before the General assembly in relation to peace in Kerea and the performance of the armistice agreestress relative to prisoners of war.

"The President expressed his great appreciation of the fact that the Government of India had been willing in the interest of peace to assume the difficult cole of chairman of the Neutral Nations Commission, a sele beberently subject to criticism from both sides. The President and the Secretary of State told Madate Pandit that they would do everything possible to facilitate the work of the UN Command and the Nautral Nations Commission. The President particularly mentioned the reports be had received of exemplary conduct of the Indian troops in the discharge of their duties as custodians of the prisoners who have streeted not to be repairl-

"The President reifbemed ba faith in the UN and his determination that the US abould co-operate fully with it is all

matters conducive to peace and mination in Kores. sustice in the world "

"I called at the White Houses to pay a coursey call on President Einenhower is my capacity as president of the UN General Assembly. It was a very friendly and cordial visu.

"We descussed a number of things including the present

"I think we are both agreed that we shall leave no stone unturned to ease the present deadlock and to make possible the meeting of the Political Con-ference. I think President Bisenhower shares my hope and optimism that a way out of the impassa will be found .- U.S.I.S.

## HOMAGE AT RAIGHAT

In Delha, from early morning till late in the evening a steady stream of men, women and children visited Rayghat to pay homage at the Samadhi of the Father of the Nation. President Rajendra Prasad took part in early morning prayers and mass spinning at the samadhi. Later the President visited the spot in Birla House where Gundhiji was assassinated.

Addressing a post-prayer meeting at Rajghat in the evening President Rajendra Prasid said that if the basic principles and teachings of Maharma Gandhi were properly understood and followed, right solutions would be found to all the problems facing India. He said it was a tragedy for India as well as for the whole world that Mahatma Gandhi had been anatched away at a time when his youce had begun to be heard in the councils of the world. Even then, the President said, what Gandhiji had left in his writings was enough to show us the way to solution of our many problems. The President described Acharya Vinoba Shave's Bhoodan (Land Gur) movement as my example of Candhian principles in action. Vinoba Bhave's example, he said, showed that even if a small number of people followed Gandbin a principles sincerely and steadfastly, there was no doubt that in the course of time Gandhiers would spread to the whole world.

Members of official delegations to the Consultative Committee of the Colombo Plan visited Raighat to pay homage to the

memory of Mahatma Gandhi Wreaths were placed at the memorial on behalf of 15 countrick and three international orcanisations which are taking part in this conference besides India,

In Spinger cotton industry workers paid homoge to Gandhill by giving demonstrations of their skill of different arts and crafts They described Gandhail as the fountain-head of inspiration for the masses of Kashmir.

#### At Malaya

In Singapore the Japanese Consul-General addressed a mass meeting. He said that time might decay the spleaded monuments which emperors had left behind on Indian soil, but the Mahatma's message would only ingrease in splendour as the years rolled by.

Capon R. K. Admans, well known educationist of Singapore, said that Mahatma- Gandhi's destrine of non-violence was to the world today a ray of sunshine amid the threatening clouds of atomic was and inter-ideological clashes. He added: "It is great onde to us that the nation which Gandbi moutded yesterday has been called upon today to be peacemaker in the For East."

There were celebrations in Burma and Japan also. In Hanol and Hambong, in northern Indo-China, Indian residenta cobserved the day by distributing rice to the poor.

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#### AFRICAN VIEWPOINT

#### SOUTH AFRICA AT UNO AGAIN

By JORDAN K. NGUBANE

INDIA'S complaint sgainst Bouth Africa on the treatment of people of Indian descent has become a hardy annual on the agenda of the United Nations. This has provoked reactions over-ters and here which deserve a little more attention if we are to get anywhere nearer solving Bouth Africa's colour problems.

According to Press reports the Greek delegation appears to be leving hope in the parability of finding a solution to the Indo-South African espect of the Union's general colour question. The Greeks feel that the United Nations has had the South African lies on the speeds for years now and has parsed several resolution, none of which have produced burgible results. They feer that the United Nations is racing down a billed alley on this matter.

But Indivisefforts to mise the Union's evicur appeation before the United Nations have not been selfenol is no the Greeks fear they live been. They have mewel-1 in awakeoing the world's conscience to the exile perpetrated atalog; the man of enlour in South Africa. This. in likelt, he a manificant wistory, It must be remembered that the United Nations is an advisory body, with no powers to coerce the members into complying with tie declateur. It one, however, by working ap world optalon, create an almosphere where member states might find it to their interest to respect its dealstone. This is not something which can be achieved in a day. It is pomething to which there devoted to the Utsale of mold second and the emential energies et manhial our work for for years without thring. India and the United Nations are doing buck thie.

India could effect a malek solution to the problems which have given rise to her quarret with Bouth Africa-thy a simple device of deciring was against Bouth Africa- flat fodia he so heavily committed to posserio-lease on I the blade of the United Nationa that he man in his senses believes the tarmediate facers. About what might have

pen in the remote future we need not concern curvelves at the moment. India is thus left with the alternative of working up world opinion against the racialism—both as a moral will as well as a threat to world peace

Viewed in this light, India's stand cannot be said to have produced no positive yearly. What is more, whatever ancorse has been ashleved cannot be steadared in terms of Immediate egreement between the warring partice-elemply because it is a battle for the minds of men. To us it is gratifying to know that Indis together with the advocates of racial accord and world peace are winning. The overwholming majority of desent men and women in the world are on India's side and on our side. This is something which could not have come about but India not persisted in warding the world on the dangers of recial-

As penal, the UN deliberations have been received by the majority of South Africa's white population with showers of abose-But these people are only a minerity of the population; a minority which, at present, holds the reins of government. The preswhelming majority of Bouth Africana follow with grawing hope, interest and gratitude the proceedings at the United Nations on the rass question. White abuse of India and the United Nations has morely strengthened the bunds that link the great African people here with the people of the great ladish republic, on the one hand. On the other it has etreogibened African confidence to the Volted Nations.

This is not so emotional reaction to proceedings which might filatter African pride. It is a conviction bessel on the fact white North Africa's case is fundamentally had; hased on bad morals; but government and had strategies.

Take only a few examples, India and TN are assessed of making "Wild and distorted orbitalsma" of Houte Article. I have read with been and statutor of interest quits a lot that has appeared to the English Press to

this country to substantiate this charge. Nowhere have I found a convincing case put up to show precisely which criticisms are wild and which distorted. What I have come serous have been a tot of heat and sugarable of which are a reundahout way of admitting white guilly.

Then comes this question of sovereignty. UN is being secused. up and down the country of violating South Africa's sore-But South Afrien's treatment of her Indian population is a matter of agreement between two governments: the Union government sud the Indian government. I irave out Pakistan deliberately for the moment. Ar such it is leternational in obstacter and because it might affect world peace directly, UN has the moral reeponsibility to be actively intorested in it. Bouth Africa la a member of the Upiled Nations: in fact one of the founders. When she transpresses where she gave her pledged word, it is the doly of other member-states to draw UN's ettention to this and it is the United Nation's daily to go into the case put before It. South Africa council evade hor International by obligations hiding behind rollengl sover reignite. For sovereignity is not involved beret it to Bouth Afriea's planked word that in-

The charge that India wants to lateriers in South Africa's domestic effects is naive. India and South Africa signed agreements which recognised India's electly stated responsibility to ensure that the Indians were treated in accord with agreements signed by the two governments. South Africa scented the Indian Agent Coneral, where duty, among others, was to

keep an eye on behalf of die, on South Africa's e to carry out her obligations the Indian community in of three agreements. In the the agreements referred to and which need no men because they are so well ke placed a clear obligation on la to see to it that Bouth kept her pladged word to Indiana. It was an obligawhich was recognised by So Africa. It is recognised a by the Malan governmen which has had so much to about interference! In De does not recognise it why he and his government all From clamonred for the cet to South Africa of the H Commissioner for Indla?

I have now doubt in my mi that the white advocates of domination are on the ! side. They have been put the defenders in the world well as an the hemelront. they were not, they would a have virtually falled Lath and Neloker. Our oleer du is to oppose two dominat with growing and bolder de zoluation-not only because ten sin is altow anybody hamiliate the human personality but also because we are right and the melecity of men women to the world are with a De de care e an especial care dans als experiences par par annuel de care

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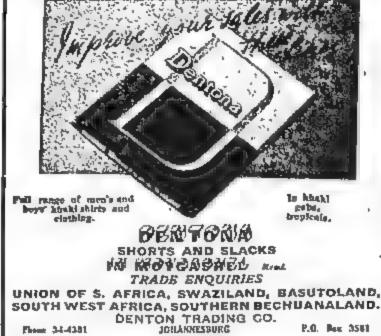
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# જ્ઞાન કેણુ

•્યવકાર શુદ્ધી એટલે શરીર મન ખુક્ષિ દ્વારા થતી દરેક ક્રિયા, વિચાર સંકલ્પ–આવના વગેરેની શુક્ષિ,

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એાગી શ્રેષ્ટ નથી ત્યાગી એક છે. મતુષ્મમાં એામ લેવાની એક વૃત્તિ છે તેને એ કાલુમાં રાખે તે સુખી થાય.

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જે અત્યાપ સહત કરે તે પુર્ણ નયી. માનવ જીવન બીજાને દુ:ખ આપવા નથી. પેતે ખરાળ ન કરે એડલુંજ બસ નથી પહ્યુ બીજાને કરવા નદે તેટલી વ્યાપકતા આવવી એઇએ.

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# વિજ્ઞાન અને અહિંસા

મારે એટલે સુધી કહેવું છે કે આજે અહીંસાને હીંસા વચ્ચે પસંદગી કરવાના સવાલ નથી. પર્સંદગી વિજ્ઞાન અને હીંસા વચ્ચે કરવાની છે. વિજ્ઞાન અને અહીંસા અન્ને સાથે નહી ચાલી શકે. એ અ'ને મળીને આપણા કાળીયા કરી જશે. હીંસાને રાખવી હાય તા વિજ્ઞાન ને છેાડા ને મધ્યયુગના જમાનામાં પાછા જચ્ચા. કેમ કે એમાં હીંસા શરૂ થાય તાેથે ક'ઈ નહીં તાે આજના જેવા વીનાશ નહીં થાય. વિજ્ઞાન ને રાખવંજ હાય તા હીંસાને છાડવી એઇએ. વિજ્ઞાનમાં માટી શ્રક્તિ છે અને હિ'સાને છોડી દઈએ તેા વિજ્ઞાનની મદદથી આપણે પૃથ્વી પર સ્વર્ય ઉતારી શાકીએ. પણ વિજ્ઞાન અને હિંસાની જેડી આખી માનવજાતને ભરખી જરો. એટલે જે (વજ્ઞાનના આરાક છે તેમણે હિંસાની વિરુદ્ધ અળવા ઉઠાવવા એઇએ. કેળવણીકારાએ પણ આ વાત સમજ લેવાની છે. હિ'સા કેળવણીની દુશ્મન છે. જ્યાં હિંસા છે ત્યાં કેળવણી નથી. સમાજના આધાર હિંસા નથી. અહિંસા છે. અહિંસા ન હેાય તેા સમાજ શાસની વાત જ મીચ્યા છે. આ રીતે આપણે વીચારતા થઇશું તેા જ હિંસાના રાક્ષસના નારા થઇ શકશે.

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(ખુક કાલકાં, સ્ટેશનમાં અને જનવલ કાલકાં) દુધ, અનુના અર્વી, ધુદું, સુજરાઈ, અંગ્રેસ, દુધી ભાષામાં અથા વિશ્વના પુરુષા-પાતાધા-પુરાને કારીકા દ્વારા મારા અભ્યામ આવે છે. પુરુષા-માના-મારા દ્વારા દ્વારા અત્યામ અધ્યામ માથે.

સંવત ર ૧૦ સાસના પંચાયા-કોન્ડરા, વિષય્ળા કાર્ડી આવી મથા મુજરાતી પ્રેમના પ્રખ્યાત કાર્તિથી પંચાય શી. પન્ત નંગ મુંગ્રું સમાચારના " " શી. પન્ત્ર નંગ અમાજી, મુસલમાની, હોંદુ, પારસી અને મીસરી તારીખાના રાજ શાહ

વાના કરેર-ડર પેંડ (કડ્ડા) શી. ૨–૬. રેકા તેનાઓ અને ધાર્મીક (ગુજરાતી ૧૧માનુવાણા રિવાળી કાર્ટ ક

પૈની નંધ શી. ર–૬ હતન

રેશ તેનાંચા ધાર્થાક ફેન્ડવાળા ફાક્શિંગ દિવાળા કાર્ડ-પરાબીહ્યા માથે અચેજી, યુજરાતી, નીંદુરતાની અને ટાબીલ ભાષાયા તે. ૧. ૪ પેતી નેગ ક/૧ હતન, ને. ૧. ૧ પેતી નેગ પ/ન્ હતન, ને. ૩, ૯ પેતી નેગ છ ૧ હતન, ને. ૪ ૧/- નેગ ૧૦/૧ હતન, ને. ૫ ૧/ક નેગ ૧૦૧ હતા. ને. ૧ ૧/૧ નેગ ૧૫/- હતન, ને. છ ૧/૯ નેગ ૧૮/- હતન, ને. ૮ ૧/- નેગ ૧૫/- હતન, ને. ૯ ૧/૧ નેગ ૧૪/-હતન અને ને. ૧૦ લ/૧ નેગ ૧૫/-

પી ઇક્ષ દિલ્લાલ-જુજરાતી લેઠક લાઇટક (પણ જ્વેતાનન લુસ્તક) છૃદ '' '' '' સિમા (પર લેઠક અંધણ સદભવાનું '' છૃદ '' લીક્ય પૈક્રોક મુજરાતી તું અંધણ ક્ષેત્રનથી ૮૦૫ પાના હતા કૃદ્

એ સીવાય ગીનાં અનેક ભારતા વરસવના પુસ્તી—દીવાળી અધિ, દીવાળી કાર -મળ્યીક પુસ્તરેક ભારતે સ્ટ્રાકમાં કરે છે મારે આપને એકલી વસ્તુઓની લીકર સાક્યલીક દીક માહનક સાથ લખી જભાવીની

એક વખત પ્રયાસ અથવા એક્કિક આપી ખાત્રી કરેદ. વી વી. (C.O.D.) થી મંત્રાવતારને શીક ૧ વધુ સરસી પાકી.



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જ'લ્ગી, આવ, ધ્રારી, હુલાક, અક્સ્પાલ, પ્લેક્સાસ, વિગરેના લોગા અધે જારાની આપોએ કાએ.

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# નવલ કથાએા

| માનવી ખેડીધેરા (એક રસ્ત પિત્રીની માત્મ ક્યા)                                                                      | 1.4 |    |  |
|-------------------------------------------------------------------------------------------------------------------|-----|----|--|
| अवस्थार (अप वेश्वाता देवन देवरना प्रश्तानी अञ्चलाह)                                                               | - 1 |    |  |
| જ્યાનાક વધી (હાસ્ય રસવી સવધુર તેત્વેલ)                                                                            |     |    |  |
| भा <b>र जेशक् (१. ५. देश</b> ाई ३०)                                                                               | 19  |    |  |
| थे। इ. कामनतः (नानावार्धं शर्रः १त) श्रीमध्याभवतनी स्पान्ताः<br>प्रीभीधामात्रै। (१८ भक्षान नरनारीकीनी क्रिप्सीयव) | 11  |    |  |
| यशे.घर भडेता<br>सल्दिश क्रिया (नवतकार्ध साद) हान शाये आनंद                                                        | 4   | •  |  |
| व्यापती नवस अभा                                                                                                   | US. | 4  |  |
| न'स्थापनाः नध्याः (प्रथम न'स्थापनः)                                                                               | u   | 4  |  |
| आनंदीनि क्षयार्थ (पलाबाब ५३%)                                                                                     | tir |    |  |
| આળ સાહિત્ય                                                                                                        | •   |    |  |
| भरत अने व्यादक (रह्मण नाती)                                                                                       | 1   | ٩. |  |
| धी'अ क्रेशिक क्षेत्र साबसायी का पुर जान बार्ता :                                                                  |     |    |  |

મળવાનું ઠેકાણું

# 'INDIAN OPINION' P. Bag, Phoenix, Natal.

# "દાન્ડિઅન ઓપિનિઅન"

શકવાર તા. રક અક્ટાબર, ૧૯૫૩.

#### નોંધ અને સમાચાર

# નાઈલસ્ટરૂમના હીંદીએકને કાઢવા માટે કાઉન્સીલની હડ

ના કલસ્ટર્મના ૧૯૮ હીંદીએક પર કચ્છતા હોય તેમણે જીવાની આપી ગ્ય ઐરીયા એક્ટના અમલ કરવા માટે, અક્ટોલરની ૮મી તારીખે, લેન્⊥ ટેન્યુર એહવાઇઝરી બાહેની બે માણસાની ક્રમીટી સમક્ષ જુભાની થ્યાગળ ચાસી હતી. ત્યાંના હોં**ડા**એક તરાથી બાલતા કાે. લે વને 😹 🕻 🕽 હોંદીક્યાને હાલના વેપારી ક્રિતામાંથી એક માઇલ દુર કાડી સહવાની મંજીરી અપાય તેર એક્ટના આ રીતે અમલ **દ**રવા શુનીયનની બીજી નાની સ્યુનીસીન પલીટી માટે સરળ બની જવા જો ભાજતની ભધી અરજીએ મંજાર ધાય તા દેશને કરાડા પાઇડના ખર્ચ

ટાઉન કાઉન્સીય તરાથી માથતાં મી. વી. છ. હીમરટ્ટાએ કહ્યું કે માણસ માલસ પ્રત્યેની અમાનસીકતાના મુખ્ય દાખરી હીંદ છે. આ કારણને લીધે દક્ષિણ આદિકાર્મના હોંદીએ સાન ન્યાયની માંગણી 433 રાકે નહીં. હોંદીએલને ખરેહવાથી જો તેમને જીકસાન ભાગવનું પહે હૈા હૈન કારણ તેમના ભાષદાદાએએ કરેલા માપા તેઓ હવે એાગવે છે. હમભાત્ર હર વર્ષથી હીંદીએ)ના વધારાને અહ માવવા કેત્યારાયક વહી છે પરા ૯ મેશા કાયદાની ભારીએન શાધી તેઓ ભરાતા જાય છે. હોંદીઓને ખરોડવાથી તેમને ' તુકસાન બામવલ "પડશે પસ नेथा और वेपार एकर तरभ्या तेमने ભક્ષાવસા નધી. કેઠ લાેવન *(જે*ગ્લા ન્યુર્ધશ છે અને ક્રીટલરતા વધ્યતમાં તેમને ચાલ્યા જ<u>લું</u> પડશું હતુ) વીરી ભાલતા ગી.' હીમસ્ટ્રામ્મ કહ્યું કે न्यारे ज्यतीय देशभनात हत्यन अस्य त्यारे हा थाय, अने ज्यारे ओह घरहेशी २३५ औरल घंषापर भभी रहे त्यारे શું ભને તેની તેમને ખબર હશે. અના ⊷વાખમાં કેદ લે.વને કહ્યું કે આ આપણ થી એમ મનાય કે હીંદાએ! કાઇ હક્ક ભાગવી શકે નહીં. મી. નીમરટાને યાદ હશે કે હીટલર તેન મરો અમેન भरंद्र न्युप्रक हेल्य भने स्पिरीट ते। **લ્લ્ડ આગળ વધે છે. એક દોવસ** तेमने अभर पार्क के भगे तेवा स्थाल સાગે સત્ય હંગેરત કાયમ રહેશે.

વધુમાં 🗓 લોવને હશું 🦫 🔊 કાઉ સીલરા જ્ય એરીયાના અમલ કરવા

તથી કારણ કે ઉલડ–તપાસથી ભથાય છે કે દકત वेपारना अवस्थाने । सीधे तेच्ये। હીંદાએ! ને કારી સુકવા માત્રે છે. હીંદીએાના ૮- ૮૪ જેટલા વેપાર શુરાપા વેપાર છે. અરૂટ મુજબ કમીડીએ આ નવેદ વીભાગ ખરોડાયલા લાકાને માદ્દક **મ્યાવે એમ છે કે કેમ તેના જ્યાલ ४२वे। को**घ्ये. अर्क्टारे, इसुध करे 9 🏅 આ ખરજી નામજીર કરવા વીનોતી કરી હતી.

કમીટીના સુકારા હાલમાં ખળર પડશે નહીં, એક્ટ શબળ ક્રગીટીના रीपे। हैं सेन्द्र टेन्स्टर नेदवाएजरी के.डे ને રજ્ય કરવામાં આવશે અને તેઓ પાતાના સુકાદા માનાસ્ટર એક્ટ તુન્ટી-રીયરને સ્વ્યુ કરશે.

આ બાબતમાં પૈસી મેલ'નું એડી-ટારીયલ લખે છે 1 લેન્ડ ટેન્લર ભાર ને હાલમાં રજુ કરવામાં આવેલી જુળાનીએાથી એમ મનાય કે કુરાપીએ! पातानी भरक मलल हे लगा तेमने મનુકુળ લાગે તે જગ્યાએ બીન-કુરેલ્પી એાને ખરોડી શકે છે. દ્રાસવાલના ષણા શકેરામાં હોંદીઓને તેમની ઘણા વર્ષોથી સ્થપાયલી હઠ.નામાથી કાઢી નાખવા અને તેના ખદલામાં શાહ્ય ક્રીમ્મતની ભીજી વેપારી જગ્યા **અ**.પ વા સચન થયુ છે. હોંદીએ માટેતા ભા નવા વીભાગ ઘણું ખરૂં રેલ્વે લાઇન ની ખીજી ખાજીએ અથવા નદીતે બીજ કહિ વ્યવવા તેં। જ ગલ પછાડી સુગવ વામાં આવ્યા છે જ્યાં વેપારના નાશ થાય 'હીંઈએોને ખરોડવાના ખાસ હેતું તા ગારાએક અને મીન ગારાએક તે છુટા પાઠવાના છે. પરંદુ ઢવે તા હોંદાઓ હરીક છે એટલા માટે तेमने बाडी भुक्ता लेक्ष्में खेली इसीस યાઇ છે. હીંદીએરના નાસ થાય એવી જગ્યાએ તેમને ખસેડવા ખુલ્લી ફીતે માંત્રણી ઘઇ રહી છે. એએ။ હોંદા એકને જંમલમાં કાઢી મુક્યા કચ્છે છે तेमने बेरडी मानवता पापरवा अमे बीन'ती ±रीजे क्वीजे.

''વ્યલકારમાંથી દ્વીદીઓને ખસેતવામાં આવશે નહિંગ ગરૂપ એરીયા એક્ટના આપારે હોંદીમાને ખાલકાર શહેરમાંથી મે માર્પલ દુર, ખીન-કેળવાયલી જગ્ધાએ, ખસેડવાની તેમની અરજ તર્ધાની ટાઉન s.ઇસોલે હવે પાછી એ'થી લોધી છે**.** ત્યાંની ટાઉન કાઉન્સાલ માને છે 🥻 હીંદીઓ માટે તેએ! 'હાલ જ્યાં છે તેજ જગ્યા મહુકૂળ છે. મ્યા ઉપરાંત તેમના વીકાસ માટે બાજાની ખીછ યાંડી જમીન આપવા નક્કી કર્યું છે. હીંદીઓએ આ બાબતમાં ૨૦ મારગન જમીન ખરીદવા ૪૦૦૦ માઉત્ક વચર વ્યાજે ઘીરવા તેમજ ટાઉનશીય ખતાવનો માટેતા ખર્ચી આપવા ત્તમવારી ત્યતાવી હતી.

મ્યા બાળતમાં *'સ્ટાર'ના* એડીટર લખે છે કે ખાતફારની ટાઉન કાંઉસીલે હીંદીઓ માટે ગમ એરીયા જાહેર કરવા જુભાતી શરૂ કરી અને તેના ઉલેટોજ 'ભ'ત આવ્યા, એપાર્ટ હેડ નીતીના વકાદાર લાકાએ બાલફારના હોંદીઓને શહેરથી બે માર્કલ કુર પ્યસેડના અરજી કરી, નવારે લેન્ડ ટેન્મેલ ભેહ સમક્ષ જુળાની શરૂ થઇ ત્યારે ગાલમ પા<u>ર્થ કે હીં</u>દીઓને હેલ તેમ્મો 🔊 જગ્યાએ રહે છે ત્યાંથી ખસેડવા ત્યાની જનતા રાજી નથી ઋતે ઉલટા હેમના પડોસીએ। તેમને સાં કાયમ રાખવા માંત્રણી કરે છે. ભાષી કાઉન્સીલરે એ ઢાંદ્રોઓને તે<sup>ટ્</sup>યા જ્યાં છે ત્યાં રવેવા દેવા તેમજ તેમના વીકાસ આટે બીજી જેટવા આપવા પરવાનગી આપી. એ આ મંધ્યર થાય તાે તે ગરૂપ એરીયા બનશે. **મ્યામાં નાઇલસ્ટરૂમના દાખલા સરખા-**વવા એવા છે કારણ કે ત્યાંની કાઉ-સીલ લગભગ આવીન જીળાની સામે હકીસી રહી હતી.

#### શ્રીમતી પંડીત

શ્રામતી વિજ્યા હદમી પંડીતે અમે-રીકાતા પ્રમુખ આઇઝેન ક્રેલરની ગુલા ગાલ લીધી હતી. અને ગુલાકાત, કરમીયાન કે.રીયામાં શતી સ્થાપવા માટે ચર્ચા કરી હતી. તેઓએ પાતા ના પ્રકુખ તરીકેના કામમાં પ્રકુખ **કે**હ્વરને અદદરૂપઃ થવા આંબછી કરી **६**ती. मुलाशत लाह अमुभ द्वेत्ररे के नीवेशन भदार भारत ६० व्यान તેમાં હીંદને તટરથ ગાષ્ટ્રાના ક્રમીશન ના પ્રમુખ તરીકે નીખ્યું છે તેની કદર કરી હતી. અને ક્ષતેરના કાર્યને સરળ મનાવત્રા માતાથી ભનતું કરશે એમ જયાર્ભ્ય હતું. નીવેદનપર સેક્રેટરી એક સ્ટેટની સહી પણ હવી. 🕹

#### એસીયા હવે કાઇની દેવવણી નહિ સ્વીકારે

ગાધા જયંતી પ્રસંગે પંડીલ નેદર એ ગડાસમાં જાવેર સભા સમક્ષ નુમલતા કર્યો **થ**વે કુ<sup>ન</sup> હાલઠી વાજુખીની વાત છે કે ધુરાય હછ શહ્યા નથી કે એશીયા હવે પર તેંગ નથી અને કાઇનું દેવસ્વાયદ્ધે દેવસ

વાય તેમ નથી. જીતા વિચાર જે પશ્ચિમના લાકાના . મનમાં ઘર કરી બેઠાે છે કે એશીયા કદી પણ સ્વતંત્ર નહીં વ્યની શકે છે હજી પણ કાયમ છે. ૮૭૭ વેએક એ પણ સમનવા તથી મામતા 🕽 એશીવાના પણા દેશા સ્વતંત્ર થયા છે અને તેને લઇ દનીયા પલટાતી ન્તપ છે.

સર્વે નાણ છે કે એશીયા પાસે એટમ બાંબ કે હાયદ્રોજન બેાંબ નથી અને ચૈશીયા તે ઇચ્છતું પણ નધી, પષ્ટ ચેલંક્કસ મળધી તે હવે કે.ઇન દેવસાયકો અંગે તે ખાવ્ય જરી નહીં.

વધુમાં થી નેંદદ્રએ કહ્યું કે, હીંદ પાતાની સ્વતંત્ર પરદેશ નીતીને માર્ગે ભ**ય છે** તે તટરથ નીતીને નથી ⊮ખતું. અમે જ્યારે અમારી સ્વતંત્ર પરદેશ નીતી વિશે કહેતા ત્યારે બીજા દેશા એ. સમજતાં નહી અને ટીકા કરતાં. હોંદની પરદેશ નીતીની ગહત્તા એ છે કે નક્કી કરવુ લેડકાના ઢાથમાં છે.<sup>હ</sup>

# જ દગી

જીંદગી એ કામ નાકની દાંડીએ ચાલ્યા જતા સીધા જટાર રાહ'' નધી, તેમાં કેટલાયે લાંકા સુંકા વળાં માં ફેલ્પ છે. અને માત્ર પણ વળદા ઉપર જીવન વિનાશના અપ ઝઝમતાજ 14 D.

મા છે દેશીએ એક બાજળ રહ્ય ભૂગી છે. એ રહ્યભૂગિમાં માણસને સમાજતી સામે ઝૂત્રલું પડે છે; પે.તા પર અત્યંત ગ્રેમ વર્ષવનારા સ્નેહી સંભધીએ સામે પણ ઝુઝતું પડે છે અરે છુંદ માતાની હતત સામે પંચ હસા ધારણ કરવા પડે છે.

શાનના માટા માટા ઋર્થા કડકઠારે માએ વેડ્યા છતાં માણસ **ભ**લેર ∌પી જ કરે છે. જ્ઞાન ક્રોશના સુરા અભ્યાસ કર્યો છતાં ગાનવી અફાન **१६े** छे. कारण भानतीओ पेति.नी છાંદગી રૂપી સુખ્ય મામનું અવસેહન ક્લુ" નથી.

भानवतानी पुरवभाक सन्धुं कावन છે પણ આજે સમાજમાં માનવતાને કર્યા સ્થાન છે? સાચા દેવને દૂર રેઇ! દઇને મ્લાપણે પત્થરના દેવની प्रतीक्ष करी रवा छाने.

જીવનમાં જેણે કરી કેલ બેરાદ ન્તતની પણ દેશછા અનુમની નથી એ भाषस भाषास का नथी.

—ખાં ડેકર

# વિવિધ ખબરો

હીંટી ગાઉંની કાઢી નાખવાની ચાકનીત્ર તૈરાનસીસ્ટાની માંગણી

करश्ररी अम्बद्धारे ट्रम्पामां **वर्त्व** ) તેમણે કારીયામાંતા એન્ટી કામ્યુ નીસ્ટ વેલ્સ્ડ્રીપ્રનર્સના કરટે.ડીયન તરીકે હોંદને કાડી નાખી બીજની નીમણક કરવા માંગણી કરી છે. હોંદી મહોંએ એન્ટીનોમ્પ્રવીરદ પ્રોત નો,નું પાતારી રીકે જીત કર્યું છે અને તેની કરિયાદ કરવામાં આવી છે. સરકારે હિંદી ટરૂપના આવા પક્ષપાલી, અન્યાયા અને અમાનશીક વંતીન સામે યુનાઈટા નેશન્સ અને <u>યુનાઈટેક</u> રટેટસ તું ધાત બેચ્હું છે. શીનાલથીએ ક देवाय लायाचे है है होती स्वाट तरह था बरेकाती दल्या राखे तपास बरवा માઉચ કેરીયન એસેમ્બલીએ એક रपेशायब अभीतीनी नीमध्यक अरी है.

મી નૈકરને એક પરસનલ તાર Litt મી. ચર્ચી કો કો કો કરકર સાથે સાઉચ કારિકનની ધપશીએક અને ન્યુક્વ રીપેડ્ડિયાન કર્યાદન સામેના આગ્રેપેક વીરી ચોંના કરોવી છે. સર વીનસ્ટન ચર્ચીલ ક્યા તારપર ધ્યાન માપી રજા છે.

<sup>ામ</sup>ી, તેવક કાંગ્યુનીસ્ટની તરફેકમાં છે<sup>છ</sup> સાઉપ કારીયાત' કહેલે

દર્શન કેરિયાની સરકારે અપાલ્યુ 1 હેરી વકા પ્રદાન બી. નેંદર કેરિયાન કરેક સમય છે. બે. કે લે લાવપાં કરેલા અપ્યંત્ર વિદેશ કરેલા અપ્યંત્ર વિદેશ કરેલા અપ્યંત્ર વિદેશ કરેલા અપ્યંત્ર વિદેશ કરેલા અપાલ્યુ છે કે તેઓ કોર્યુ-નીયાને અપાલ્યુ છે અને હોક હવે બીન પણી નથી. જ્યાર્ય અપાલ્યુ કે તેમણે તેમણે કે તેમણે અપાલ્યુ કે તેમણે તેમણે કે તેમણે તેમણે કે તેમણે તેમણે તેમણે તેમણે કે તેમણે તેમણે

#### હીંકમાં બ્રોકીશાની જેમ ઉચ ક્યુડી

ખોદીસ કાયમની જેમ હોંદમાં ભેરોઇક ક્યુરી એક્ટ માટે નહું મેજસપેશન લગવામાં આવ્યું છે. આ વ્યાપનમાં ભવ્યાપ્ત કરવા છ અપીકારીએક કુક કુલ્લમાં ખોડન જશે. આ નવા કાયરપી એ સેક્સ વારસાયર બીજી વાર પૃત્યુ નીપએ તેન તેનાપાની કેય કેયુડી પટાડવામાં ભાવી. આને આપાય વન્ને મરસો વચ્ચે મુજરેલા સમયપા રહેશે.

हेर्न्सन पीरे द्वीड

કરશાવેલા ભવ

ફેડરેશનથી નેર્યન રેડોગીના અને પુરા પર્યપ્ય સનાલ મળાન 'નઢી સ્થામાંચેન્ડન નેકિયાન હીક લલ્લનથી અને આ સવાશને હાય ધરનામા

હીં અપ દાખભ્યા છે. દ નેશતાની કરકીશીય કમોડીમાં હીંદ તરફથી ભાલતા મીસીસ સદમી તેનને જણાવ્યું કે તેઓ માતે છે કે હાદમાં નાર્યન રાહેશીયા અને ન્યાસારેન્ડને સધર્ય રેડેશીયામાં ફેડરેઇટ કરવાર્યા ત્યાંના તેડીવેડના એક્યુકેશન અને ખીજા હી કેમાં શુક્રદાન પક્રેન્પરે.

મીસીક મેનને આ ખત્ને યીઆગે! માંથી મળેથી માહીતી સરક્ષુબેંડ કરવા કપીતીના ચેરમેનને મામણી કરી હતી. આ માહીતી આપનારા મોના નામ જ્યાવવામાં આવ્યા ન્દોતા. આ માહીતીની વહેંચણીયી તે કાન્યુન્સ ડેલકુમેન્ટ બનરી મને તેના પર ચર્ચા હશે.

"ભતિષે (રેક્સ)ના સવાલ આંતરરાષ્ટ્રીય સવાલ છે" યુનાકેશ નેશન્સ કમીશનના સુકારા

દ્ધીય મારીકાના અતીએક સવાય પર તપાસ કરવા તીમાવલી યુનાકડેડ તેશન્સ કપીશને અસાવ્યું છે કે દહિશ્ મારીકાનો રેશીવલ સવાય આતરરાષ્ટ્રીય સવાય છે. કપીશનના સવાય આતરરાષ્ટ્રીય સવાય છે. કપીશનના હૈયાલ હવે પ્રદેશ શાળામાં આવ્યો છે. કપીશનને અવેલી જીવાનીએ પરંચી તે યુનાકડેડ નેશન્સ મારેના સવાય વસ્તાય સ્પાય આ હૈયાલના જાદી જીદી આપામાં શરજમાં થશે અને ૧૦ દેશીની રપેશીવલ પાસ્તારી અને ૧૫૧ પછી. "યુનીયન સરકારની એપાડે કેડ નીલી"ની અચી વસ્તો તેના પર હીયેક્ટ થશે.

યુનાઇટેક નેશન્સની અહ છેવતી એક કર્યાં, કરિષ્ણ અલ્લોકાના રેશયલ લાખનમાં તપાલ કરવા જનવલ એકેમ્જ્લીએ ત્રશ્રુ બાલ્યતિનું કમોશન નીમ્લું હતું. આ કમીશનના ત્રણ સમ્મે;, મી. હરમન સાન્ટા કુલ, કલિ ના મી. હેન્દ્રી લાગીય અને હેટીના મી. હ.-કે મેલીમાર્ક હતા. દરિશ્રુ આદીકાએ આ સવાલને ઘરમચ્યુ સ્વાય મહાઓ છે અને આ કમીશન ને માન્ય રાખ્યું ન્દેલું. તેના સમ્મેક ને અહીં આવતા દેવામાં આપ્ય ન્દેલા તેથી તેઓએ જીનીયામાં એક રાખી હતી અને લેખાત તેમજ મોખીક જીવાની મારાધી દેવાલ મહી કારમાં

કરીશના ૪૦૦ પાનાના હૈવાસમાં તેમએ શુનીયનની લધ્ધ પ્રત્યાંએક વચ્ચે કેક્સ્ટરન્દ્ર જાદેશ સ્ત્રપ્યક્ર છે. તેમએ જાણાવ્યું છે કે દેશીયમ સ્ત્રપ્ય કર્યો પૂરા પરમ<sup>હ</sup>્યું સ્ત્રાપ્ત સંસ્ત્રપ્ય કર્યો અને આ સ્ત્રપ્યાં હાય પરનામા યુનામ2ક નેશન્સ તેની કરજ ભજની રહી છે.

रेशीयम डीस्ट्रीभीनेकनी सवाब नवे। સવાલ નથી પરંતુ ૧૭માં સદાવી વાઇટ ક્રમાનાઇઝેશનથી ચપ્રદ્રતુ આવે છે. એપાર્ટ દેક એક ગમનું હીત જાળવે છે પરંતુ 🥇 ભાગને વ્યપમાનકારક અતે નીચા બનાવે છે. દક્ષિણ ગરાપ્રી अभी बंधती कती अन्यस्टीन्नाने सीधे ખને બીત-યુરાપી મેનપોવરની જરૂરી યાતને લીધે એપાર/ક્રેકની નીતી ખેાટી છે. એપાર દેવની તીતીથી, આખ્યા આદિકા એશીયા અને મીડલ ફ્રસ્ટમાં 6161812 यथ रकी छे. अपाट बेउनी નીતીથી દેશા વચ્ચેના મૈત્રીય સંબંધ તારી જાય છે. અ'તમાં કમીશને જથા •શું છે કે અના નીતી વધુ ભાગના वेता अञ्च असी नहीं अने शांती તેમત સારાસ ભેખમાં ચીરાક પાડે છે.

દુમર્સ ઢાર્પમાં લગ્ન

ગયા રવી વાર તા. ૧૮-૧--૫૩ તર કુગમાં કાર્યના અચીતા વેપારી ગી. શુક્ષમ સમુજીની ધુત્રો અમીના નક હશે, બેક્ષકસ્ટના રહીશ ગી. પ્રધાહીય ભાગા નક પુત્ર, મી. અહમદ ભાગા સાથે થયા હતા. પ્રતીપ્ટીત અને પુર્યોએ નવ દેપતીને અસીવીદ આપ્યા હતા. હરબનમાં ગાંધી જયંતી ફાલ હર્

ગાંધી જયંતી નિયતો કરળનની ધા એમ, કે. અંધી લાવલેરી અને પારધી કરતમછ દાેલના સંચાલકાએ એહાનીસપર્યના તાન યહના ચાળના ને આપંત્રી કરળનમાં પણ તે જ્ઞાન બે દિવસ માટે કરાવ્યા હતા,

અનુક્રમે હૈા, એવા, પી, દેશાઇ અને જોહાનીસ્થયાંના ઉદ વી. જે. પરમે પ્રમુખ સ્થાન લીધુ હતું. આ પ્રસંગ ને ઋતુસાતુ પ્રમુખનુ ભાષણ થયા બાદ મી ઉમાર્શકર જેખાકર ગામીજની ગ્યારમ કપ્લમીથી પૈહીક ભાગ નાગી એગની પાતાની રૂપે લોકોને સંપન્તવર્તા હતાં, ખેતા તથા બાઇએકની સારી હાતરી હતી. અંતમાં શ્રી જોખાદર ने अने के परेधने तथा तेमना मात ધા ધામતા માટીએનને કુલઢાર અપર્જ કરવામાં આશ્યાં હતાં સભા દરમીયાન આ વત બીજ અદદાદીવાની આખી પત્ર એટર્સ શતી સ્ત્રીએ ચાર રાખવા ર્ત્ત નકાઈ કરાયું હતું તે યુજબ તા. ૧૭ અને ૧૮ના મોજ સ્થળે આ માન્યવસમાં પતા વ્યાગમા હતા.

લુસાકામાં માંધી જવ'તી

भंधिकती व्यश्ती शुक्षाकाती होंडू व्यनता तरक्षी तेथाओं शंधावेश कींडू भेक्षातीओशन डेल्मां भी, दाम भाश डी, परेशना अगुभवर डेल्म्यता भा भागी दत्ती.

भाषकृति भाषा अध्यक्ति कर्यामां भाषी करीत भाषी भाषाकृति भीक्षात आप વામાં આવી હતી. શી. નેખુબાઇ નાયા તરફથી રામ રાજ્યની પ્રેલ્મ તથા ન્યુઝપ્રેલ્મ બધાને અતાવવામાં આવી હતી.

नवळवन धार्भीं अभ्येक्षन

તા. ૪-૧--૫૬ના શુલ રેટિયા ભારસને દિવસે ''નવજીવન ધાર્મીક સમ્મેલન'' તરફથી પુજ્ય ખાપુની જયંતી ઉજવાન હતી. હવન ભાદ સલા મળી હતી. સીમુત વસનલાન નરસિંહે પ્રમુખ પદ લીધુ હતું. સીમુત ગોર્વીદિશાસ વાલમારીયાં ત્યા સી. ભાગવ આત્રે સાવદાએ ' અંધીજીના જીવન અને સિહાના પર પ્રકાશ પાદ્યો હતો. આ સમયે શીમુત હમનલાન જમ

આ સમય થાયુત હગનભાઈ જગ છરને સમ્મેલનને હરનના આખા સેટ એટ દીધા હતા.

થી મણીલાલ ગાંધી જેમા હાલ જેલમાં છે તેમને ત્રણ આત્મળળ આપે અને એપતું સ્વાશ્ય જાળવે ગેવી સના તરફથી પ્રશુને પ્રાર્થના થઇ હતી.

"નવજીવન પુસ્તકાલય" જે હાલ ઉપરાક્ત સંસ્થાના આશ્રમ કેઠળ ચોલી રહ્યું છે, તેના સભ્યા નેધિતા ન્યવ છે. અને પુસ્તકાના સંગ્રહ પણ થતે. જ્યા છે.

श्रा प'ते हमचेल विशेष

અને વાનણા કરા છે.
આ વાર્યાત વળી જે સુધાકરા
માસે ઉત્તર રાકેશિયા અવત્રા પાસપેડટ હોય. તેમને ઉત્તર રાકેશ્ક્યા આવવા દેવા અને તેમની સાથે સારા વત્તીવ કામ્યવના માટે પણ શી પતિ ઉત્તર-રાકેશ્ક્યાના અવત્રેને અણાવ્યું છે.

દેળવણી ઉપર પ્રતીબધ

ल्यन्युकारी ताः भोतीया सुनीयननी **लढारना है।।। पश भीन-शारा विद्यार्थी** એ ક્ષેત્રીયતની કાઇ પણ વિદાધીદર્મા ભાગવા આવી નહીં કો એવુ ધારા સભામાં નક્કી કરવામાં આવ્યું છે. એમ દેશ રીલેશન્સ હંદયાએ નવાનાં લતો. વધુમાં તે સંસ્થા જણાવે છે 🦫 ૧૯૫૧ના દેશવારી મેં પ્રેયવણી ખાતા એ યુનીયન ભકારના કેશાને જણાવ્યું હતે तेम्ने। प्रेणवस्ति। प्रणाप पेति इरोने माने बन् वरसनी तेमाने प्रशा न्यापः વાર્મા ભાવી હતી, ઉપલી સંસ્થા के छे के भा अतील'ध नककाने। व्या देश की. कार्यन के बेच्या केवानाओं । भावे को छती भागी समयहा भीन-मेहा એક માટે સાઉમ ખાદીકામાં નયી.

# હિંદના ટુક

(અમારા ખાસ પ્રતિતીધી તરફથી)

#### ભારતના વરા પ્રધાન

भारतना वडा अधान नेटरूने दिन्दी માં અમેરીકન અધ્યાપોત અને વિદ્યાર્થી એ સમક્ષ ભાવસ કરતાં જસાવ્યું 4d के बीडे की के आभी अगली કરવા માહી છે છતાં હછ છવનની अविभीत कहरीयाता मध्ये तेने वधी મ્ફ્રેનત કરવી પહે છે. અને એક સપ્ટ ની પરખ તેની છવનની જરૂરીયાત મહેતી લાત પરથી જ મામ છે. વધુ માં તેઓએ જજાબ્લું ક્રે હીંદમાં અનેક રાત્રા છે પણ તેના સામના જો પ્રવ્યને ધુરતા પાવશ આપનારા ખારાક ગળ તા જરૂર કરી શકે. તેઓએ પરદેશી યાત્રીએરને જણાવ્યું હતું /કે તેએત આવા અનેક ગંદવાડ આરતમાં જોઇ શકરો અથવા વિશાળ ક્રષ્ટિથી જેતી ते। ≕ने₅ खुनी पुराशी संस्तुतीओ। નોરી અને કતિદાસીક સંદર કચારતા लीए शहरो. चधु ईंडा धनरी लेवायी ભારતીય મુજાતી ભાવના પણ જેવા

#### બીજી શાંતી પરીયદ

તમને મળશે.

ખીજી અખિલ વિશ્વ શાંતી મરીયદ ત્વાં કરી શકારી.

માટે જપાને આમંત્રણ ભાપ્યું છે. न्याम त्रश्च पत्रीका पाइवता त्याना शांती ચાહોમએ જથાવ્યું છે કે દુનીયામાં યુદ્ધપી અશાતી વધુને વધુ પસરતી જાય છે. એટમ મેંબ હાયડોજન ભાગ વિગેરે વધસતા થયા છે. અતે <sup>39</sup>ના પ**ો**લેક સાત્ર જપાત બન્ય છે. આથી જાયાનની પ્રજા સૌથી વધારે શાંતી મહે પાકાર કરે છે.

## વિદ્યાર્ધીઓ માટે ખાસ મુસાફરી

નેરાખીની એક મુસાફરી પેટીએ વિદ્યાર્થીએક માટે ૪૫ દિવસના દ્રીદના પ્રવાસના કાર્ષક્રમ ઘડયા છે. 🤝 ડીસેમ્બર ૧૭૧ી જાન્યુઆરી રહ સુધી માં મુંબાનથી લઇ બીજા ભાષા દેશેર करने जीना कीवा खापक स्थवेश भतावशे. પ્રવાસ ધ્યર્થ અને રહેવા સવાની સમયક વિગેરે મળી નેરાબીથી ૫૪૦૦ શોલીંગમાં આપ્ય હીંદ જોવા મળશે. ગમે તે વિદ્યાર્થીએને આ પેડી આ-મંત્રજ પાર્થ છે. તેના ડરખનના भेकेन्ट वर्धवासंड भेकेन्सी. भेरहस

હીંદની રેલ્વેની 'કરાસી વીદ'

તા. ખોછ અક્રોત્યરથી નવમી ચ્યક્રદે,તર સુ<sup>ા</sup>રિ હોંદની વૈલ્વેના કામ-દારાએ "કરટરલ નીક" પાળી હતી. ખાસ કરી ત્રીજ વર્ગના સસાકરાને સદાહ સુચના આપવા, સગવડા કરી આપવી અને "આભાર" "કૃપા કરી" "आह धरे।" विशेष्ट विवेदना शक्टोने। Bu ાંગ લુટથી કર્યો દતેત

> આ છાપાના ત'ત્રી सत्याग्रहनी सन्द ભાગવવા હાલ જેલમાં છે.

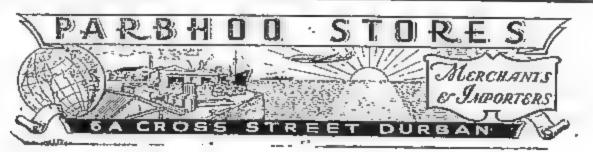
#### રાજધાદ પર અંજલી

हिन्दीमां अवास्थी सांल सुधी प्रधा માળદા અને ઓએક અને પ્રકૃષેએ રાજ્યાંટ પર જક શાપ્ટરિતાને પાતાની અંજલી અપી **દ**તી. સમ્ફપતી સ*સ્ટ*ન્દ્ર પ્રસાદે સવારની પ્રાર્થનામાં અને સમૃદ્ધ કાંતલમાં પાતાના કાળા અર્ધી હતા. માહેધી એ જમ.≅ ખાપુએ પાતાના અંતીમ સ્વાસ લીધા હતા તે ખીરલા नंभर २१६८ वर्षन थे. बधु तपास काउसना २५०१नी राष्ट्रपतीके अदासरी <sup>!</sup> <u>સ</u>લાકાત <del>થી</del>પી **હ**તી.

સંજતી પ્રાર્થતા પ્રદેશની સબસ્માં માલતા રાષ્ટ્રપતીએ જણાવ્યું હતું કે "મહેવીછના સ્થિત તે અને શિખવણીને વ્યાપણ એ બરાયર સમજી અનુસરીને તો હોંદના ઘણા સવાધાના ઉપન થઇ **નથી. કુનીયા તથા દીંદ માટે એ પ**છી ખરોબ બનવા પાસ્કુ કે જ્યારે દુનીયા र्भा क्रिप्तना कररात्राते मान अक्षप्रधार्था व्यावर्द्ध इत्ती अने हुनीयाने क्यारे तेशनी भधील करूर दती त्यारे तेओने का-પથી પાસેથી લઇ મેવામાં આવ્યા છે. પતાં તેમાના ઘણા લખાણા છે 🥻 🖓 મ્માપણને પ્રત્યેક શત્રમને **વખતે છ**ેડલ વામાં માર્ગદર્શક ખેતે છે. વધુમાં રાષ્ટ્રપત્તીએ આચાર્ય વિનામા ભાવેની ભુદાન ચગવળના હત્લેખ કરતાં કહ્યું કે "તેઓ માંધાજના એક આદરાંતે अनुसरे के तेमना दाणते। जेतः જયાય છે કે સુઠીબર માહ્યુસા પથ જો ગાંધીજીના આદર્શને ગુરતપહો अने सत्पर्धी अनुसरे ते। धांश बन्धत માં દ્રનીયાનું કૃપ બદલી નાખે.

#### स्वदेश भभन

એકાનીસબર્યની ભગન બર્ધસની મેદીના માધીક શ્રીયુત સમજાઇ ભગત તેમના પત્ની શ્રીમતી ગંગામન ભગત સાથે ગઇ સ્ટીમરમાં દેશ જવા ઉપડી સુક્ષ્યા છે.



# દિવાળી-પત્રીકા અને પંચાગ

ગુજરાતી પ્રેસના પંચાગ......શી, પ

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# તુતન વર્ષ<sup>દ</sup> પત્રીકા

- (૧) ક્ષાેલ્ડર (ધાર્મીક ચિત્રાવાળા) .... 3 .... the #314
- (૨) પેન્સીલ સ્ક્રેચ (દેશ-નેતાના ફાટા⊅ા) ....શી. ૬ ಕಿನಗ
- (૩) ટેકનીકલર પીકચર સીરીઝ .... ... શી. ૯ 804
- (૪) ટેકનીકલર પીકચર સીરીઝ (માટા) ....શી. ૧૨ ૦ 유하다
- (प) न्सु दे। दे। (देश नेता) 스러리
- (૧) માલ્ટ કાર્ડ .... 28. 28 4여기

તેમજ તમામ ગ્રાસરી પણ મળશે.

# તું કેાણ છે મીત્ર ? સ્વામી શીવાનંદ્ર

ખાટા ગર્વ છે. 🔂 કપ્પરપા માને છે તે આ ખેટા ગરંતે દુર કરવા પ્રયત્નરમિલ રહીં પાતાના અંતરને નિદાર્શવાના હેપદેશ આપે છે. મતુપ્યે પૈતનાના પ્રોપતા વિચાર અને ક્વા भाषते। दारा ते अस्पत क्षरवार्ते छे એના વિચાર કરવા જેમએ 🤰 જેવી તે છવનમાં ખરા સ્માદર્શ પ્રવંક કાર્ય કરવા સમર્થ થાયન

व्यान्त्रे वेपारी अभे ते रीते पैसा મેળવવામાં પડ્યો છે. જેને માટે જે આ પન કમાય છે તેની તરાદ (શરીન) તેના શીકરત છે! પૈસા બેગાહરા કરીતે એના પે.નાના મન ઉપર સી અપર શાય છે! અને અંતમા અન ભધી ઘમાઘ જાતે મ**રે**નનનું **પ**રીણામ શું આવશી કે કેરો વેપારી આ ખધા પ્રજો સાત્રે તુકમાં દેશ્ય યા ઉદ્ધા દેશ તા તેના વિચાર કરે છે? અને તેન ચે.નાના જીવન સાધે એક આદર્શ રાખ્યા હેલ છે કે પૈસાના સચપ તે અર્દા ટે છે. આ ગાયા એને બાગે દેવના હમેશા વ્યાતુર રવે છે.

🔾 🖟 વિચારણા વગર પ્રત્યેક માનવી બીજો કરો વિચાર કરવા દેવીજ अभ भानी भेरे हैं है तेल नधी अने हेर्ड छवनने। व्यंत માતવજાતીને, ઉદ્વાર કરે છે. આ ગ્યાવે છે. અને એને ક્રદેવામાં આવે છે કે, "તું કોચ છે કે અનેક भरीकेले युर्धी युर्धी ने क्ले हूं शुध માં તારૂ માતાનું સમજે હેસ્પને તેત્રે ખવરાવે છે હવે ચાલ મારી સાથે અને એ બધાને ભગવાન ભરેાસે મુકી દે એજ બધાને સભાળનાર છે.''

રાજ્યાન પુરૂપ પણ આજ રીતે पेत्नाना देखते हरेश व्यवना अंश्वटमां થી ખયારવાના પ્રવત્ન કરે છે. મીત્ર દુનીમાને ભગાવનાર તું કેમ્યું છે. તારી દેશમકતીનું કારણ શું છે! ઇધરની **⊬**×હાતે તું અહધીન થયેા છે કે પછી केमां पश्च तारे। स्वार्ध लीप छेर पण् व्या लक्षा प्रश्रो तेना यनने पुष्री तेने विभार अर्वाने। वभतक अर्थ દ્રાપ છે આવા દ્રમેશા તેને અરપુર પખામમાં રાખે છે. અને તે પૈતાને ઉચે આસને બેડેલે જોઈ કેઇ મહતન સમાજ સુધારક માને છે.

आल रीते पर्भाना प्रयाद ध्रानारा પશુ કરે છે. તેમના માહામાં ધર્મના કરવે। ∞તેએ અંડ પણ એના મત બધાવેલે. અને તે ખધાને ધર્મને પશુ તું કાય છે અને તારી ચામતા શી છે. તારે ગાંત કેટલું છે? તને તારા પૈરતાના અસ્થાને પ્રકવાના 🥻 જોવાના વખત મળે છે કે નંદી ! કે પછી તારા આખેર વખત ખીજાની ભૂલા અને દેવો એવામાં જ કારે છે. અને મહિતને ઉપદેશવામાં જ તહેરા જીવનનું સર્થોક માને છે? જ્યારે **૦**યા બધા વિચાર માબુસ કરવા માડે છેત્યારે જો તે વેપારી હશે તેં! તેને સમજારી કે બધાને સંભાળતાર કપર જ છે અતે વેપારી તરીકે તેને લેકોને લુટી ધન એમું કરવાના વિચાર ન કરતા લાકાની જરૂરીવાત કોઈ રીતે પુરી માહવી એના વિચાર કરવેલ જોકરું આમ કરવાથી તે પાતાનું કાર્ય વધુ શહ રીતે કરી શકશે.

शुल्लप्रीय पुरुषते कीम वसी है રક્ષણ આપનાર તેા કંપરજ છે. અને હું પૈતી તેર માનવજાતીના એક નક્ષ સેવા છું. અને જે કાર્ય તેને સાપાસું છે તે દ્વારા તે સત્પના કરી રહ્યો છે.

ધર્મ પ્રચારક બીજાને શુદ્ધ કરવાને બદલે પાતાની શુક્રી કરશે અને પાતા ના આત્મ તેજધી ચીજાને પણ ખરે માર્ગે દેવસી

આપ**્} સામે વેદાંત આ સવા**ધ 38 W.

पत्ति भाषा के भीता <sup>11</sup>

**ા સવાલના જવાળમાં જ ખધુ** અંતી જતું નથી હતાં આ સવાલમાં જ શાંતી અને ઉપતાના ખીજ રવાં છે. હ્રણારે પ્રત્યેક સાનવા, પાતાને ભા સવાલ પ્રહશે ત્યારે જરૂર શાંલી દતીવામાં કેલારો. કારણ કે આ પ્રશ દિલમાં ક્ષરતાંન માણસની વર્ણ કરી જાય છે. અને તે માતાના દેવો क्रीवाने। प्रयत्न हरे छे. व्यने दे સુધારી સુખાતુભવ કરે છે. જાલુ સખ મેળવહું તાએ ન ગમે 🖡

દિવાળી પત્રીકા તથા પંચાગ

આ વર્ષે અમે પંચાય યા દિવાળી ં પત્રિકામાં છાપી કે મંગાવી શક્યાં નથી. આથી એક્ટર ન ગેઠકલવા અમારી સવે'ને વીનતી છે.

જુની દીવાળી પત્તીકાંએક સ્ટાકમાં છે જે માહોત તે ઇચ્છે તે શી ર~દ ડઝન લેખે મગતી શકે છે. છાપ ખાતાના કામ કરતત્રામાં મહૈΩત હેલાયી નામ વિગેરે છાપી નહીં શુપ્ર એ એની મંગવનાર પાસ નોંધ લે.

> લ્યવસ્થાપક. 'ઈ-ડીજાન ચાપીનાયંન'



# દિવાળી આવે છે.

દિવાળા એટલે સમાં મુખ્યમાં અને રુને હિએકમાં બાલુનાર અને મોકાસ વધારવાના અમુધા અવસર. તમારા કુડુમ્બીજના, કામલે અને સામ સંબંધિએકાના અરસપરસના પાડા સંબંધને વધુ પીડા બનાવવાને માટે અને કબીએ છીએ કે બસા જમા અને જમાટા ખાએા અને ખવાદેવા

અમારે ત્યાંની હેલ્લાં ૮૦ વરમાા અનુભાક બનાવટની પર ૧.૬૮ાએ પહેલ્લી મોદાસના અર્ક જેવી નાની જાણીવી અને સમસ્ત સાઉમ અહિંકામાં તેમજ રાહશામાં તપ્રભાગમાં તીરીની મીદા⊌ચા.

| નાં અર ૧ મી.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | 8114  |    |    | ન ભર્ય સીઠાઇ                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | 1 4  |   | નાંબર ૧ મીક                           | Hy          |    |   |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------|----|----|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------|---|---------------------------------------|-------------|----|---|
| भागतती सुत्रश्ली                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |       |    |    | रेस्टी पेडा कामुन्दना रतक                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | ч    | q |                                       | <b>१</b> तव | *  | - |
| धारी, रेकरी, बी.मी, बुवाजी र                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | 142 % | 4  |    | Annual and the state of the sta | ¥    | 4 | इंदीत्क भाषा                          | **          | ч. |   |
| न्यानी द्वारा थीत भूतिनी                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |       |    |    | •                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              | -    |   | અમૃત માર્ક                            | 41          | ٦. | 4 |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |       |    |    | लगनभ्या भेक्षत                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |      |   | ગુલ્લા લાવીક મહત્વાંથી                | 0           | ч  | - |
| મારી 12 કુક કર <b>ા</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | P4    | 1  |    | સાનવલ પ્રત્યાના સ્પેટપ્યિય 🔐                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | 2    | 1 | ર્વેલ જાણી નંભાર 1                    | n           | ۹. | 4 |
| ગીલવાના                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | 11    | 1  |    | DERECT PROBERMENT OF THE PERSON OF THE PERSO | 2.   | 1 | And a real property of the control of | 41          | 3  |   |
| भागता भागा जाई। शुरनती                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         | 45    | 3  |    | ला/५ आनावा" अ                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |      | 4 | राण, १८की, भारत, अन्दरपाणा            | * F         | 4  |   |
| wifebil is as in                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |       | 9  | -  | भ्यंदीना साह अविशीमार क                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |      |   | I                                     |             | Ý. |   |
| કાફતા દેવમાં શિક્ષ<br>ધામાં ભાઈ સુરતની                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |       | 7  | 1  | ત્રમાં લાક માળતા છ                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | 3    |   | े भारत भारत चंचा र                    | **          | ų. |   |
| भी का भारी सुरतनी                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              | 40    | 4  | 7  | आवरकी (विद्या निकार दोनी)                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | LO.  |   | ુ. સુરકી પ્રસુ નંબર દ                 |             | 3  | • |
| mt. Hi                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |       | 10 |    | 2014 1015                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | 34   |   |                                       | **          | 1  | • |
| min will proceed to the control of t | 6.0   | 1  | ۹. | पुक्तास आनाता 🙀                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | - 10 | 4 | ગામ માકાઇ નેખર ર                      |             | а. | 1 |

અડદ પાયક સ્પેશીયમ નેંગર કવલ્લ મી કેમ. અને નેંગર ૨ ૧૦૦ છી. ઉપે

હર, પ્રાત્સ એમવંડ સ્ક્રીક, — પૈસેજની અંદર and alle-my's "SWEETMEATS" 41, on, other goes ્યરના ફિલ્મા ૧૨૧૮૬ 11-1 200CO

# મનુષ્યના જન્મ અન્યત્રે દુ:ખ આપવા માટે નથી

મવકતા : શ્રી. કેદારનાથછ

oय्वदारशुद्धितुं आभ ओक व्यक्तितु નથી. 🖹 કસમનું નથી પણ પ્રત્યેક ભારતવાસીનું તે હામ છે. શહિ ≆ારો શરીર,∽યન,−સુદ્ધિ દ્વારા થતી ક્રિયા-વિચાર-સંકલ્ય-ભાવતા વગેરની શહિ. દરેક જેવા જે તેના લપવેશ્ય કરે તેતે શુદ્ધ રકખવા જોઇએ. શરીર શહે રાખીએ અને મન શહે ન રાળીએ તે ક્રેમ ચાલેક ચનતી શુદ્ધિની પરવા ન કરવાને લીધે જીવન દુ:ખી થયું છે. મનુષ્યની ક્રીમતે શુક્રનાયી-૮કાઉપણાથી વધે છે. શરીર है। भक्त**य, निराशी, अपल न दे**।य તે કાર્ય કેવી રીતે થઇ શકે 🖁 મનુષ્ય ના કરવનના સ્માસ્થ કરવનને શુદ્ધ કરવાતા હાવા જોઇએ. ધાર્મીક સંચ **વાંચરાધી, તીર્ધાં**વાત્રા કરવા**ધી મા**ણસ પવિત્ર થતે৷ નથી, પણ મતુષ્ય પવિત્ર વવાના સંકલ્પ કરે તેા તેને તે મદદક્ય થાય છે. આપલો પવિત્ર થયા નથી તેથી દ્રાપ થાય છે. દ્રાય કાડવા માટે નિષ્ધત છોઇએ, સભાનું કામ જો धरेक लच्च स्वतंत्र सीते वर्ते ते। *न* થાય. સભામાં દરેક જબ્રે છબ ઉપર કાલ રાખવા જોઇએ, તેવી જ રીતે સમાજનું કામ ભરાભર રીતે વાલે, सर्वन क्रियाच याय तेने आहे निष्मन જોઇએ. માેલીસની અલ્જે શું કામ જાર પોર્ક જો મનથી દરેક માણસ ચેલી ન કરવી તે નિયમનું પાલન કરે તેર ચાેકોની ચ્યાવસ્વકતા નથી.

વિવેક્સહિ

निषमधी छत्रन व्यवस्थित थाय छे. ભાગમાડી થાડી ધે.ડી ચાય છે તે અરપણાચી સદન મર્જુ નથી. સાહી ક્રેમ કાઇમસર કામ કરે છે! નિયમન ન ક્રોય અતે તે અનસાર અહિત ન વ્યત્કે તે။ ગાઢી સગયસર કેવી રીતે **અ**લ્વેડ અતુષ્ય પોતે સુખ કચ્છે છે तेम भीलना अभ अटि अक्त करे તાે સર્વ મુખી થાય. ખીજાના સુખ દુઃખની ચીંતા કર્વ, તેને કુર કરવા પ્રયત્નશોલ રહે તેા દરેક વ્યક્તિ સુખી યઇ શકે, જીવનમાં જે માનવતા ન कार्व है। अनुध्यलन्म द्या छै. ગાનવતાનું મુખ્ય ક્ષ્મણ મૃદ્ધિ છે. તેના સદુપયામ કરવા તેનું નામ વિવેકન ગાજવાથી વસ્ત ભારે હલકી સમછ શકાય છે, તેમ વિવેકથી દરેક કર્મ યાગ્ય છે કે અયોગ્ય, ઉબલિકર છે કે અવનતિકર, ખીજાના હિતમાં સાધક છે 🧎 ભાષક છે. સમજી શકાય છે. વિવેકની સાથે દક્તા (ધૃતિ) એકએ. विवेडधी क्रिम समलाव है क्या वस्त થી દુઃખ છે. તાે તે ન કરવાને માટે દહતા જોઇએ. ભાળક દીવાને પકડવા જાય છે, તે વખતે તેને પ્યળર નથી કે આ સખરૂપ છે; કે દુ ખરૂપ. પણ તેને પશ્ચવાથી દઃખ લાગે ત્યારે તેત્રે તે છે. શ્રેક છે. પછા તેને તે ५५८री नकि. जनारे आपवी विश्वारी ને આધીન થઇએ છીએ. વસ્તધી કુ ખ લાગે તે છતાં ફરીથી કરીએ છીએ. ચારી કરવી ખરાજ છે તે કાચ નથી સમજતી વેલન-લાલયને લીધે વ્યાપજો તેમજ ખીજ ૬:ખી યકએ છીએ. એળસેળ ખરાખ દેતા छतां के अने अवसे अरीम श्रीय.

# દર્શન દીધાં નહોં

દેખાતું હતું. બીજા 'બાળકાથી એ વધ્ય જાદા પહેલા.

માત્ર સાળ વર્ષની ઉપર જ ચદાધરે જરતની !અસારતાને સમજી લીધી <sup>4તી</sup> • જગતમાં છત્રવાના તેમને માહ રેવી તદી અને અલ્વાસ પણ અધુરા ધ્રક્ષ્યેદ.

માતા અને સાઇએ મુંત્રાળા. તેમણે ઉપાય શાષ્ટ્રો. રામચંદ સુધી: પાપ્યાયની કન્યા શારદામણી સાથે महापरना सञ्च हरी नाष्ट्रपा.

મહ્યુ ગદાધર તેંદ એના એ જ **અ**ાગેક દિવસ અજન અને સ્તુતિ સિવાય' કેઇ જ નહીં,

ગરાધરના ગાટામાઇ રામદમારને ત્રાકરી મળી. હોંતણે પરમાં કાળી માતા

મુક્તિરામ ચંદાપાધ્યાયના યુગ ગદાધર નું મંદિર, તેની દરરાજ યુજ કરવા એ ના નાનપણમાં જ કંઇક ગેચિંગ્ય નું કામ રામક્રમારનું, પણ સંજોગા તું કામ રામકુમારતું, પણ સંજોગા વસાલ તેમનું અવરાખ થયું. માટાબાઇને કામ બદાધરને કાથે જ્યાવી પડ્યું.

> ગદાધર તેંદ એક નિષ્ફાયી પૂજા **5रवा बाल्या. आदली पछी उदाहा** ના કલાક સુધી સોલ્યા, રતુતિએક અને ભજના ગાવા લાગ્યા. અતાં માર્તા ખા પાસે ભાળક રકે તેમ રહતા, હૃદિક ગેલ કરતા તેર કોદક તેની સાથે રમતાં.

યણીવાર તેર સ્પારતી વખતે સ્વત્રસી हेरव्या विना छनाल नदे अस्ते કેટલીકવાર આપ્રેક દિવસ આરતી

લાકા સમજ્યા ગદાધર માંડા ખતી

કાઇ કહેતું એ પાગલ છે.

કાઇ કહેતું એ ધૂની છે.

કેડઇ કહેતું ના એ ખરેખર લક્ત

પથા એ અક્ત હૃદયને ઘણા દ્યાડા એકળખી સકયા.

પછી તે જોમની રિયતિ વધારે ખગાતી ગઈ. લગભગ ગાડા ગાલસ ની રિયતિમાંજ દિવસ પસાર કરવા

પતિષરાયથા અને અકત હેદયને ખરાખર શ્રાળખી ગઇ હતી. तेभनां કાર્યમાં વિધ્નરૂપ ચવાને ભદલે તેમને મદદરૂપ થતી.

પણ ગદાધરને ક્રમાંય શાંતિ નથી की ते। अवेता "है भा! तें क्याके પણ દર્શન દીધાં નહીં."

તેમને થયું બક્તિમાં મ દિસ્તી નાકરી માઢે આવે છે. બસ! વિચાર **ખાવર્તા જ મંદિર છોડી નજીકનાં જ** જ'ગલમાં પેતાનું નિવાસસ્થાન બનાવ્યું. થાડાજ દિવસામાં તેમને સમાધિ થઇ અને કાલિમાતાએ દર્શન દીધા. અને ગદાધર ગદાધર મહી રામાબ્લ

પરમહ'સ ભન્યા.

# નવેમ્બર માસનું નિરીક્ષણ

લ્લહરી"

જીતા રામન કલેન્ડરના નવમા (લેડીન *Novens સં.* મવમ) મહિના તેજ સુધારેલ નવા કેલેન્ડરમાં નવેમ્ખરતું તામ આપી ૧૧મું સ્થાન આપેલું છે.

ગ્લા માસમાં નીચેના કેટલાક ભણવા જેમ બનાવા બનેલા છે. ૧ લી. ઢીંદમાં ધ્રીટીસ રાજની સત્તા અમલમાં આવી ૧૮૫૮.

પંજાળ કેટરી રજ્ઞજાતસિંગ મહારાજકા જન્મ ૧૭૮૦.

દેશભંધુ ચિત્તરંજન દાસના કલકતામાં જન્મ ૧૮૭૦. ¥

સર વિરાજશાહ મહેતાનું મુખકમાં વૃત્યુ ૧૯૧૫.

राभस्वाभी आपरते। लन्म १८७४. ¥

11 શ્રીમળશુરામ શમીના ખીલખામાં દેહવિલય ૧૯૩૧.

રશીયાના પ્રજાસત્તાક દિવસ ૧૯૧૭. **બીપીનચંદ્ર પાક્ષતે**। જન્મદિન ૧૮૫૭,

સર ચંદરોખર રમણના વિત્રામાયદ્રણમાં જન્મ ૧૮૮૮. 49

કવિજ્**દે**તન મિલ્ટનનું ઈચ્લંડમાં મરણ ૧૬૭૪. 1

રાજવી ટેલ્લસ્ટાયનું રસિયામાં અવસાન ૧૯૧૦. 11 90

सुरेन्द्रनाथ भेनरक्षने। क्षत्रताभा करूम १८४८. 90 તાવત માહીન વ્યુથરના જર્મનીમાં જન્મ ૧૪૮૩.

" 10 કમાલ પાસ (અતાતુક) તું કરવંબુલમાં અવસાન ૧૯૩૮.

" 20 કવિ એક્ટીવર ગાલ્ડરમીયના ઇંગ્લંડમાં જન્મ ૧૭૨૮.

" 22 પહેલું વિશ્વયુદ ખતમ થયું ૧૯૧૮.

નાદીરશાદના ખારાસન (કરાન) માં જન્મ ૧૬૮૮. " 11

કલારાદેશ્યાંના ,ડા. સામેને પ્રથમ ઉપયોગ કર્યો ૧૮૪૭. 42 CA

ગ્રફ નાનકતા પંજાબમાં દેહાત્સમ ૧૫૪૯. 1, 18

કવિવર રવિંદ ટાગારને ચીર્તાજલી માટે નાવલ પ્રાઇઝ ૧૯૧૩. 11 24

પંડીત જવાહરલાલછતા અલ્હાળાદમાં જન્મ ૧૮૮૯. or AY

લાઈ રાબર્ટસર્તુ લંડનમાં અવસાન ૧૯૧૪, 55 LY

'કવિ કેમલનું બલીનમાં મરસ ૧૮૭૧. .. 1Y

"લીંગ માદ નેશન"ની સ્થાપના થઇ ૧૯૨૦. 2, 28 ગાહરી અને ખાપ્ટેને કાંસી દીધી ૧૯૪૯.

1 IN નાટાલમાં હીંદીએમને પહેલું વ્યાગમન ૧૮૧૦. 11 33

,, 70 સમ્મેત્રની નદેર પ્રશ્લી સુકાઇ ૧૮૬૯.

થીયાસારીકલ સેરસાયડીની અલ્યારમાં સ્થાપના ૧૮૭૫. 11 119

લાલા લજપતરાવનું લા**હા**રમાં અવસાન ૧૯૨૮. ,, Qu

11 33 નામદાર ચ્યાઝા ખાનના કરાંચીમાં જન્મ ૧૮૭૭. સર જગદીશમંદ ભાજતું કલકત્તામાં મૃત્યુ ૧૯૩૭. 0 23

11 RX પાંડીચેરીમાં ''અર્વીક આક્ષમ'ની સ્થાપના થઇ ૧૯૨૬,

ડેત. પદાભિસીતારામેવાના જન્મ ૧૮૮૦. n av

ભારત ભૂવણ માલવિયાછતા પ્રયાગમાં દેહવિલળ ૧૯૪૬. 11 38

દાને ધરી એન્ડર કાર્ને સીના સ્ક્રાટલેન્ડમાં જન્મ ૧૮૭૫. 11 24

11 20 મીલાના શોક્તમલીનું વ્યવસાન ૧૯૩૮.

., **2**19 ત્રથ ક્ષરટ ઈન્દ્રીયા કેંપનીની સ્થાપના થઇ ૧૬૦૨.

મુંખાધ્યા વલસાક સુધીની રેલ્વે ચાલુ શાધ ૧૮૬૪. 11 310

લાઈ ટેસ્ટીમ્સનું ઇગ્યંકમાં મરણ ૧૮૨૬. 11 36 કર્માડર માઇરડ દેશિયા મુવ પર પહેલ્યી શક્યા ૧૯૨૯. 11 26

11 36 व्यमृतकाथ उक्तर (भाषा) नेत लल्म १८६७. સર વીન્સ્ટન ચર્ચીલના ઈંગ્સંડમાં જન્મ ૧૮૭૪. n 34

≱२वामां &ते।."

# **ખાળકાને સમજવા**

<sup>દદ</sup>અરે અનિલ એક મોનીટ માટે @vz ज्यावता!" सुरुमारे પત્રથી ઉપરથી સામ પાડી કહ્યું, અને ते द्वरत तेनी मा ले ने।रडामां दती त्यां अमेत. तेनी भाषण अतिस भक्ष આવ્યો. "આ હું આવ્યો" અનીસે asi વરાં કામ મને માલાવ્યા ! હં સમસમ પદ્મીએ માટેતું નાનુ ઘર પ્રશં

ग्यात्राभिने भाने है। व अभी करी। અને તૈયી આપણને મેલાવ્યાં છે." સદુગારે જવાળ આપ્યો.

વ્યાને કહેવામાં આવ્યું છે કે તમે ने हित्रसन्ति प्रदीपने निकाल अता અને પાછા આવતા પજવા છેદ 🤐 ખક છે ! મહોંદાએ પુષ્યું.

गञ्जा अभे ते। शेरडीक रमुल करता અમે પત્તવવાના વિચાર નહોતા aभी." श्वरूपारे निरीपपणे अवाश արվե

"માર્ગુ પુંત્રે જ તમને વધુ પહેલી રમુજ આવી હશે નહીં તેર ચિત્રાખેત ફેરન न हरे. 🛓 जेमने सारी रीते जीवानु હું એમને પણીજ સારી રીતે તમારી વાત કરી હતી. અને હું જાણે છું ત્યા સંડી પ્રક્રીય ઘરો સારા ભાળક છે. તે પછી તમારી રસુજ એકજ પશની દેવી એકએ નહીં વર્ધી"

વ્યવસ્થી તમે કદાય સામા હશે. મળ અગ્રે ખરે ખરે પ્રદોષને ધળવણી કરવાના વિચાય નક્રોલા કર્યો. અને **કરત એને "બલકડી મધમાખ" કન્ની** ગ્લાલ્મા કરા કારણ એ પણેક નાતા લાગ્રે છે." અનીને પાતાના બીલની સાથે સાથે માતે વિવેશ્યી જવાળ આપ્યા

ાજ્યા ત્યાપી વાત મને નધી શામતી. તમે શુ ઇચ્છા છે ! 🖼 તે શું કરતા એકએ પેલાને મેટા કરવા NG 1 ...

જ્યા અપે એવા કાંઇ વિચાર ત્રણ કર્યો (\*\* અન્ત્રે ભાળોક સાથે નોહી શિયા અને 4સી ધાવા.

મામને તમે અંતને જવા ન દેવા એના વસ્તા રાક્ષેત્ર હતા. ભાર્યા भग रमुल बती की ते। पत्तवशील The Note Design એ ખ-તે ખાતમાને કાતીયો કર્યું. વ્યત્મને તમે જાણાં છે! કે એ બાળક જ્ઞપર એની શી અસર થઇ કે ચિત્રા મેને પતે કર્યા કે કારીય શાળામાં ભવાજ નથી મામતે∟<sup>ા</sup>

"ના માસી એને અને મનાવી મહરાં અને એને આવતું મપરી," અતીમ કર્યો.

ામ તા ઘણાં સવ તમે ખેતા સારા દેવના ભતરા ખરાભ પજપણી કરનારાયાથી. અધ્યક્તિ ભીજી રીત પણ એપ્રતા જુરેના ક્રોઇ મળ

ખરાખ વર્તન જાણી જોઇને ભતાવે ता अपने क्षेत्रा हाथ मतावने। क्लेस्क्रे <sup>≛ણ</sup>મ તમને નથી લ∺તતાં"

<sup>१४</sup>६६: व्यव्<sup>भ</sup> भन्ने आणीत <u>એાલી ઉદ્યા.</u>

ग्रापक क्यारे डेप्स प्रध्य मील पीता ના હાયની વાત ન કેલ્પ ત્યારે તેની ટીકા કરીએ તેના કરેલ ઉપયોગ ન ચક શકે બદદે ખરાબ થાય. આપણે ડીકા शिम्तिः त्यारे तेने। असे। अपनेश्व थाप તેલ્જ તે સારી ગણાય, નહી તેં! એ કરા કામનું નહીં. તમે ક્રીડી નાની 🗣 तेथी तेनी टीम करशे। ? "

''નહોંજ ગા. તમે તેા મળળ રીતે વિચારા છા?" સુકુમારે કહ્યું.

<sup>છ</sup>ે તમને સમજ્યવયા માર્<u>યું</u> 🥻 🥻 🖦 ભીતામાં શું તમારા દેવ 🗎. समन्त्रे हैं जेब छे।इसे लाखना પીસીના ભગીચાર્મા અને શકાળના મુલા તેમને પ્રછ્યા વગર તેડી લાવે તે તેની ટીમ જરૂરની છે. ધારા કે 🖦 છેક્કરા પાતાની મેળ વગર પ્રછે ખીજાના ઝાડપરધી ગમે તે ફળ 6પાડી લાવે તેને તેને માટે પણ ટીકા કરવી જડરી છે. કારણ ત્યાં દેવ છે અને તે સુધારવેંદ જોકએ. અને ખીજ ભાજાએ એક આધના મમે ત્યાં વગર પરવાને ચાલ્યાે જાવ તાે તમે नेने, देश लेखा।

"£ सभक्तपेर भातभे श्रं क्ट्रेनर માગા હોા મતે લાગે છે કે અને સુર્ખોઇ કરી હતી.<sup>12</sup>

ધ્યકા! શ્રીમાં શોકાજ નહીં અને તમે એક સહેરા બીલ સમાવ્યા."

"માસી તમે આ વાત મારી માને કર્વેતાના છે! કે 🛊 ક્ષ્મ્યું છું 🥻 તમે ન કરો ! " અતીને કર્યા

"મે નધી વિચાર્લ" કે મારે કદેવ જો⊍એ. પણ અનીય હું માનું હું કે તારે પાતેજ અલ્વાત કરવી જોઇએ. ત કરેશના અને તા તારી માને તારા પર વિધાસ બેસરો.'' મહીન્દ્રા એ 14.

"પળ માસી તમે મારી માને ન'હી આળખનાં. 🖹 તમરરા જેવા રાંત નધી." અનીલ કર્યુ.

વધ્યભ મતે લાગે છે કે તમારે ખત્નેને માટે એ શક થશે જો તં ાહિશ તો, અને તે, એને તારા પર વિધાસ ગેલમે. પળ જો પછા જાણી તેર શુરસે! કરશે. માં પણ જાણી શહે \varTheta 🖫 મારા દિકરા પાતાના દેવ પ્રત ભળાવે છે અને વેતને ચાનાના કાય સમજ શકે છે અને સુધારી શકે છે. <sup>⊋</sup>ાયા એ રાજી પાત."

''ભલે 🛊 જવાવી જોઇશા છવ્છ પ્રકૃતમે કામા ડેસ.<sup>જ</sup> અત્∂કો કર્યાં અને પછી સફમાર તરફ ફરી

વ્યસુકમાર આપણે પ્રદીપને ફ્રેાન કરી માત્રી માગીએ એ ઠીક મ**લ્હારે. ⊃ે** સારા મીત્ર થઇ પડ**ી**. તને શું સાત્રે છે 🖁 🗥

<sup>14</sup>કા! હાં! અરૂર ગાંધા કેલ **धरीओ,**"

ભત્તેએ પ્રદીપને ફોન કર્યો <del>અને</del> મારી માંગી ત્રણે સારા મહેના જન્માં

# જગતના સાથી વૃદ્ધ રાજપુરૂષ

શાજવહીવટમાં વૃદ્ધ પુરુષાનું રહ્યાન હમેશાં મહત્ત્વનું રહેતુ આવ્યું છે. વર્ષીના વદેવા સાથે વ્યનુભવે ઐમના ગાં જે ક્રદ્રાપણ વિક્રસાભ્યું દેવ છે તેને લઇને કાઇ પણ મહત્ત્વના પ્રય પર તે<sup>3</sup>મા શાંત અને સ્થિર ચિરો વિષ્ણાર કરી ચાલ્ય નિર્સય લાક શકે છે. જગતના એવા વગેલન રાજ્યાથા માં ગારાહકોતા હાલના વઝીરે વ્યાન્યમ ખાસ નોંધમાત્ર છે.

દ્રતિયાના અત્યારના રાજપુર્યામાં મેતરાકોરના વઝીર આજમ એટલા વહ રાજપુરૂષ ખીજો ક્રાઈ નાંહે ગળે. એની ચાહ્કસ **દ**મર ते। विस्पृतिने। વિષય ખની અએશ છે, પરંદ પ્રીપ પ્રશાનભી પશ્ચી એટલે તે માજસ જ્યાય છે કે છે દગીના પહેલા રીકા 💐 अवारनेएप वितायी शुरेश 🗣. 🐍 ૧૮૯૦ની સાથમાં 🖹 સાધતીન સુલેદસનના હાથ નીચે જ**હે**ર જાંધકામ ખાતા તથા સંદેશ વ્યવદાર, ખાતાના MUM ARL

મેરિકોના છ સલતસ્ત્રો, રાજ્યા ભિષેક થતા એમએ ભેએકો 🕸 અને अभाना पांचना काम नीचे दे। वजीरे व्यालम तरीहे अस हरेले छे. वजीरे ભાજમના પડે રહેનાર વડા પ્રધાનપદ જ્યરાત યુક્રમાતા તથા ધાર્ચીક ભાવતા ને લગતા ખાતાની પણ કરજો બન્ન-

SARNIA

वमानी होत छे, 'भेरिशको 'अल्पे ફ્રેન્ચ વ્યાધિમત્ય તીચે છે અને 🛶 સરકારે નિમેશા દસ રેસિક-2 જનાપે નાં આગમન અને વિદોધની ગ્યા 🕊 રાજપાલ્ય સાક્ષર છે.

ફ્રેશ્લા અત્થાસ વરસ થયાં એ 🐞 **ध**नाचे हान्सना अभिद आराज्य**धा** વિશી ગુકામે ઉપડી ભવ છે. ' 🖹 🖦 🚨 क्स निवमित भ्रधाशते 🎒 हेन्य क्रोह ને શ્રેત્તર આદીકામાં પ્રાપ્ય સાક્રેશિય ખતાની દ્રાપ્ટ છે. ગયા વરસે એક્સ વિશીમાં જ મેરીકાન નંખર . મેને વાળી ૧૦,૦૦૦ એટલી માટેરા દેખા

વર્ઝોરે મ્માજમ સ્થાટલી -**૧૫** પહેંચ્યા હતાં એમના સ્મરશ **નહિ**, જીવનશકિત વ્યને નિર્સયક્ષકિત 🌬 ને તેનાં રજ્યાં છે. દરરાજ 🗟 👊 સુધી કરવા જાય છે અને 🙀 લેલ્કોને થળે છે. એક શ્રણ ક નકામી જવા નથી દેવા અને કા સમયના ઉપયોગ પુરતક વાચના વ્યથમ તે રાજકાજને સમતા કા**મ્ય** પત્રા લખાવનામાં કરે છે.

—કરટ આદિદામાં ભારતની બે ચેંગા "એ'ક એાર ઇન્ડિયાં" અને '''એ'ક એલ ખરામ" માતાની શાખાએ બાહ

NATAL.

# જોઇએ છે હાડકા

તમારાં સ્ટેશન કે સાઇડીંગે પહેાંચતા કરવા માટે અમે ટનના પા. ૭ આપીશં

ખાલી બેગા રેલ કીરાયું ભરી પાછી માકલી આ**પીયાં** ષ્ધુ વિગતા મારે લખાં:

THE BULLBRAND FILIZERS LT

# પરસુરણ

પ્રાક્ષીસ અને સીક્યોરીટી પ્રેક્યુમેન્ટસ કર્યો હતે. આ સંસ્થા ત્યાના સુવકા વિગર ત્રવાં ફકત ૧ યેનીની ડયુટી તીછે. દ્રાય ત્યાં ૧ પૈનીની સૈન્ટીનરી પેાસ્ટેજ ર્ટેજ્ય મારી શકાય પણ જવાં હલુટી વધારે કેલ આ જા રહેલ્ય લગાડાય નહીં. કાપ્યથા તરીકે તે બીક્ટ રેવન્યુ શૂરૂપ સાથે હલુટીની વક્રમ ધુરી કરવા भारी कडाप नदीं

—સામાનના વડા પ્રધાન બી ડડથી સેનાનાથી તબીવતના કારણે રાજીનામું આપ્યું છે. ટેપ્યુકી વડા પ્રધાન સર ભેન પ્રાટલેવલે **ગયરમેન્ટ બનાવવાનું** તાર્ક સૌલખરીનું અલમ ત્રણ સ્વીકાર્યું

—ક્ષ્યત્ર' ઐશીયા અને કાર ઇસ્ટની મુત્રાકાને જતા સુનાઇટેડ સ્ટેઇટસના વાઇસ પ્રેસીડીન્ટ મી. રીચર્ટ નીક્ષન નવેમ્બરની ૨૯મી તાલીકે પદ્માચરી.

—સીક્રેલીના 'સત બેરાલ્ક' નામના નવા છાપાને ટટ પાના હતા.

—રૂત્રામાં જે રાતનો મુસાદ્દરી પ્રવાની ક્રેપ તે મુસલ્લો કરે ત્રશ મહીના અગાડીથી છાર્કીંગ કરાવી ah d.

--- પરદેશી વાનવ મધ્યે જાસસી કરવા ગદલ ત્રણ ৮૭૫શીયનાને ફાંસીની સજ કરવામાં ખાવી છે.

-- भारताना वडा प्रधान है। ब्रीसीवर ની સલાહથી ત્યાંના ગવરનર સર જરાહ કીસ્ટીએ પાલીમેન્ટ ભરતરક કરી છે અને જનરલ ઇલેક્શન કરવા કબુલ રાજ્યું છે.

—રેમ્પરરી હમીમેક્ષત પરમીટ વગર મેરાૉમ સાકર રમવા ગયેલા ઢાંસવાલ ના ૨૪ ઢીંડા ખેલાડીએાને ૨૪ દાવસ ર્સની સન્ત કરવામાં વ્યાપી છે. આ જ્ય એક વર્ષ માટે સરપેન્ડ કરવામાં

—કીડરેચર માટે સર વીનશ્ટન ચર્ચીલ ને લા વધે<sup>ત</sup> સામલ પ્રાઇત સ્થાપવામાં

—भाषणना ५००५तिवन वमा अधान માં. કંપ્રાહીય PHUSES કેશન દેશકોક માટે થયેલી ફાંસીની સન્ત હવે જન્મ કેદ તરીકે બદલવામાં આવી

—અમેરીકા જાને રશીના ૧૦ કરેડ<u>ક</u> ાપીયા મુદ્ર સામગી પાછળ ખરચે કે અને તે **જય**રાંત ગાર કરાક કૃપીયા શ્રીમ ખરચે છે.

—માંધી જયંતી પ્રસંગે ભારતના તાર ખને ત્યાર ખાતા તરફથી ''માઉન્ટ ભૈષરેકટ" સ્ટેપેક ખુલાવ પડી હતી.

—)પટાઇનની ન્યુ ઇન્દીયા સેન્ટર સંસ્થાએ લગાંથી અધિકારીયમ સ્કૂલ"

—રસંશિષર, ૧૦ પાઉના લગીતના માટે શિક્ષણાર્થ વીસ પાઉનાના કાલે

#### જસ દસા

જ્યારે હાસ્ય મેખક બાર્ક ટવેઇન થ્યમેરિકાના મિ<u>સ</u>ુરીમાં એક **હા**યુ ચલાવતા હતા ત્યારે એક માહકના તેમના ઉપર પત્ર આવ્યેડ

વ્યક્ષી તંત્રી સાક્ષેબ, તમારા છાવા માંધી એક કરેતળાએ મળા આવ્યા છે. હું જાણવા ઈચ્છું છું કે અદ નિસાની શુભ ભાવિની ધાનવી કે અશુભ ભાવિની ! "

भार् ट्वेसने प्रत्युत्तर शफ्याः

"હામામાં કરાળાવ્યાનું દેશ્કં આવિ ની કાઇ પ્રકારની ચ્લાગાહિતું સુચક નથી. ખરી વાત એ છે કે કરાળાએ। વ્યમારા પત્રમાં એ જોતા હતા કે કર્યા વેપારીની જાહેર ખખર આવતી. નથી रूपी करेल्याच्या ते दुकाने काछ चेरता ના જાળા પાયરી સુખરાંતીયી અર્ધ रवी शहे."

એક કવીએ ''શાને 🕹 હજા છવ-તાે"તું કામ્ય રમી એક છાપાના તંત્રી પર ગાહત્યું. તંત્રીથીએ પાણું માહલ તાં જવ્યું છે. ''દિલગીર છું કે આ तभाई अव्य कापी शशीकी तेम नथी. પણ તમારા સવાલના "શાને 🛓 🐠 छवते।"ने। लवाय आधी कप्रके तेथ ध्यक्ति. तमे अल्ब मेलट द्वारा मे।s-લાવ્યું હતું અને ૧ભરમાં આવવા આ-લ્યાન હતા તેજ એતું કારણ છે.

#### શું તમે હેર ખરીદશા

હું કરત રામનું નામ લેતા નધી, सीतःराम ५५ कर्डु धुं. भतस्य को છે કે હું જમીનની વર્ષે ચણી સાથે મામાજોમ પણ સમ્યું છું. વણીવાર ક્રવેવાય છે કે ગ્રામેલોગાના ખાલ મેલિક હૈત્ય છે, પરંતુ બાહતે એકાર વતાવીને, ભૂપે મારીને, એમના ધધા **ા**લના લઈને મિલમાં જે વસ્તુઓ **ઉત્પન્ન થાય છે. ્એ વસ્ત્ર સસ્તી ન**થી ખલક મેંથી દાય છેં હતાં 🤏 બધા બેક,રાતે ખવડાવવાની જવાબદારી મિલા ઉપર લાદવામાં આવે તે મિથની વસ્ત भा देवी रीते सरती लनी सदेश मिल નાં કપડાં ઉપર શરૂયી તે અંત સુધી લમાડવામાં આવતા ખર્ચને મહ્યા અને પછી જાઓ કે એ સસ્તા પડે 🗃 🥻 મેંથા! હ'મેશાં ચારીના માલ સસ્તા પક્રે છે અને મહેનતની વસ્ત્ર માથી. जेर सर्द है करने कामृत में धु, तेथी શું તમે હેર ખરીએશ જ

बिनाजाछ.

#### દ્રનીયાની ગામમાં માટી નદીઓ

| નદી               | જેવા.         | લેખાઇ સાઇલમાં |
|-------------------|---------------|---------------|
| મીસીસીપી મીસુરી   | 6. અમેરીકા    | YlVo          |
| 좌위청( <b>ન</b>     | 6. અમરીક.     | Year          |
| -11961            | क्या हिल्ल    | ates          |
| યાંગસે કરીાગ      | ⊐િ.ન.         | 9800          |
| યેનીસી અને ભાગારા | રશિયા         | 2300          |
| प्राचीत           | <b>™</b> (£81 | 3***          |
| લીના              | યશિયા         | 3000          |
| નાહસર             | પ. મ્યાસિકા   | 3000          |
| ઐાખ               | વશીયા         | হু⊌ে≎         |
| कें। व्यक्ति कें। | <b>=श-</b> द  | 2600          |
| સિંધુ             | कारल          | 1000          |
| क्षान्त मन्त्रः   | 11            | 2100          |
| শ্'ধ্য            | 23            | 2 N 2 =       |

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ઋ આકર્ષક ડીઝાઇન

ભાવ શી. ર–૬ થી ૧૨–૦ ડઝનના (પ્રણીડા સાથે,)

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|                                            |                                         | એ અઠ                                   | વાડીક પ                                                                                            | 'ચાંગ                                   |                 |                                                                                        |
|--------------------------------------------|-----------------------------------------|----------------------------------------|----------------------------------------------------------------------------------------------------|-----------------------------------------|-----------------|----------------------------------------------------------------------------------------|
| वार                                        | ધ્યોસ્તી<br>૧૯૫૩<br>અક્રેટેલ્વર         | હોંદુ<br>૨૦૦૯<br>આસા                   | ગુસમમાન<br>૧૩ <b>૭</b> ૧                                                                           | પાયસી<br>૧૩૨૨<br>શકે.<br>કદમી           | સુગોદય<br>ક. મા | સુધીરત<br>કે. ગી.                                                                      |
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# નવલ કથાએ તથા ટુંકી વાર્તાએ!

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| નવલાકાએક (મેલાવ્યા)               |     | 4  |  |
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| મન્દ્રેલાંજન (પ્ર. મરેત)          | e e |    |  |
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| करण भूर                           | 94  | ŵ. |  |
| भेष व्यक्ति                       | -   |    |  |
| મહત્ર્ય નિધાર્થ                   | ы   | 3  |  |
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# ઉચું અને સારૂં સાહીત્ય

| વળાવી           | (કાલ્યા સ'મક) | ) ઉપ્રાથાંકર એસી <u>:</u> |   | 4 |
|-----------------|---------------|---------------------------|---|---|
| Mainth F        | 16            | ગનુદેશાય                  | w | • |
| बाबीडेस्ट्रेस स | કેશ (આપરદે    | न्द्रमध्यातिक)            | w |   |

ખવાનાનું દેશાયું આ ઐાદીસ :

'Indian Opinion' P.Bag, Phoenix, Natal.

# ગાંધી સાહીત્ય

|                                     | *                             |
|-------------------------------------|-------------------------------|
| દ, મા, ના ઈતીવાસ                    | 4                             |
| श्चन परेत                           | . 11                          |
| सदारेव देशाधनं छवन धरीत             |                               |
| मकारेष देशार्धनी कायरी              | QIL 1                         |
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| wh 39 94                            | 911. 3                        |
| 19 21 31                            | QLL. Y                        |
| FF 21 FF                            | 9G N 1 11                     |
| लात्रेना शासनाम् शकासी              | 14                            |
| <b>करत सीधीत धाँड स्पशक्य</b>       | (अपेक्षी है। पी आहे) दर्      |
| મ્મારમ કથા (ગાંમીઇ)                 |                               |
| માંધીછતી સંસીધા ભારમ કથ             |                               |
| બાઝુની હાંખી (કાકા કાલેલા           |                               |
| સમ નામ (માંધાઇ)                     | 18                            |
| ભાપુ મારી મા (મત માં                | ሃበ) 1                         |
| ભાયુના પંચા (ભાલમની ઇન્             | k avt) t                      |
| ભાત્રેના મસાદી                      | ų                             |
| ગાંપીજી અને સાગ્યવાદ                | (पी. अक्ष्मियाया) - ह         |
| નોતા નારાને આગે' (ગાંધ              | (Ja) é                        |
| જનાસકતી ધાળ . (શાપી છચ્ચે           | शीवरक्षत्री करेती अञ्चलाई) पु |
| ખર્ચાતમાં લેવખને (સાપીછ)            |                               |
| कामम पालनावसी                       | ,                             |
| MAN HAILE                           | •                             |
| nition animal                       | 4                             |
| भाषान्य देशवर्षी (अधिक)             | 3                             |
| <b>अध्यास कर (अस्ताना गीपा)</b>     | · · ·                         |
| ग्रेम प'व (वा. शे. देशार्थ)         |                               |
| मांधीक्ष्मी। सरकार माधि प्रवच्य     |                               |
| ખાપુતા સેવામાં                      | 1                             |
| અસતકારના વિષ્યાવ                    |                               |
| મ(પીછ (એક અધ્યવન)                   | 140                           |
| करेख्यणा सभावक व्यक्ति । ( अनि      | હેમત મોપિતિમત') 🧣             |
| मांधी सभावक आंक                     |                               |
| <b>भारतम् भारते प्रदेश (शद्धाः)</b> | મર જપાયતા પત્રા)   ર          |
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# અમારા નવા પુસ્તકા

નવલ ક્રેયાંઓ

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દેશી કેર એાર્કલ, મરી મસાલા વાંગરે દેશાં ધરની ≅પયાંગી અનેકા અનેક વસ્તુઓ હમેશાં સ્ટાકમાં મળશે.

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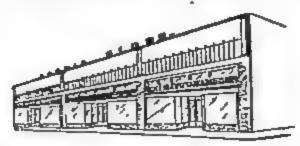
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Indian Opinion
Phoenix, Yalal.

No. 46-Vol.-LI

FRIDAY, " ZOTH NOVEMBER, 1953

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#### The Function Of The Church

I believe the chief function of a church is to foster the good left and to exalt the dignity of human effort. A liberal church can do this without becoming enlangled in creeds and dogmas or diverting its atten-It will retion to forms. cognise the need for couragrous use of reason, but will also tap the vast reservoir of generous emotion that springs from our common humanety. It will be socially conscious, yet free from social as from religious dogma. It will seek courageously and realistically the kingdom of heaven on earth, but may find more spiritual value in the search than in the realigation of the final goal, And it will never forget that the ultimate source of social progress is in the regeneration of the individual,"

-Dr. Dexter Perkins.

# The Ideals Of Civilisation

VHAT is civilisation? This question ought to have been pressing itself on the attention of all men who consider themselves civilised, but it is remarkable that in the world's literature generally one hardly finds that it has been put at all until today, and still more rarely is any answer given. It was supposed that there was no need for a definition of civilisation, since we already possessed the thing itself. If the question was ever touched upon, it was considered to be sufficiently settled with references to But now, when events are bringing history and the present day. us inexorably to the consciousness that we live in a dangerous medley of civilisation and barbarism, we must, whether we wish to or not, try to determine the nature of true civilisation. lisation is progress, material and spiritual progress, on the part of individuals as of the mass. In what does it consist? in a lessening of the strain imposed on individuals and on the mass by the struggle for existence. The establishment of as favourable conditions as possible for all is a demand which must be made partly for its own sake, partly with a view to the spiritual and moral perfection of individuals, which is the ultimate object of civilisation.

"The struggle for existence is a double one; man has to assert himself in nature and against nature, and similarly also among his A diminution of the struggle is fellow men and against them. secured by attempthening the supremacy of reason over both external nature and human nature, and making it subserve as accurately as possible the ends proposed. Civilisation is twofold in its nature; it realises itself in the supremacy of reason, first, over the forces of nature, and secondly over the dispositions of men."

-Albert Schweitzer.



# INDIAN OPINION

FRIDAY, 20TH NOVEMBER, 1959

## A Very Welcome Step

The house lines copy of the agenda and the application of Christian principles in our multi-racial for kindly sending them to land, with special reference. to the extension of the Kingdom of God amongst the non-European people of South Africa," convened by the Federal Massionary Council of the Dutch Reformed Churches, is deliberating in Pretoria.

We have always profoundly regretted the agathy. of the Church when Christian principles were being woefully violated particularly by the ruling class in this country and their action was eausing untold misery to millions of people. We felt that the Church should have long ago voiced their strong protest and given a lead in respecting and adhering to those great prinemies not only in the administration of the land but in every walk of life. Not that the Church has not snoken at all. Such an assertion would not be quite correct. It has spoken now and then but its voice has been too feeble and ineffective which is a sail re-Pection on the Church. At times the Church has alloweditself to be led away by emotional feelings and given ns stamp to man's inhomanity to man which no religion has sanctioned much levihas the Christian. We are convinced therefore that the present move by the Church has come none to a soon. It was in fact long overdie.

We have before us a

are being written reopies of the papers already the conference of read and are to be read at Church leaders "to consider the conference. We any grateful to the organisers us. We are not in a position to comment just as yet on the deliberations that have already taken place. The only thing we can say at present is that the moral standard of man has in recent years stak very low for which the Church is not wholly to blame. It is futile to blame the Government or even God for that matter, as we are so apt to do, for the many ills we suffer in this country or essewhere. For if the Government violates the laws of God those of us who submit to manmade laws because we fear him and sell our souls for material gains, which we seem to value above everything else, thus forgetting the existence of God and Ilia commandments, are sinning against man and God and we are suffering for our own sins. A little introspection. would bring this home to us and we would cease recriminating others and try to improve ourselves.

> The Church in the present eircumstances has an ophill fight. We can only wish its deliberations God's blessings and pray that they may result in bringing the spirit of human bentherhood and peace and happiness to all the inhabitants of this land. As Dr. B. H. Keet and in his opening address, "there is only one lapartled known in surroture. and that is the separation from sin, not from our fellow humanbeings,"

# NOTES AND NEWS

Mr. Patrick Duncan Released

Mr. Patrick Duncan, whose name is now known to the resders of 'Indian Opinion,' was released from gool in Germeston on November 13, after serving Li days of a sentence of a fine of £100 or 100 days imprisonment for taking part in the Defiance tampaign against poliuit laws. For the rest Mr. Duncan had paid the fine. Mr. Duncan was really not in a position to go to goal awing to his leg trouble, which had necessitated his being in hospital for over there months and he had not fully recovered even then. But Mr. Duncan was insistent that he would experience even a little of the aufferings that so many non Europeans were undergoing for right and justice. And so he spent 14 days in gool. The non-Europeans eretainly do not expect their Euroor arreidisconve bon charin aceq undergo physical sufferings for They can belo our cause a great deal by dolog constructive work odtside and convertion Europeap public opinion to their way of thinking. The son-Burnpeans ste, therefore, we are sure, gratefully appreciative of the generous gesture made by Mr. Patrick Doncan.

Mrs. Feeds Troup and Miss Berry DuToit, the two European ladics, who were rentenced to a fine of £25 or 25 days imprisonment for the same offence are perving their full sentence in gool in Johannesburg. We very heartily congratulate them and Mr. Duncan for their wonderful opirit of merifice.

#### Death Of Mr. Narantamy Naldee

The death took place through heartfailure at the age of 52, on Saturday, November 14, of Mr. Naransansy Nardon, son of the late Mr. Thambi Naldoo, who took a leading part in the great Passive Resistance utruggle im 1907-14 under the leadership of Mahatma Gandhi. Decrased was ene of those who had been antrusted to Mahatasa Gandhi ta be looked after while the parents were is good. So with other children Mr. Naranaamy was for a time in Tolstol Parm and then in Phoenix and subsequently when Mabatma Gandbl lafe ibis country for good in 1914, he was among those children who were taken to India. Mr Naranaamy remained under Mahatma Gandbl for a time but as the elimate of India was not nultable be returned together with other children back to South Africa, He such a lead-ing part in the Transvasi Indian Congress under the leadership of Dr. Y. M. Dadoo and was elected one of its vice-presidents. Twice be served sentences of imprisonment during the campaige against unjust laws. One beartfelt Sympathy goes out to his serrowing widow and bereaved Latterly.

Durban Bus Passengers Welfare Association

The Durban Bus Parseyger Welfare Association has written a letter to the Non-Buropean Bos Owners Association drawing their attention to the unsatisfactory way in which non-European bus users are served on the Alpine-Crescent Sirect coute.

The letter makes the following complaints: "The buses entoute to the City from Alpine Road and Crescent Street waste considerable time crawling to town between 9 a.m. to 5 p.m.

"They waste about 15/25 minutes at the corner of Spaths and Brickfield Roads and the trip to town waiting for passengers.

"Benet tometimes off-load their passengers at the corone of Creecent Street and Brickfield Raud and the passengers have to wait for snother bus from town in the mornings to travel up to Hatbottle Road. In some cests pasexogers have to walk.

"On Sundays and public holldays the services were curtalled and the services on such commont is most untatisfectory.

"The behaviour of some conductors is not what it should be. They are most insulting to passengers and they treat thent most discourteously. This, however, is not a general complaint."

The above letter was written on October 19 and no reply has been received from the Bus Owners Association. A further letter his been sent in the above connection with a request that the complaints made fo the first latter be attended to immediately,

The Scoretary of the Association, Mr. V. Soobramoney, informs us that a large number of the members of the Bus Passcoper Wellate Association are to favour of applying to the City Council to provide transport for chis area. However, they have agreed to suspend making such an application in order to give the bus owners at present serving the community an opportunity to improve their services, especially in view of the constant cry of oug-Reropeig bus swarrs that they are not making sufficient exolita.

## AMERICA'S GROWING CONCERN FOR AFRICA

(An autumn 1953 Seview by Dr. Homer A. Jack who was Imterim secretary for the American Committee on Africa during July and August 1953.)

APRICA is affame,... and the heat of a continent in revolution is being felt throughout the United States. Americans are reading about Africa. Some Americans are doing research afford and in Africa. And inerganizationally involved in the multifaction problems affecting who had continent." This review is an attempt to summarize in brief compast American conerrs, other than, industrial and diplomatic, for Africa in the natures of 1953.

Americans for many years have had some suturest in Africa. The Stanley-Livingstone saga put Afries on our front pages, especially since Mr. Stanley was working for an American newspaper. American churches and churchmen for almost a century have felt close to their missionarries in the most remote parts of Africa-American Negroes have retained a vague, emotional tie with the African continent. American industry has looked enviously at the riches of Africa and a few industrialists have plucked these riches, especially subber in West Africa, copper in Central Africa, and gold, diamonds, and now arantum in South Africa. The Sunday supplements have been filled with the unfacts of big game hunters and, more recently, with marrie stare on location in lieu country.

Above and beyond these interests, new concern about Africa In America emerged after World War II. As an aftermeth of the war, much of Asia has been lost to the democratic world and Americant have eather belotedly awakaned to the stack fact that Africa in the last frontier, Democracy-loving Americans wonder if Africa will go the way of Red Chang. Strategic-manded Americame sek who, in the end, with win the fabulous resources of the African continent. Homonitacian Americans, more interested in people than in politics or in plunder, wonder whether the peoples of Africa will be able to throw off the yoke of colonialism and racium which is bredly their due tander the Atlantic Charter or the United Nations Charter.

And this new American peroccupation with Africa, events have threat Africa into the world headlines, from the republishion of Parock in Calen to the reolegate of Malan at the Cope. There has been the smoke of open rebellion in Totalisis and

Moreove under the French flag and the mience of near-rebellion in Belgion and Portugese terretories. The British berged down Sereire Kharna in Bechunnaland and raised up Kwame Nkmutah in the Gold Coast. Africans m British West Africa point an accooing finger at Malaoinu in South Africa and the Africances point a hily-white finger northwestward at Goldcoapt ism. The terror of Man Man and anti-Man Mau is in strange juxtappolition with the bloodless, Gandbian, non-violent civil disobedience compangue in South and Central Africa. Out of these headlines new hereet are born and old soon are forgotten. Cecil Rhodes and even Jan Smuts have passed from world view and a young English clorgyman, Michael Scott, has become the symbol to Africans as Albert Schweitzer, now celebrating his 60th year in Africa, has been a symbol to Europeans and some Americans.

Public interest in Africa has been both engendared and re-Sected in the American press, The special issue of 'Life' magazine on Africa was a arli-nut and the special African issue of the 'The Saturday Review' tree widely read. Newspapers have sent special reporters to cover Africa, such as Edward Laboy of the Knight Newspapers and Albino Ross of The New York Times. 'Jet and 'Ebony' now have a coving reporter in Africa, and the national Negro sewapaper, 'The Pittsburg Coucier, ran a special series of articles on South Africa. An one might suspect, John Gunther is isside Africa for his publishers and also for "The Reader's Digest," Books are being squalit on Africa, especially the longtime favourite, "Cry, Tise Beloved Country," and the new novel by Alan Paton, "Too Late The Phalarope," the latter being a Book-of-the-Mouth selection. American publishers in the next few years will have African books on their lints us, in the past decade, they were swamped with hooks on American race relations. Africa is, truly, in the wave of tha future.

For many years Americans have itsulied Africa—its gengraphy, its flors, its fassus, its people, From initially an authorpological viewpoint, Professor Melville Hershovies developed one of the first African Institutes in a merica—with some Cornegue Foundation help—as Justiments on University untaide Chicago The Kennedy School of Missions, offiliated with Hartford Seminary, has had a Department of African Studies muce 1911. A new African institute will be established this autumn at Boston University, noder the leadership of William Brown, who has just returned from a study-tone of Africa and formerly headed African work for the United States Department of State. Roosevelt College of Chicago and Lincoln University in Pennsylvania have also had some African programs.

The Kennedy School of Mismont assembled a conference on Africa is the spring of 1953. Another academie conference, this time to evaluate past, present, and future research Africa will be convened in Octobee at Princeton University. The Harris Foundation Sectures at the University of Chicago in November will be devoted to Africa. Perhaps most speciacular, the Twentieth Century Fund has announced on ambitious, three-years study of Africa under the leadership of De. George H. T. Kimble, focuterly director of the American Geographical Society.

Many Americans, however, are not content to observe and neperalize: they believe in organ-zauen an well an ersearch. And so a number of spress! organizations devoted directly or indirectly to African problems have arisen. One of the oldest is the Africa Committee of the Division of Poreign Missours of the Namonal Council of the Churchen of Christ (196 Fifth Avenue, NY 10.) Formerly headed by Dr. Bennry Rusy and now by Dr. George Carpenter, this group is a clearing house on African problems for Protestant aburches and missionary beards, The Committee sponsored an important North American Assembly on African Affairs in Ohin in 1952. On the international Protestant level, work as coordinated and research guided by the Africa Secretary (Miss Glora Wysser) of the International Massionary Council (156 Fifth Avenue, NY 10.)

Among the smaller and more limited groups aboutd be lined the United African Nationalist Movement (Hotel Treess, Seventh Avenue at 125th Street, NYC) in the Negro community in New York City, which is connected with the Garvey movement of another peneration. At Howard University was recently established the Institute of African-American Relations (500 Walker Building, Washington 5, DC) In New York City the Bahas-centered Caravan of East and West has mairated an African Ald Society (132 East 65th Street, NY 21) which is especially interested in helping African pennoners coming to the United Nations. Mention cannot be united of the Council on African Affairs which has been in existence for some years and has faithfully herm [to , the Communist line.

An organization founded in 1952 for a limited and specific purpose in Americans for South African Resistance (Rev. George House, 513 West 166th Street, NY 32) which is informing the American people about the pregreat of the Gandbian compaigns in South Africa and, more recently, in the Rhodesias and Nyassiand as civil dosobedience is being used against Captral African Federation. This orgrostation is also collecting money for the tellef of families of Africans seat to priion for passive генизаесь.

\$To be continued).

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### THE INDIAN MINORITY IN SOUTH AFRICA

By C. W. M. GELL

(From the 'Chicago Jewish Forum,' Full 1853)

WHAT emerges from these stanistics in the picture of a small Indian community teproducing itself too fast exitainly, has nothing like so fast as politreates and others try to make out for their own expedient purposes. Is must be many generations before the Indiana become even five per cent of the total population or one quarter of the Whites, even if present rates of increase From the White are maintained point of view the problem in aggravated (and deservedly aggrauned, since the White man impoors the conditions of poverty and spoorance which always make for too high ferritty) by his er funal to pilour the Indians to move freely about the country and thus fud their natural overall density of shout three per cent. Indiana and Furopeans comprise the following percentages of the provincial populations: Furopeaus: Natal 11 4, Teensyaal 25 0, Cape 21.0, OFS 22.7, Tetal 20.8 Indiany Natal 126. Transvant 09, Cape 04, OFS mil, Total 29

The other provinces triuse to rairese "a Brown flood" throughout the country and the confining of ever eighty per cent of the Union a Indiana to us amallest province leeven per cent of the area of the Union) produces in Natal a feeling against them closely skin to anti Semitium elsewhere. As a President of the S.A. Institute of Race Relations has said

"Auti Semition in Europe in on the mon-Indian feeling in Natal that is would be possible for any (White) Natatian to advance all the arguments of the ann Semite without ever having seen a Jew. "

This is substantiated by the speeches of two Natal Members of Parliament in the herce Indian debates of 1913 and 1929. First, Mr. C. G. Fiehardt mid: "When Europeans and Asiatics came topether, the Europeans invariably go to the wall " South African Europeans have since shows a temackable resilience !

In the percent debate Mr. G. Anderson said.

"I went to ask the Minister whether under this voluntary repatriation scheme any of the Indian trading clauses, or the clauses which perform skilled week, have taken advantage of the scheme. If this scheme is going to touch these caseses, it is no solution of the Anatic problem,"

In these words are epitomized the White South African's fear of Indian competition as the basis of his hostility, and, because the problem is concentrated in Natal, politicians there seek to exploit that bostility in their quest for voice from the almost all White electorate. Both the main political parties are guilty in this respect on the vast majority of all White South Africant everywhere are bostile to the ladians.

But much of this hostility is in fact misdirected. The Indian merchant class has never been more than a small encounty of the Indian population -about fifty per crut of the tray ladion cummuniter in the Cape and Transvaal and about nine per cent of the Indiane in Natal, perhaps 65,000 (or eightren per cent) out of the total Indian population soday. There are no doubt instances where Indian resource, industry and patient commercial shibity constitute serious competition with local White interests, but ever the country so a whole the number of Indian merchants (10,523) is simply not sufficient to do so. And what m little realised by a Whote electorate anxiously viewing these fortunate few, is that the bulk of the Indian population - something over 340 000 persons live in conditions of squalor, disease, bomelessners, malnuterron, underemplopment and under-educateon which (as with the nimilarty privated urban African population of over two militions) degrade the sufferers on much as they threaten the health, prospersty and tranquillity of the whole country. Most of the world now knows that by what is known as the industrial Colour Bar all shilled and administrative employment in South Africa in reserved for Whites Grievous se in the feutteation and resentment of the Africans, the Indian labourer to even worse placed, being caught between the hammer of competition from the much more numerout African and the anvil of White monopoly of almost all jobs in which he could develop his latent technical abilities What Young Commettees reported in 1954 is even more relevant today.

"It is clear that the avenues of Indian employment are gradually closing. In all unskilled occupations the Indian is giving place to the Native. In the pemi skilled and beiree paid occupations there has been no expansion of lodge implayment mer, owing to the White labour policy, or there any semmediate prospect of further CEPARMOS.

Hawayar, pushed by local pressure groups and in the lively hope of electoral advantages in Natal, both the White pouncal parties play up the Indian as a numerical and competitive economic menare to the European. Both parties are piregred to "repaination" of the Indians. I use inverted commas, because well over ninety per cent of the Union's led at a were born there and have never seem India. hupatristian in therefore, the correct term to apply to Union-citizens by birth book parties know that this policy in dishoness, as meither will thu Induses go voluntarily nic will Any country agree to accept them. least of all India In 1957 the then Nationalist Government of South Africa concluded the first Cape Town Agreement with the Indian Government, by which the two governments agreed to cooperate in a scheme to trpatriate Indiana voluntarily the Union to provide free passages and a £20 bonue, Indea en be responsible for rehabilitation in India But in the next five years only some 10,000 Indust left South Africa permanently and the second Cope Town Agreement of 1952 recognised that South African Indiana did not wish to fease the land of their birth. This sometimes tempts South Africant and others to conclude that the ladises' plight in the Union is not as had as it is pareed. Apart from the very common human reluctance to exchange the devil you know for not you do not the real reason is remomic. Hope at emproved economic conditions is the mainspeng of all emigration and, though the Indian has prospered in South Africa proportionately less than the European intmigrant communities, he has done a lettle beiter than bis felews to the poorer parts of India. In 1947 the average annual in come per head for Indians in a maintain a main a min a m

Natal rural towns was calculated to be about § 39 (Americans then about £300 and White Scuth Africans about (200) and for Durban Ir dan lab urere fabout half the Natal Indiana) perhapa (2) The all India average was then about (1) Even allowing that many ledesh presents were partly self sufferent to food and clothes so that the gap is actually amatice than appears, there at it remains a small margin in favour of the South African Indus. That there are in India areas of even greater squalor than can be found in the Laten in no way relieves the latter of the stigma of see bon White slums in a land bountifully endowed with tesources by nature and nominally dedicated to "White civil na-Hom "

If repatriation faded in 1927 32 when only eighty per cent of the Indians were Union born, what hope can it have today when prehaps ninety five per cent were born there and when the allfedia living erandard has declined in terms of real mo.cy? White South Africa made one more effort in the thirsten to find ou lete for itn lodiant in Bi tab Guena, New Guinea, Brazil, but cothing came of it. And there is no honest solution of this m norily grallem today that does a ne start from acceptance of the Indiscr at a permanent feature of the South Afercan popularion.

, To be Continued)

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#### MR. NEHRU ON SOUTH AFRICA

The following are extracts from the speech of the Prime Minister of India in the House of the people on September 17 during the debate on foreign policy:—

IN regard to South Africa, that question has become, shall I my, a fremen or a petrified question which does not show the aligatest improvement and shows some continuing deterturation. That question, of course, has passed outside the limited aphers to which we raised it originally. in which it was. It has become a mush wider irsue in Bouth Africa- It has become an impenot of people of Indian derocal and White settlers of South Africa, but a question of the great mejority of the population of the Union of South Airles. that is the Africane themselves, and a major question of racial discrimination. There is this realst discrimination in many places in the world, especially la Africe, but more especially in Bouth Africa. In 'other places it takes place, but there is an element of applory about it, but in South Africa there is no epology. It is blatent. It is shouled out, and no execuse is put forward for it. In feet, this question in Booth Africa has become one of the major issues, major treis of the world, bresuse there cen be not a shedow of doubt that If that policy of racial disorimination-of master race dominsting over other races, sume colonists and soltiers from Europe presuming to dominate for ever the population of Aria or Africa-is sought to be fuellfied, then obviously there are forces in this world-not is your er my epinion only, but in this warld-which will fight that to the end. Hanzass these days ers past when such things were tolerated in theory or even in practice. Therefore, this issue in Bouth Africa, though it apparently lies low today, -- so some extent it does not lie low, but other problems have somekow avershedowed it is one of the basis lesure to the world teday which may well shoke up this world. We have seen other espects of this regist disorimination and colonialism in other parts of Africa. We have been secured-we, mesoing India has been accountd-of interfering in the effairs of other sonatries, in Africa. We have also been sounsed of, well, some kind of imperialist tendency which wants to spread out in Africa and take possession of those delegiable lands which now the Earopean sattlers occupy. As matter of fact, this House knows very wall that all along,

for these many years, we have laying the greatest sirers on something which is rather unique-I think unique in the sense that I am not aware of any other country which hes laid stress in that particular way on that pulloy. I do not mean to may that we are very virtuous and all that, and others, other countries, are not, but we have rather gone out of our way to tell one own people in Africa, in East Africe, or in some piner parts of Africa, that they can expect no help from us, no protection from as if they seek any special rights in Africa which are not in the interests of the people of Africa. We shall help thum; we have told them; "We shall help you. Naturally we ere interested in protecting you. your dignity or interests, but not if you go at all egainst the people of Africa, because you are their guests and if they do not want you, out you will have to go bag and baggage and we will not come to your way."

Now, that is a very clear statement which cometimes, naturally, has not been welcomed by our people in East Africe, many of the merobant clarres there who have done well; but it is our firm polley and I went them —our Indians abroad—in realise it, and I want others to realise It too. And If that is our firm policy, we cannot actually remain quiescent when things happen in various paris of Africa which, spart from silectlog Judiene as anob, might create dangerous world altuations. In Atrios, our nees to day in its extremest form both raolal discrimination and dumination, and the gld colonialtem at work. \* Resently in North Africa Tarious developments took place which, well, one used to read about in the Listories of the second part of the 19 h Century, and it is amazing that that kind of thing can continue to be repeated now, in the middle of the 20th century. It may parhaps apparently sucseed for a while, but I very much doubt if any such policy can possibly bring any messure of success. Because the fact of the matter is that it has become almost impossible to tarreties the people into submission to-day, wherever the people may be. We have ered in a complex, in a famous country, but in a weak country, a very weak country. either, Boancielly or militarily, or otherwise -- a weak country in Western Asia which has had upp and downs and troubles in recent years, how many - great powers could not force it into coming and following their

wishes in some matters. Now, sifrem out old; galog lon me I of these things. But my polat is that it has become almost impossible for this mathed of poercion to be epplied by one conntry against another. Of course, there are many wars of it, not merely milliery coercion; there may be promises of reward, there may be help and all that. But the conditions that baye sriven today make it lu-. erasalugly difficult for even the powerful constries to impose their will on the week. To some extent, they might do it-Now, if that is so, how much more difficult or impossible it is for one powerful country to seek to impose its will no another powerful acoustry? It is patently not possible today, and if one tries to do that, or both try to do that against each other, the result one only be occliniultimately wer. And that is why we come up spring the eliustion in the world today, this approach of great powers to each other in anger, in fear, ln betred-all this resulting in a continuing thing which has been called 'cold war' and which elways thinks morely in terms of some falure shooting war. And the problem before all of us in the world fe, whether a big was is inevitable and, therefore, one must prepare for it

and go in for it when it comes or whather It can be evoided. That is a big problem. Nobody can prophery; but I have no doubt that west numbers of people in the world—in fact I would say, nearly all the people in the world, in every exactry -obviously desire peace. And yel I must confere that recent events have made me slightly more doubtfal of soy parmament settlements in the near fature. I do not, of course, rule them out; I think there are chances and we should work for them. But when one sees the temper of peoples' minds and of statesmen's minds which are moved, se I said, by that old, something appronobing that old religious ferrour, without the virtue of religion in it, then anything might happen-

We have beard or read about a long argument, about the shaps of a table-whether it should be a round table or a agante table or an oblong table. But the real question is of the shape and content of prople a minds. It does not metter what hind of table you are or whether you have no table and alt in the good o'd Indian way of squalting on a lakhi ar a lloor. The point is, how in approach these problams, and if you approach them in a spirit of warters, well, then naturally the consequences

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Nationalist Government
Floats The Charter

WITH the victory of the United Nations over the Fascist powers and the formul endocrement by the South African Government of the antle principles of the United Nations Charter, & great wave of hope spread throughout the ans white peoples of our country that their centuries of martyrdom and sufferior were ever, and that we were at the threshold of a new era of advance towards the recognition of landamental human righter the establishment of equal nights for all without distinction as to race, sex, language or religiou. Those hopes have been cruelly disappointed. Nexts before in South African history has such a spate of benlation been adopted by the Emen Parliament opposed to the prouciples of the Charter as Is the years since 1945. Above all, this is true of the period noce the accession of the Malan Government in 1948, We present below a representative selection of discriminatory legislation promulgated by the South African Government since our Government's ratification of the Charter, in defiance of the Charter and contrary to the abligations of a member of the United Nations.

#### Selection Of Discriminatory Laws

- (a) The Group Areas Act nime at the establishment of race ghetices for each of the various non-white groups. It tenowers the Government to appropriate communities from their land and properties without companiation. It has been promulgated by the Union Government in direct defiance of a resolution of the United Nations.
- (b) The Reporate Representation of Votors Aut aims at semoving the Coloused voters of the Cape Province Iron the Common Voters' Roll and to substitute a limited "communal franchue." This Act has been declared altra sizes by the Appolicie Division of the Union Supremy Court, which held that it constituted a violation and a diminution of the Iranthese rights of the Coloured Ptople and was not valid since such rights are sutrepched by a clause in the South Africa Act (the Constitution) which requites a two-thirds ansjority for such legislation. The No.

tionalist Government attempted to circumvent the Supreme Court decision by passing the High Court of Parliament Act, which was in turn ruled ultravires by the Courts, Persisting in their endless efforts to disfinanchism the Coloured voters, the Government has new called a joint sitting of both Houses of Parliament and are attempting to persuade the Opposition to acquiesca in giving them the mechany two thirds majority,

- (c) The Native Laws Amendment Act carries further the rigid control of all African labour. It has clauses for the bringing of African women and children within the ambit of the pass laws, "It gives the Government powers to banish tribes, portions of tribes or individuals from the areas in which they were born and grow up.
- (d) The Nutive Labour Regulation Act makes it a criminal offence for an unemployed Africue to be in town longer than ya hours without a permit to sesh work. A man is exampt only if he has been working for the same employer for 10 years or loorer, or if born and permasently resident in a lows, Sections of this Bill savour of the Military Disciplion Code, 18 carries provisions making it a criminal offence for an African worker to be abrest without leave, to refuse to obey any inwited command or use tesulting language to his myplayer
- (a) The Native Land and Trust Amendment Act completes the work of the Land Acts and seeks to further control labour tenants. It removes the obligation imposed on the Poverament by the 1936 Act to provide alternative land for equations who are displaced. It will result in the uprooting of further large numbers of rural lamities.
- (t) (t) The Mixed Marriages Act makes illegal all marriages between whites and members of my other non-white groups,
- (a) The Immorality Amendment Act makes allicit actual selations between the whiten and the non-whiter, Infringements are pusuabable by imprisonment.

The last two mentioned Acts have already resulted in a number of domestic tragedies, breaking up long-established couples and families.

(g) The Criminal Laws Amendment Art, known as the "Flor-

ging Act," caskes whipping for certain offences computerry.

(b) The Native Building Workers' Act prohibits African builders from building in any area proclaimed by the Minister, The Act could mean rule for thousands of shilled and semi-shilled African actions and independent craftsmess.

The Act further provides for the Minister to make determinations fixing wage rates and states that the Minister "may make arrangements to provide for natives to be trained to perform skilled work of a nature and standard required for the construction of buildings for native use in native areas,"

- (i) The Frevention of Illegal Squatting Act makes it filegal for Africans to occupy any land "which they have no authority to occupy," even though they have the permission of the owner to be there. The effect of this Act will be to uproof thousands of homeless non-whites who have long been occupying and paying for living space in both rural and urban areas.
- (j) Stock Limitation and cattle-culling regulations make impoverished African postants even protect by depriving them of their cattle and small stock. The way to improve African farming and stock-breeding methods to be to entering the peasants' land and raise his economic status. The methods of the Ketive Afairs Department of the Government can only geduce him to destitation.
- (k) The Bantu Authorities Act seeks to sel up dommy tribal councils for the Africans and to offer them instead of the full franchise, Government-controlled bodies which will make a pratesca of giving them political representation, Under this Act, chiefs will be more then over tame Civil Servants at the beck and call of the Goversment. Further, this Act Iries to divide the African people tribally, and to break their neity in the face of oppression. This Act, in fact, merely provides machinery for some Africase to administer the system of oppression of their own people. It underlines the princaple adopted generally throughout South Africa by successive white governments, of depriving Africans, in perpetuity, of the right of franchise and of partitipation in the Government of the country.

The Natives (Urban Areas) Consolidation Act also atmed at extending "control" over the movement of Africans, Described in July 1953, by Dr. W. M. Estelas, Union Secretary for Native Adams, as "the founda-

tion of the Union's Native policy for the next twenty-five years," the Act is designed to force African labour from the urban areas to the forms and gold mines, "Native men make use of house-work at present us aussful way out to come to towns from the farms," said Dr. Eiselen, "Usually it is not long before they obtain other work (i.e. in industry,—Ed,) He pointed out that the "labour bureaux" established under this Act would eliminate this way of escape from on the forms.

(m) Laws Against Asians : The Nationalist Government ben passed a number of enecific laws directed against the Indian community in Bouth Africa. Act 47 of 1948 amended the Asiatic Land Tenure and Indian Representation Act of 1946 (the famous "Ghetto Act" in such a way as to eliminate even those wretched and unacceptable provisious for communal Parliamentary representation which had been inserted in the original Act as a sop to democratic opinion in Bouth Africa and at the United Nations. Act 53 of 1949 further restricts the ownership and residential rights of Asians, The Act enables Gave exoment inspectors to enter the premises of Asian peoples at any time. It also declares that "whenever in any proceedings under this Act, civil or commanl, it is alleged that any person is an Asiatic such person shall be deemed to be an Asiatic unless the contrary is proved. A further and yet more operous Asiatic Laws Amendment Act was passed in 1951.

The above-mentioned laws discreminate specifically against the non-white population. In should, however, he horse in mind that immunerable other repressive laws (e.g. the Suppression of Communism Act, Cantoma Act, Population Registration Act) are administered in a manner which heart down most heavily on the non-white peoples and further adds to their difficulties and resentment.

The same is true of the aunual Budgets and a best of other Farliamentary, Provincial and Municipal laws, ordinances and regulations. Indeed, since the non-whites are the great majority of the population it is clear that no important legislation could fail to touch their interests; and since they are without effective representation in the legislature, it is obvious that their interests must conviously order.

(To be continued)



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# AN AFRICAN'S VIEW OF INDIA'S ATTITUDE

We take the following from 50 interesting letter by Mr. G. F. Mrimkulu appearing in a recent issue of the Bulawayo Chronicle's

SIR,—Abler pens have already written much about India's colonisation plan in Africa. Many criters have stated that one of the methods employed by India in its fong-term plan to colonise in Africa is to appear friendly to the Africans and also to be their sympathiser in their struggle for friedem in the land of their birth. It is said India does all this in order to gain the support of the Africans and then drive the white people out of Africa, as was the east in India.

I am not in a position to refute thu allegation as I am not a student of Indian affairs,' But one thing I know is this, that the African in Southern Rhodesia is got in the least more fruendly to the Indiana than he is to Europracs. I am a member of several organisations and bave never heard of my organisations making plans to have closer association with India. We have never hoped that our Deliverer shall come from India. We have alwave confided in Her Majesty's Government though, of lare, that confidence has been somewhat shaken by the imposition of federation against the unanimous opposition of the tax million blacks in Central Africa.

We now begin to sak ourselves whether we do ourselves justice by having faith in Her Majesty's Government. However we realise that Her Majesty's Government accepted the federal scheme after biving estimated itself that there. were adequate safeguards for the Africans otherwise it would not Pozpi a scheme which would be deremental to the general advancement of the Africans. Her Magaty's Government believes that under federation the Africans will have more chances of ad-Vaccement. Whether that is so or not, let us leave it in the bands of those who are respontible for the general run of the Federal State.

While I do not wish to underestimate the dangers that may
come from India, I wish to point
out that the present treatment a
of the African makes him an
easy prey to all those who come
to him and promise him a better
future. The African is everywhere frustrated. He is looking
for a Saviour, and if India can
but promise him an ounce of help
in his daily attaggle, the African
will easily respond, not knowing
that India has a stone to grind.

...One wonders why the Europeans in Central Africa should allow the passage of such laws which will ultimately result in racial disharmony and utter chaos.

It is shundarrily clear that the fault is with us here in Africa—not India. Mr. Jawahalai Nehru knows that here in Africa there is a section of the people which suffers many legal disabilities. Let us first put our house right before we can cout cise India.

I quite realise that nowhere in the world is life exactly what one wishes it to be and, Southern Rhodesia being part of the world, must also have its share in his-

man misery. But our trouble bere is discrimination

Oue faith in British rule in not completely exhausted ..... Wehave known Europeans of old. They have done an Invaluable service to us They have brought Christianity, education, hospitals, bygienic ways of living, etc., but if all these benefits mean the loss of land, the loss of human dig nity, and above all our clear realisation that there is nothing that we can call our own with confidence, then the Africans cannot help but join ladia or Russia or any other power that promises them future happiness and security.

G F MTRKULU. Mzilikazi Village.

# OUR SCHOOLS CELEBRATE THEIR GOLDEN AND SILVER JUBILEE

The Cairwood group of schools comprising the Clairwood Government Indian Sealor Girls' School, the Government Indian Senior Boys'-School, Government Junior School and Government Infant School, relebrated their Golden Jubilee this month. They have produced a beautiful brochure to mark the occasion. It gives a vivid account of how from a lowly beginning the Indians made great strides largely by their own efforts in half a century. We say, largely through their own efforts, because it is only since recent years that the Provincial Government has begun to take an active interest in Indian education; and the cost of the school buildings har been borne largely by the Indians themselves, the Government is only now giving a

fifty percent geant towards the building cost, Indians have therefore every reason to be proud of their achievement. The brochure also contains messages of good wishes from distinguished Europeans connected with Indian education and by a number of Indians. The Golden Jubiles Committee has commemorated the occasion by launching a project to build a Jubiles Hall to provide an urgent need in that district.

#### Silver Jubilee Celebrations

The Insuda Government-Aided Indian School celebrated its Silver Jubitee last week-end. The founder of this school was an exindentured Indian who was quite illiterate. He knew the worth of literacy and so with the aid o-

one or to literate persons he commenced the school on his own. The number of pupils increased and Government aid was sought. Today the school contains 360 children. This school has also brought out a brochure to commemorate the occusion. There was an exh bition of arts and grafts which did great credit both to the teachers and the pupils who were only in the primary classes and had yet shown great talent. There was a variety show at night and the whole of Sunday was spent in children's sports in which grown up men and women too took a lively part. Light refreshments were provided to all those pre-

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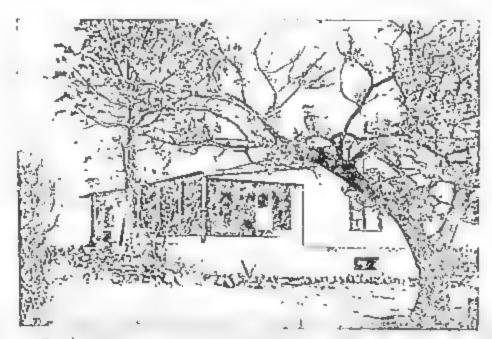
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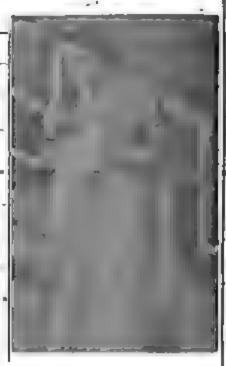
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## INDIA LETTER

(From Our Own Correspondent)

Bombay, November 2,

THE Flancing Commission has stated the work of drawing up the Second Five Year Plan, In the first Five Year Plan emphasis was acticulture and power facilities as well as the basic industries needed for the rapid grogeth of the country's economy, India had to import hearly lit 200 crores worth of food from foreign countries. This was a treat drain on the country's resources, apart from the baidthe and didiculties of obtaintog tuck a vast quentity of foodgrains amounting to nearly fone million toos at excibilingt rates. Thanks to the successful implementation of the first Five Year Plan, the country has become nearly self-sufficient in lood. Rationing has been done away with in all the areas except a few bog industrial critical hee Bombay and Calcutta. Controls on praces and move-Sents of loadgrains are being Lited. Prices are declining to every part of the country except ta Biber where the flood has created havor with the standing crop, The Government gordowns are over-flowing with grasse and officials are worrying where they will store one milbog togs of wheat, that they bave contracted to buy under the laternational Wheat Agreement, A general fall of 30 to 40 per cent, to rice prices has been reported by semine food efectis from vatious States in forth lades,

The Union Deputy Manister for Food, Mr. M. V. Krishnappa feresled that the drop in prices was a "quatural phenomenon," Bountilul rains and irrigation facilities had transformed what was a cutical abortage toto a bardeatome surplus. The Government would not allow the prices to go below the according total it such a trend was noticed in any part of the country, the Government would such to the rescue of the agri-

Bottle Sinte Governments have already announced the economic prices of various foodfrains and their intention to buy whatever grains offered by the agriculturers at that price.

For industrial development power is a primary becausely. The Government a big power development achieves are profreshing according to schedule, laying down a firm foundation for exped industrialization during the second Five Year Plan-

Provision for half a million new jobs a year to begin with, justing steadily to the target of one million new jobs a year, through rapid development and maximum utilisation of the country's industrial potentials, is understood to be the principal objective of the Planging Commission with regard to their second Five Year Plan, whose utilines are being shetched at present.

With the rapid migration to urben areas of persons who have secrived some aducation and training as well as of those who have only their labour to sell, the problem of urban unemplayment may continue to belife estimatory solution even after the successful implementation of the first Piec.

The main task of the second Five Year Plan will, therefore, be to develop the resources and permit their utilization and at the same time to attain a high level of employment.

The second Five Year Plan will also provide substantial resources for what may be described as usal industrialization and to develop cottage and small industries which are related directly to the processing of raw materials. Such a move may meet the access of the tural people to a considerable extent.

To achieve rapid industrial development, the plan will be taking measures to organise public investment on a large scale and also to give rapid encouragement and support to private industries and to industries organised on co-operative basis.

Training of man-power on a lerge scale will be attempted as also for conserving, using and allocating material resputces in a manner advantageous to the economy as a whole.

On the roral side, the Commission feels it will be nucesary to push forward vigorously programmes of sural community development through the National Extension Service covering the whole country, to organise village psuchayais and co-operatives and to give maximum scope and opportunity to local initiative and co-operative afforts.

While the first Plan was based largely on programmes draws sup in a rough way by the State Governments which they have subsequently attempted to break into district plans, the second plan is proposed to be built up from below. Regional planning will be the keynote of the scheme, so that the various physical resources in each region can be brought together its a balanced way and developed as parts of a well-kart national plan.

The Duron Home Minister, Dr. K. N. Katju, stated in Bombay that the personnel and terms of reference of the high-power Commission on redistribution of Status in India would be announced during the forth-coming session of Parliament which begins in the middle of November. He added that the apparatment of the Commission would not be delayed beyond Christmas.

Dr. Kutju also announced that a Bill to ensure chemp justice was being drafted by the legal experts of the Government of India. It would be a non-party measure and, therefore, non-montroversial. The Bill would be sent for eliciting public opinion. The Minister referred to the resolution passed by the All India Congress Committee on the subject and said that the resolution complained that justice in ladia, based on the British system, was expensive, dilatory and cumbersome. The Government was now trying to make it less expensive, expeditious and lass cumbersome.

The Marchant Navy Radar Trading Centre, the Grat of its kind to be established to ladin, was inauguried in Bombay by Mr. N. M. Such, Director-General of Shipping.

Inaugurating the Centre, Mr. Buch stated that the opening of the Centre was an important landmark in the history of the Nautical and Engineering education. Liectronics had assumed a positive of importance in marine communications and in recognition of the increasing use of radar in mavigation, the Ministry of Transport had included electronic aids as compulsory subject for candidates for the crammation for Masters and Mates. Many abips in Western countries were equipped with rader, while in India only 21 vessels bad radar equipment.

Captain Alexander, attending the importance of radar training, stated that rader sets had been installed axions in many ladian ports in order to assist in controlling the movement of ships during periods of poor

visibility, when, without it the navigation was not normally possible.

The National Executive of the Praja Socialist Party, which concluded the session at Delbi, had decided that the Party should try and come to some arrangement with the other Leitest groups in Travencore-Cochin so as to svoid a triangular contest with the Congress in the forthcoming general elections in the States. The Executive has, however, left at to the local P'S P. to see how best this objective can be achieved. The leader of the P.S.P. va Travancore-Cochia, Mr. Pattem Thanna Pillai, was present at the meeting.

This decision of the Socialist Party has intrigued the political observers berr, as the Socashet leaders, including the topmost leaders like Jaiprabash, Asbob Mebta and others, were shouting from bounstops all these days that they will have nothing to do with the Communist or pro-Communist perties under any circumstaures. It will create a strange paradox-Socialists helping the Communists at one place, while fighting them elsewhere. Such a policy may get the Socialists a few more seats in Tra-Cochin State Legislature, but it may prove becmful to her generally.

In respect of Andhra, the P. S. P. National Executive authorised Acharya Kripalani to bear Mr. T. Viswannath, chaireman of the Andhra P.S.P., who has joined the Prakasam blintstry, before tabing action.

Mr. Viswanathan is reported to have stated at Kurnool that he would be willing to abide by the decision of the P. S. P. National Executive and even withdraw from the Ministry, it so instructed. In case he insists on retaining his position in the Ministry and maintaining the fiction of a condition Ministry, it is behaved that the P.S.P. will expel him and his supported from the Party.

If Mr. Viewannthan feaves the Ministry and Joins the rest of the P.S.P. in apposition, Mr. Prakasam's Government is not likely to survive much beyond November 23, when the Andhra Assembly ession begins.

Even if Mr Viswansham defies the P.S.P. National Executive, he is not expected to carry with him more than air of the 15 P.S.P. members in the State Legislature. The Government will then have to exist precariously on a marginal majority.

Socialist leader Mr Ashoh Mahta and his two colleagues were sentenced to \$1 months' simple imprisonment and a fine of Rs. 50 each on various counts under the Indian Penal Code, by the first class Resident Magistrate of Pardi.

The Socialist Party started Satyagraba (civil disobedience) in Pardi Taluka, demanding that grass lands there should be used for growing food erops so that the land-less peasants may get work. The Party furment of a Committee to cramine the problem of grass lands and provision of 5,000 acres of land for aborigines, Mr. Mehta led the satyagraha and was first to court imprisonment. The Goveroment of Bombay refused to recognise the civil disobedience movement of the Party as "Salyagraba" and treated it as ordinary criminal activity. Thousands of pestants participated in the movement during the first stage. The Government adopted the policy of arresting the leaders and leavuse the followers. The morement has nearly petered out.

Discontent and unrest fomented by foreign musiconaries among the aborigin tribesmen of the quadenquetered area of the Witt-East Frontier Agency stell re stinues. The bead hundthe ti -s of this border area of ave, with the imputa-Today. tion and active help of foreign musiconattes, been creating trouble mace the past three

Ten persons, locluding stmy petionaci, am reported to be missing, believed to have been billed by fierce terbesmen in the jungle fastness of this border area. The spendent occurred some time last week, but owner to the inaccentible nature of the territory and extreme communication diffculties, no information teached the Aman Government beadquarters.

According to a Gaubati report, deatly 500 tribermen, armed with bows and arrows, made a surprise attach on a party of 25 officials, including Airty octropped, who had gone anto the ucadminutered area on a goodwill mission. They were distributing saft to the tribesmen when suddenly they were attacked and the whole party was murdered.

There is no confirmation from New Delhi that the entire party has been killed. The administration of this need in the responsibility of the Govmost of Augus who is accountably to the Enternal Affairs Ministey.

bunting was provident in cortain parts of this region and during the past three years units of the Assam R fice had undertoken pacification campaigns,

Elections in 108 municipalities of Uttar Pradesh were beld this week. The Congress party has not fared well in the elections according to the results declared up to now. With 30 results still to come Congress has secured a uniority in only 31 municipalities. Praja Socialists are dominating in 10, Jan Sargh S, Hundu Sabba 2 and ludependents in 27 municipalities.

Allegations) of corruptions made by certain members of Hyderabad Legislature against some Ministers of Hyderabad, bave, after investigation by Dr. Katju, proved to be false, So there will be no changes in the present Hyderabad Ministry.

#### tore and wrestling instructors Meesrs M. D. Frank, A. Sayet end Kietent hon, boxlog bstructuret Meeses Ranjit Slagh and Partab Slogh; Smt side Mr. A. Sayed; committee membeie Meterr. S. Thavarau, R. ) Governder, Norman Tissong and M. A. Pillay. The Officiale of the Academy will be pretentiag Certificates of Merit to their prembers who were successful in the Natal Amateur Bosiss Championships and also to "Mr. Natal" who is incidentally "Mr. South Africa" for 1953-1954 at a reception to be held m Bundey, 29th November, 1960, at the Academy's Hall, During

## Things in General

Sport Club With No. Colour Bar

In what must be considered one of the first of its hind in the Durban sporting world a sports club with an colour bar in its constitution was ormed recently. This club-the Sydenbam United Sports Club-is affiliated to the Sydenham Sporte Association, which is also a non-colour bar Association. At the enaugural meeting of the Club, Mr. Memory Vallalies, said that the spirit of cooperation amongst the son-European people was gaining ground everyday and that this meeting was just so upshot of the general lendancy in South Africa. The meeting elected the following office bearers, chairmant Memory Vakalesa, secretary: Rejah Roogish and it other committee members representing all races. Among the imposing list of patrons are chief A. J. Lutuli, Dr. G. M, Naleker and Mr. George Singh.

#### Cape Hindu Cricket Club (C T.)

The 26th angust general mosting of the Cape Hinda Cricket Olub was hold at 13 firmes Street. Cape Town recently. The followinglofice-bourge were alsoled for the 1953/51 seasons Hog life patron: Mr. L. O. Othwalay patrone: Mersors, D. P. Kossonw, O. Govan, C. Nathon and L. B. Navearies obeigmont Mr. D. O. Vascon; vice obstrmen: Mr. L. B. Navgarle; sacrotory: Mr. G. L. Gibwals, match Bea. Mr. R. B. Gowardlers transper-Mr. IL O Wallaby captain: Mr. G. L. Olbwala; slon-suptilo: Mr. J. L. Othwala; sel., committen: Mesure, J. L. and O. L. Olbwais, D. O. Vasance delegated to W.PICU.: Messee, Mr C. Partmer, It. It. Govindies J. L. steward of Disease

> Premier Academy's Progress

The Fremier Physical Culture It was known that head end floxing Amdemy recently

held its second approp Rineral meeting at its Academy. 71 Peince Edward Street, Durben. The following officials were elected for the ensuing years patront: Mesers G. Payers, K. R. Pillar, and P. R. Pather; Hop, membere: Mesers, H. Tiesong, A. T. Ber, C. J. Pather, T. M. Naleker, M. Frank, J. B. Patel. Dr. A. K. P. Naleker; president: Mr. A. C. Obetty; wice-president: Mesers R. M. Nadar and A. Sayod: bon scoretary, Mr. C. N. Pather, hou. trensurer: Mr. R. M. Nadara hon, Andlter; Mr. C. J. Pather hon publishly officers Mr. M. N. Reddy: hon, physical aut-

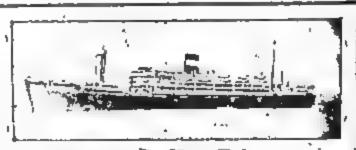
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મતાતમાં માધીજીના હસ્તે સને ૧૯૦૩માં સ્થપાર્શન

# માનવ જીવન એટલે શું ?

ા શુધાનું જીવન અનેક સરકારાેથી ભરેલું છે. એ છે. આવેલું હાથે અસંખ્ય ક્રિયાએન ા હાંચતું જીવન અનક સરકારાલા વારલું છા. કાંચા કરે છે. તેના ફિસાબ માંડવા બેસીએ તા ખંત ન આવે. કશુળ પ્રમાણમાં માત્ર ચાવીસ કલાકની કીયાએા લઇએ તાે કેટલીયે જેવ.ની મળશે. ખાલું, પીલુ, બેસલુ, ઉઘલું, ચાલતું, કરવા જતું, કામ કરવું, લખવું, બે.લતું, વાચતું, અને આ ઉપરાંત તરેઢ તરેહનાં સ્વપ્નાં, રાગદેશ, માનાપમાન, સુષ્પદુઃષ્ય, એમ ક્રિયાના અનેક પ્રકાર આપણને નેવાના મળશે. મન પર એ બધી કિયાએ.ના સંસ્કાર પડ્યા કરે છે. એથી છવન એટલે શું એવેા કાઇ સવાલ કરે તાે જીવન એટલે સંસ્કાર સંવય એવી વ્યાપ્યા હું કર્ય.

સારા સંસ્કાર તેવા છુરા સંસ્કાર પથું હેાય છે. બંનેની માજુસના જીવન પર અસર ચએલી જસ્ત્ય છે. અચપલુની કિયાએનું તેર સ્મરલુજ રહેતું નથી. પાટી પરતું લખાસુ બુંસી નાખ્યું હાય તેવું આપ્યા ભચપલુનું થઇ જાય છે. પુર્વજ-મના સંસ્કારા તે. છેક સાફ બુંસાઇ ગયેલા હોય છે; અને તે એટલે સુધી કે પુર્વજન્મ હતે. કેનહિંતેની પણ શ'કા થઇ શકે છે. આ જન્મનું નાન્યણ ચાદ આવતું નથી તેર પુર્વજન્મની વાત શ્રુ કામ કરવી? પણ પુર્વ-જન્મની વાત રહેવા દઇએ. આપણી જેટલી ક્રિયાએક ધ્યાનમાં રહે છે તેટલીજ થઈ છે એવું યે નથી. અનેક ક્રિયાએ અને અનેક જ્ઞાન થતાં રહે છે. પણ એ ક્રિયાએ ને એ બધાં જ્ઞાના મરી પરવારે છે ને છેવટે થાડા સ'સ્કાર માત્ર ખાકી રહી જાય છે. રાત્રે સૂતી લખતે આપહો દિવસ દરમિયાનની ખધી કિયાએક યાદ કરવા જઈએ તેક્યે મુરી યાદ ખાવતી નથી. કઇ યાદ વ્યાવે છે? જે કૂતીઓ ખહાર તરી આવનારી હેલ્ય છે તેજ નજર સામે રહે છે. ખુબ લકરાર કરી દેાય તેા તેજ યાદ આવ્યા કરે છે. તે દિવસની તેજ મુખ્ય કમાણી. બહાર તરી આવતી માટી મે.ટી પાતાના સ'સ્કારની છાપ મનમાં જેરથી પડી જાય છે. રાજનીશી લખતા દ્વાઇએ તા આપણે રાજ બેચાર મહત્વની બાબતે. નેાંધીશું, દરેક દિવસના આવા સંસ્કારા ક્ષર્ય એક અઠવાડીયાનું તારણ કાઢીશું તેા એમાંથી યે ગળી જઇને અઠવાડીયા દરમીયાનની ચાડી બહાર તરી આવતી સાહી માહી વાતેર ગાકી રહ્યે જશે. પછી મહિન માં આપણે શું શું કહ્યું એ નેવા બેસીશું તે! ગ્યાખા મહિનામાં બનેલી જે મહત્વની વ.તે! હશે તેટલીજ નજર સામે અવશે. આમ પછી છ મહિનાતું, વરસર્તુ, માંચ વરસનું યાદ કરતાં કરતાં તારણ રૂપે બહુ દેવડી વાતે. ધ્યાનમાં રહે છે અને તેમનાં સરકાર અને છે. અમુખ્ય કિયાએ, અતે અનેલ વારો, ઘલાં યતાં છેવટે મનની પાસે બહુ થાેડી સિલક બાકી રહેતી જ્લાય છે. જે તે કર્મા ને જે તે જ્ઞાન આવ્યાં અને પાતાનું કામ પતાની મરી ગયાં, ગર્ધા કમીના મળીને પાંચ દસ દ્રહ સંસ્કાર જેમ તેમ સલિક રહે છે. આ સ'સ્કારા એજ આપણી સુદી. અવતના વેપાર એક જે કમાણી કરી તે આ સંસ્કાર સંપત્તિની. એકાદ વેપારી એમ રાજના, મહિનાના, ને આખા વરસના જમા ખર્ચ માડી છેવટે આટલા નેફા થયા કે આટલી ખેતટ ગઈ એવા આંકડા તારવે છે. તેલું જ આગેહુલ અવનતું છે. અનેક સાંસ્કારાની સરવાળા બાદબાકી ચર્તા થતાં તદન ચાજ્યું અને માપસરતું એવું કંઇક ત્રિલક રહે છે. જીવનની છેલ્લી ક્ષણ આવે છે ત્યારે આત્મા જીવને ની સિલક યાદ કરવા માંડે છે. આખા જન્મારામાં શું કર્યું" તે યાદ કરતાં તેને કરેલી કમાણી લેચાર વાતામાં દેખાય છે. અતી અર્થ ભેવા નથી કે જે તે કરી ને સાના ફાગ્ટ ગયા. તેમનું કામ પલી મધેલું દેાય છે. હજરા રૂપિયાની ઉંથલ પાયલ ક્યો બાદ આખરે વેપારીની પાસે પાંચ હજારની ખાટ કે દસ હજારના નેકા એટલાજ સાર રહે છે. ખાટ ગઇ હાય તા તેની કાલી લેસી જાય છે અને નફેર રહી દેરય તેર ખાન દથી તેની કાલી કુલે છે.

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માલુરે માંસ, ઇંડાં બને એનું **ખીલ્**લ ખાલું જોઇએ એ મારા ધર્મ સિદ્ધાંતનું અ'ગ છે.

એક માણસ માંસાહારી દે(ય પણ પામના મકછત્યાથીયે કરીને ચાહતા દ્વાય તા તે બીજ માંસ વજેનારા પણ પેલ્લાના એક એક કાર્યમાં ઇજારના અનાદર કરનાર 'માજ્સ કરતાં માસના વધારે અધિકારી છે.

માર્ક જીવન કાર્યમાં છે કે કોંદ્ર, મુસલમાન લયા ખીજા દેશી માત્રને, અંગ્રેજને, અને છેવટે જગતને રાજદારી, આર્ચીક, સામાજીક તથા ધાર્મીક સંવધો ની વ્યવસ્થા કરવામાં અહિ'સા ધર્મ પાળતા કરવા.

લાંપ્રાષ્ટ્ર.



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ખદારમાયના પ્રાહીતમે એારડર સાથે એક માકતના મહેરભાની [કરની. પ્રાહ્મસ લીસ્ટ મંત્રાવા

> 154 GREY STREET, DURBAN.

યુનીયન મોટિંગ વર્સ્સ (જીક સેદસં, સ્ટેશનસ અને જનશ્દ દીવસં) (રેર બહ્ના અલ્ડે, શ્ટ્રે, ગુજાતી, અંગ્રેઝ, દોંદી લાયમાં લધા વિશ્વના પુરુષા-પાતાધ-૧૧ને સરીકા દેધશો ધારા અધ્યામાં આવે છે યુનની-એલ્લેન-સ્વદેશ વાઓ-અત્તર્ધ દેધશા મળશે.

પાર્મીક પુસ્તકા

શિવમ, દિવસ, દુર્વમાતી સા, નવમદના પાડેદ, ધુરાખ્યાન, છી. શની પાની, ૧૧૬, ૧૧મ મદથી સા, શની માલાસા, આ કેટ પર સ્તેગાન કરેકની કેમિલ ૧ પેની

હનુમાન પાતીસા, હુવશીયાએ ને ક્યીરની સાખીઓ, અર્જુન ગીદા, હનુમાન અપાતિન, આર્યો સંતક, ધરમર અને સુષ્ટેવની પ્રાથભક, મન નાપીની પર્યા હવા કાળ્યીયા, નારાવળ કાપ્ય, શંભાદક મુખ્યાઈ એમક તથા અર્થો અને, મુદ્ધાનીને, નીકાય સંપ્યા અને હાય નિક પૂબ યુજરાની રીકા સાથે, શ્રીમાં લાગવતના પાક, રાધ પ્રાથન સ્નાના તે નિષ્ણ સહસ્ય નામાય છે, શ્રી નિષ્ય સહસ્ય નામ ગાં, આવદના મર્યા, રાસમંદળની તરેખીઓ, દાળ્યીયા નામ, અલ્લ મંદાર, શ્રાનાવથી અને સ્નખાયથી પ્રેક્તી

flua th. s

સંવારતાની કવા, મત્યનારાયબની કવા, જર્દ લંગદી, ચૈતાય પ્રાથમિક રેફની કીંગલ એક શીલીમ અને છ પૈની

ત્યું કરીવાય તીએ અનેક અંતના લોચનના ધુરાયો(—તીલાળી અધી, તીલાળી કાર -પ્યાર્થીય પુરત્યા ત્યાનો ત્યાકમાં કરે કે પાલે આપણે સિંઘની વસ્તુદ્ધિની પ્રાપ્ય પ્રકલ્માં, તેંદ લાવના આપ લગ્દ જણાવીથી,

એક વખત મધારી અથવા એલ્ડર આપી ખાત્રી અરેદ. હો. પો. (C.O.D.) મી મંત્રાવતાએ શી. ૧ વધુ ભરવી પહોદ



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મુન્દર અને and અવાસ કારન્દર, શા દેસીસ, વેલ દેસીસ, સ્વાદ કારન્દ્રર તેમન દોન કારન્દ્રર, દીસ કાયર, મુક્કર વીન્ડા ફોર્ડિચ્સ વીગેરે હમારે લાં મળશે. લગાશ જીવા માર્શન્દ્ર-ભાગી અધવા વેચી આપીશું.

લાંબી સુરતનો ઉધારની ગાેઠવણ કરી આપીશું.

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છ'ાગો, આગ, ગારી, દુલ્લાડ, અકસ્માત, ધીકમ્લાસ, વિગેરેના લોધા અધે દલરાનો આપીએ છોએ.

ઇ-કમેટેક્ઝ, પરસનલ ટેક્ઝ, હિસાળના ગાયદા લખાવના રેવન્યુ ક્લીયરન્સ સર્ટીફિટ્ટ કે વેપારના લાયસેન્સા પાસપાર્ક તેમજ ઇમેપ્સિયનને લમલી ભાગતામાં કંઈ પણ દી લીધા વિના અપે સફત સલાહ આપીએ અપે-તેસનલ ક્યુસ્યુઅલ લાઇફ એસેસ્સિએસન એફ એસ્ટ્રલીયા, વાકેસાવર ઇન્યયુરન્સ કંપની લીમેટિટના પ્રતિનિધિન

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## નવલ કથાએા

| માનથી ખ'Ωપેરા (એક માત્ર પિત્રીની ભારમ ક્યા)                                                                 | - 5  |   |
|-------------------------------------------------------------------------------------------------------------|------|---|
| अक्षार (अप मेजाश देवन रेवरना पुरवन्ते। अध्यक्ती                                                             | - 4  |   |
| अध्यानकी (दास्य रक्षमी करभूर नेवित)                                                                         | Ų.   |   |
| लाक निमान (र. न. देशार्थ ba)                                                                                | 11   |   |
| ब्रेश्व काश्यक (वानावार्थ वर्ष हेव) शेशकाश्यक्ती स्थान्त                                                    | 11   | • |
| ક્ષીમીયામાર્થા (૧૮ મહાન નરનાદીઓના ફ્રુક પરીથય)<br>યદાપર મહેતા<br>સહિતા હઈયા (નવલસાઈ શાહ) ફ્રાન સાથે મ્યાનંદ | •    | • |
| ખાપતી તનલ કથા                                                                                               | - 13 | 4 |
| aferinat and (Area attains)                                                                                 | 131  | 1 |
| भानवीति कावार्ध (पल्लावाव परिव)                                                                             | 14   | • |
| ખાળ સાહિત્ય <sup>.</sup>                                                                                    |      |   |
| अब्ब काने मादक (१५७ नाती)                                                                                   |      | 4 |
| 14'अ हैकि केल कादक्यी करपुर जान नार्वा                                                                      | 3.   | • |

મળવાનું ઠેકાણું

# 'INDIAN OPINION'

P. Bag,

Phoenix, Natal.

## "દાન્ડિઅન ઓપિનિઅન"

શુક્રવાર તા, ૨૦ નવેમ્બર, ૧૯૫૩.

## આવકારદાયક પગલું

સાદાજા પ્રાપ્તિથામાં છે તથારે ત્રીપ્રિસીયામાં જ્યાં છોસ્તી મ્યા વિવિધ જાતીઓના દેશમાં પ્રીસ્તી સિદ્ધાના કહે રીતે લાકા પાડલા અને દક્ષિણ આદીકાર્મા વસતા બીત-ગેરરા क्रीमा प्रश्रद्धं राज्य ५५ रीते स्थपापं તેના વિચાર કરવા ખીરતી ધર્મ શુરૂએક ની કા-કરન્સ એડેલી છે. એ કે,ન્કરન્સ ડ્ય રીકેલ્પ્ટ્રે ચર્ચોની ફેડરલ પીશનરી કાઉન્સંત્ર તરફથી ખેતાવવામાં આવેલી

આ દેશની ખાસ કરી સબ્જ કરતી મુજા તરફથી ધીરતી સિદ્ધાંતાના શાસનીય રીતે અંગ થઇ રક્ષો છે અને તેના 🖹 કત્પથી લાખેર સાંકા દુ:ખાયઇ રહ્યા છે તે પ્રત્યે પ્ર્યાસ્તા ધાર્મ આવેલાની નિધ્યાળ છતી. **હંત્રેશાં** એંદ થયા કર્યો છે. જાબને લાગ્યા કર્યું છે કે તેઓએ એ સામે વિરાધ ક્યારના દશીવના જોક્ષતા હતા અને એ મહાન સિહાતા પ્રત્યે નહિ દેશના વહિવટમાં ં પરંત્ર કડવનના સંઘળા વ્યવસારમાં માન આપના અને તેને અનુસરવામાં આગેવાની આપવી જોઇલી હતી. પ્યોરતી ધર્મશાસ્ત્રી સુંબાજ રહ્યા છે એવે તેમ નજ કહી શકાય. તેઓએ માકાર કરેલા છે પરંતુ તે ઘણાન ધીમા અને ખીત અસરકારક નીવડેલે! છે 🥻 🔊 વસ્ત તેંગ્રાને માટે ગાનનીય मधि अधाय, 32લीक वार वेज्नानी દારાયેલી લામણીઓથી દેવવાઇ નાઇ માનવીની માનવી પ્રત્યેની અમાનુધિતા 🤻 પાતાની સંખતી વ્યાપેલી છે 🤣 કાંઇ ત્રાહ્યું ધર્મે માંજીર તથી કરેલી અને ખીસ્તી ધર્મે ખગીતન નધી **5**24L

અનથી અમારી સંપુર્વ ખાત્રી છે કે ધોરતી ધર્મશુરીઓએ <u>ભોધેલ</u> માં પત્રશ્રું મે.કાસરનું છે મેટલુંજ નહિ મલક 'અત્યાર અગાઉ ક્રમારતું લેવાનું ભેઇતું હતું. મજકર કેલ્સ્ટન્સ ના કાર્યક્રમની નક્ષ્ય તેમજ તેમાં થઇ સુકર્શ આવેલા અને ધનારા ભાવસાની નકલા વ્યવસારી સમક્ષ પટેલી છે. તે માહલવાની વ્યવસ્થાપદાએ કરેલી भद्रेश्यानी याटे मध्ये देखें।ना कालारी છીએ, ક્રાન્ક્રરન્સમાં ચચ્ચેલાં કાર્યપર મમારી ટીકા અમે હમણા આપી राधता नथी. - दाध तुरत क्रीटर्स् क **ક્કી શ∀ોએ ⊌ોએ કે માણસમા**ત્રનું नेति। धारेष ६४थाना वर्षमां भर्ष

हसके बार अंदे हैं केने मारे देवण ધર્મશુક્રમાનોજ દેવ કાઢી શકાય હૈમ નધી. અદ દેશમાં શું કે ભઢાર શુ જે અનિષ્ટા આપણા ઉપર ગુજરી તક્રમાર થઇએ છીએ અને કંપરનું

રર્જા છે તેને માટે રાજકતીએ,ના દેવ કાડવાના કે ખૂર ઇચ્લસ્ત્રો પણ દેશ્ય કારવાના કરોા વ્યય' નથી, કારણ જો રાજકતીએક કચરના કાવદાના અંગ કરી રહ્યા ક્રેલ્ય તો વ્યાપણો જેઓ માણસથી હરીને માળુરો કરેલા કાયદાને વશ થઇએ છીએ વ્યવના તા અર્પકાસેને સર્વથી એક મણી તેને ખાતર અલ્પહ્યું આત્માને વેચી દેવા

## હીંદની વલણુપર એક આફ્રીકનના મત

ુ એક, અમટીમકુલુએ એક કાગળ લખેસા છે એમાંથી ન્યસવા એવા ભાગનીચે આપીએ છીએ:

સાવેળ, ખાદીકામાં હીદાચારે વસાવવાની હીંદની ધાેજનાના સળધ માં મારા કરતાં સારા ભેખકા લખી ચુકેલા છે. કેટલાક લેખોન જણાવી ગયા છે કે ફ્રીંડીએ.ને આદીકામાં વસાવવાની હીંદતી હાંમા ગાળાની માજના અમલમાં મુકવાની એક રીત भी के के अवाहीकते। तरह नैजी ભતાવવી અને તેએકની જન્મભૂમીમા તેઓની આઝાદીની લડત પ્રત્યે સહાતુ-ભૂતી ખતાવરી, એમ કહેવાય છે 🥇 હીંદ આ સમળું કરી રહ્યું છે કારણ તે અહૂરીકનેતી ટેકા મેળવવા માત્રે છે અને પછી આરાસ્ત્રોને આદરિકામા**યા** હાંકી કાલ્યા માગે છે એમ તેઓએ હીંદમાં કરેલું છે.

હોંદને લગતી ખાબતાના અશ્વાસ નહિ કરેલા દ્રાઇ એ આરાપ ને 🛓 ખાટેલ કરાવી શકતા નથી. પરંતુ એક દરશકત હું ભર્લ છું અને તે જે, કે સધત રાકેસીયાના વ્યાફીકત હીંદીએ। તરફ ધુરાપીયના કરતાં જરાયે વધારે મૈત્રી ધરાવતા નથી. 🛓 અતેક સંસ્થાએકોના સભ્ય છું. અહી કે.ઇ પણ સંરથા હીંક સાથે વધારે ગાઢા સખંધ ખાંધવાની ચાજના કરતી હેવ એવું આરા સાંભળવામાં **३६**) तथी आर्थ, ् अभारे। हदारक દીક્ષી આવશે એવી અમે કરી આશા સેવેલી નથી. અમે તા હમેશાં

અસ્તિત અને તેના આદેશને ગૃલી જઇએ છીએ તેએ ગાળુસના તેમજ કહરના અપરાધી કરીએ ક્રીએ અને અલમહા પાતાનાજ પાપેલા બોાગનીએ છીએ, જરા અંતરપાજ કરવાસી આ ૃવાત આપણા **હ**દયમાં ક્સલી જોઈએ અને તો પછી મ્યાપણે માંભાગોને કપો અત્પવાને બદલે આપણી જાતને જ સુધારવાના પ્રયત્ન ≱रता म⊎शु, **३२ता य**र्च क्लेम<sup>20</sup>े

ધીરતી ધર્મગુરૂએની સમક્ષ હાલ ના સ'જોગામાં મુરકેલ કાર્વ ચ્હાવી પડેલું છે. અમે તેએકના કાર્યને ઇખર તા આસિવીદ મળા એમ ઇચ્છોએ છીએ અને તેના પરિજાએ આ દેશમાં વસતા સંધળા લાકામાં માનવ જોદુત્વ ની ભાવના સ્ક્રુરે અને સુખરાલી રથપામ એવી પ્રાર્થના કરીએ છીએ. ડેા. ખી, ખી. ક્રોટે ડેાન્ફર-શના ઉદ્-લવ્ટન વખતના પાતાના લવચાયા ખર્ર કર્શ હતું કે શાસ્ત્રમાં "ઐપાર્ટ હેક" એકન ભતનું કહેવાલું છે અને તે પાપથ્ટ વેગળા રહેવાનું, નહિ કે મ્યા-પશા માનવળંધુએાથી.''

પ્લોટીશ સરકારમાં વિશ્વાસ રાખતા માવેલ છીએ. જે કે મધ્ય મારીકા ના સાદ લાખ કાળા લાકાના સર્વાન-મતી વિરાધને ડેાકર મારીને તેએકના ઉપર ફેડરેશન શાદવામાં આવવાથી એ વિશ્વાસ કંઈક ટર્ગા ગયો. છે.

અમે હવે અમારી જાતને પુછવા લાગ્યા છીએ 🥻 થીટીશ સરકારમાં વિશ્વાસ મુકવામાં અમે કઠાપણ કરી એ છીએ કે કેમ તેમ હતા અમે હ્રમછએ છીએ કે આફી∗ના માટે પુરતી સલાયતીએ રાખવામાં આવેલી છે એવી ખાત્રી કર્યો ખાદન પ્રોટીશ સરકારે ફેડરલ ધાજના સ્વીકારેલી છે. જે તેમ નહિ હાત તા વ્યાસીકનાના સામાન્ય વિકાસને ઢાની પહેલ્ચે એવી યાજના તેણે સ્વિકારેલી નહિ **હે**ાલ બીટીઇ સરકાર માને છે 🥻 ફેડરેશન નીચે આદ્રીકનાને વિકાસ માટે વધારે તકા મળશે. એમ છે કે નહિ એ તા ફેડરલ સરકાર કેવા વહાવટ ચલાવે છે તેના ઉપર રહેશે. હોંદથી આવનાર ભેખમાનું અંદાજ 🛓 એરાર્લું કરવા નથા ઈચ્છતા પરંતુ મારે મિટલુ જસાવનું એઇએ કે અલ્લોકન પ્રત્યેતી હાલની વર્તાલુક એવી છે કે કામ પણ તેને વધારે સારાં અવિષ્યની ભાશા न्याचे वेना तरह ते सहेबाएयी दणा પઢે. - ભાદ્રોકતને માટે બધેજ નિરાસા છે, ઉપારકને તે રાંધી રહ્યો છે અને बींद की बेनी राजनी सहतमां क्षेष्ठ અધાળ એટલી પશ મદદ આપવા तप्रवार दे। य ते। कहर ते तेने नत्रे, પછી તેમાં હીંદને પાતાના સ્વાર્યો

सत्धवाती है। या निव तेनी ते परवा न और.

<sup>17</sup>...એટલું તદન સ્પષ્ટ છે કે વાક અહીં આપણા પાતાના છે, હોંદના નથી. ચેર, જવાહસ્લાલ તેહર અપો 🖢 🕏 આદીકામાં લેહિકના એક વર્ગ 🖢 🤰 જેનાપર ઘણી રાજકીય સુશીખતા પહી રહી છે. આપણે હીંદની ટીકા કરીએ તે પહેલાં આપણે પે.તાનંજ <u>આંગણે સાદ કરીએ.</u>

હું સારી રીતે સમજું છું કે દુનીયા ના ક્રાપ્ટ પહુ ગામમાં આપણે ઇચ્છીને ओवु कालेक्ष क्षत्रन ते। भणा नहिन्द શકે અને રાકેસીયા પણ દુનીયટના એક ભાગ હોઇ અહીં પણ ગાનવીએ!એ સંક્રિટના હિસ્સા ગે;ગવરાજ રહ્યો. પરંતુ અમારી શુરોની એ છે 🕯 અમારી સામે બેદભાવ પાડવામાં ઞાવે છે.

''...અગે સુરાપીયનાને જીતા વખત યા પીજાણીએ છીએ. વ્યમારી અનુધમ સેવા ગળવેલી છે, तेकीकी व्यक्ती श्रीरती धर्म शीणव्येत છે. જેળવળી આપેલી છે. કરપોતાલેલ આપેલી છે, આરાગ્યતાથી રહેતાં શીખવેલું છે. પરંતુ અન સપળા ક્ષાનાના ભદલામાં જો અમારી જમીન ખે.વાની હેલ્ય, માનવ ગૌરવ ખાવાતું દેાષ, ઢું કમાં અમાર્થ કર્યુ છેન્જ નહિ એમજ અમારે સમજી લેવાનું હોાય તાે હીંદ અથવા રશીયા અથવા મુખ અને સક્ષ,મની વાળું અવિષ્ય આપનાર ર્ભાઇ **કર્મ પણ સત્ત**ાની સાથે જેડાઇ જવા સિવાય વ્યમને છુટકાજ નથી.

## નાંધ

મી. પેટ્રીક ઢંકન છુટી ગયા

મી, પેઠીક કેંકન, જેમના નામચી 'ઇન્ડિગન એોપિનિઅન'ના વધ્યદા હવે સારી રીતે વાકેક છે, તેઓ અત્યાપી કાવદાએ। સાગેની સત્યાલક ની શક્તમાં ભાગ લેવા મદઘ પા ૧૦૦ના દંઢ અથવા ૧૦૦ દિવસની કેડની સન્જ પામ્યા હતા, તેએ ૧૪ દિવસની સન્ત બેરમની નવેમ્બર તા. १३भीना शुक्रवारे करभीरदन केश्वमत्यी **થટી ગયા છે. ભાજીની સ**જાને માટે તેમણે દંગ બર્ચી હતા. ખરી રીતે મી. ડંકનથી જેલ જવાય સ્થેવી श्यित नदी दत्ती हमह तेमन अधि। મુદ્દતપર થયોલા ગંબીર માટર અક-સ્માતથી તેમના પગને સખત ઇજા યઇ હતી જેવા કારણે તેમને ત્રસ મત્મ ઉપર ઇરપીતાલમાં રહેતું પડ્ય હતું જાને માઇળથી ફરી એક માસ રહેલું પડ્યું હતું અતે ત્યારભાદ પણ પત્ર હજા સારા થયા નથી. હેમ હતાં છે. उ'डनने। क्षेत्रे। कामद दते। है जीन-ગારાઓ સત્ય અને ન્યાવને ખાતર *ને* भटान अध्या सबी बबा छ तेना वाडाक

पश्च अनुभव तेला कार केरील. આપી હેંગા ૧૪ દિવસની જેલ શે: થવી અલ્બા છે. બીન લેહાએક રેકેરી તેા ≃લાદા નથીજ રાખના કે તેઓના ગાસ બારા અને સહાયોએ અદિશા ૧૯ સદન કરતું જોત્રએ. તેઓ ભારત રહી વચનહબક કાર્ય वधारे असरशारत सीते करी रही हो। અને ગારા પ્રત્ય મતને તેઓના છેવા विभावत घरावता हरी को है, आर्थी મી. ડેક્સની આ ઉસર ચેટાની, ચ્યમારી ખાત્રી ઈ.કે, સપળા **ભી**ન ब्रेहाकी सामार ४१२ ४२हीस.

એ ગારી મેં 11 મોશીસ દોડા નાધ મરી મીસ ભેડી ક્યુડેલ, જેમને વ્યેજ મ્યારાપસર પાત રાયના દેવ અથવા રૂપ વિષ્યા દિવસ સામાં થકે હતી. તેઓ એ દાનોસ યર્ગની એલમા પેલાની મળળી રુજા પૂરી કરી રહી છે. તેએ દેવાજ શેર હેલ્લ એ એલ્લો આપીરજાઇ હૈતે સારે અને હૈસા ને દાર્તીક અખિતંદન ભાષીએ છાએ.

માન ર જીવન એક તે ગુલ શાંતકારોના રાધ્યવ

આગાર માં, વિનેશ્કરનું <sup>19</sup>મીતા પ્રવામિત્યના એ કું પાયક અમયક્ર્યાંથા ના અર્થ સમજાવનાં ભાષધા ભરેઇ સહેદ અને સરક દુવનક હતા, છોવા ी काकुरामा नगी आल्ड्र, के <u>प्र</u>श्ति <del>એ</del>ટ્રહ્મ માત્ર છ**ો** તેના તરજીતા સાવળી અન્ય વર્ગા હોય છોલ્લો જાતી દાં મહત્વ પૈતાના પહો રાગલુ ભોડબ નામે તનુ મનન કરતું ભેઇ<sup>કા</sup>ને. અન્દ્રવને કાયાદ્ય જેવા એ દરકા भदान पाउड है ते की मस्तु लेम ભાગ તેમ ત્યારાયા હત્ય કેત્યા અમે હાર્રીક ભારા શાખાંબ હોંગે. અ પુરવામાંથા મહત્વના જીવનો હા. સ્તિત્વાજીએ અન્તેય છે અલ્વેસ સર્યા અને સુરક અમેં પાર્ટિક્શન કે હોયનિ અને ના વાચકાતા પાસાવે ના નાંકના લુખ-પુરંપુર આપવામાં આવેલા છે. અમે આશ, રાખાએ છાળ કે હી તેનું મનન કરશે અને ધાવાન જીવન ન્ય શીત પાતાના પ્રાપ્ત કરતા.

**ા. ના**ન્ક્રવામી નાવડનું અપરાયન

રવર્ષ-લ થયા નાયક જેમણે ૧૪٠ માકકારની ખેલામાં સાધાડના મેજુલ લાળ સાલેડો જીવામદનો मदानं धानमा कामग पाना आम મીંદા હતા, તમના પુત્ર ધી. નારખુ-કવાળા નાયકને શતીકાર નવેમ્બર ता. १४मीना अधानक कंदन गाँध પૃદ્ધ અનાવી વખવતાન મૃત્ એ. તાન કરવાતન જેન થયા માળામાંએ પૈતના દિવસી લાંગ સંખત્ય માટે માયજના હાય નેત્મ મુક્તિ હા તાલના એક થી નારેપુત્રાની હતા. અ રેડા પંતારખૂરવામાં માલીજી ઉતા રહેવાના મને અહબદ કરવામાં

ના હાપ નીચે ટેલ્સટાય કાર્યમાં, વ્યતે શીનીકસમાં રહ્યા હતા વ્યને ૧૯૧૪માં મોવીઝ આ દેશ કાવમને માટે છેલી ગયા ત્યારે તેમને બીજા છેાકર્યાંએ။ સાથે ૮ીંદ લઇ જવામાં ચ્યાલ્યા **હ**તા. ત્યાં કેટલાક **વ**ખત ગ.ધીજના હાથ નીચે ગાલ્યા ખાદ હીંદની આમેદના મારક નહિ આવવા યી તેમને બીના છે!કરાંચા સાથે દર્શિક આદીન પાળ મેકલવામાં આવ્યા હતા.

અહીં તેમણે ટ્રો. શુ. મ. **દાદુ**ના नेतृत्य देश्य द्वासत्तात धन्तिञ्चन शेथेस માં આગળ પ્રત્યો ભાગ લીધા હતા અતે એ સંસ્થાના ઉપ-પ્રમુખ સુંટાયા હતા. અન્યાપી કાવદાએલી સ.ત્રેની લાતમાં તે એ વખત જેલ લ્ત્મ આવ્યા હતા. ૨૨મૅરઘના દુઃખી વિધવા તથા અન્ય કુટુમ્બીજનેત્ને પએડી મહાન ખાહમાં અમે તેઓ પ્રત્યે દારીક દિવસાજી દર્શાંત્રીએ છીએ સ્વર્ગો રથના અત્યાો કમર ચિર રહેતી જાણે. ધાર્ટસોલીકાએમ શુવક મંદળ

પાર્ટ એલીઝાબેલ શુવક મંડળ તરફથી ત્રણેક વર્ષથી દીવાળી અન્ક પ્રસિદ્ધ કરવીમાં આવે છે. દર વળે તેમાં સધારા કરવામાં આવે છે. આ વખાનો દીવાળ અંક મણા સુંદર છે. તેની ખાસ વિશેષના 🎮 છે 🕽 ને આવા દરત દાખિત છે. તેની અંદરના સુંદર ભિલા પણ શુવક મંડળ ना संस्था थी, कावगद म. अकारी, થી. રૂમણાલ પ્રસ્થન્ટ અને મી. धीरकाबाद प्रामक तरस्यी धरवामां

**આવ્યાં છે. બીજી ખારા નિરો**યના તેની અંદરના અતિ સુંદર **હ**સ્તાક્ષ<sup>ર</sup> नी छे. अक्षेत्र व्यक्तिने ते दस्ताक्षर કરેલા છે અને એક ધારા અને અલ્વેદ્ધ છાપેલા જેવાજ છે. ટોને भारे की भार्धने तेमल तेनी अंदरना ચિત્ર કામને માટે તેના ચિત્રકારાને દાર્શિક અભિન'દ ઘરે છે. એ ઉપરાંત તેના અંદરના લેખા પણ સારા છે. દરિષ્યુ અલ્ફીકાર્મ તે અર કાર્ય અદિનાય છે પરંતુ હોંદમાં તેની જેડી શ્વનન ક્રોવી સંભવ છે. વ્યા ક્રીય ની ખીછ વિશેષતા 🗎 🦫 🕽 તેની માઇળ દેશ પણ અતના અર્થ લાભ ના વ્યારુપ રહેશા નધી. સમાજ शेवा, सादित्य अने अक्ष प्रेमतुं अक प्रतीक छे. क्या देशमां क्रेक्टरे कीतां અસ્ત્રના કબ્રુચિત વાતાવરણના પાસમાં સપતાઇ આપણા આઇધ્યાનું પતન થઇ રહેલું જોવામાં આવે છે. પરંતુ પારે એસીનાએમના સુવક મંડળના આઇએ તેમાં ખાસ નાખા આત पारी बचा 🔾 तेमल क्षेपटाइनमां થી માખરમાઇ ચાવડાનાં નેતૃત્વ **દે**ડળ વ્યાને કરિટલ કનમાં શ્રી લક્ક્ષમાઇ **પ**રી બાઇના નેતૃત્વ હેઠળ આપણા નવલુવા ો ખીબ અંગામાં વસતા આઇ એસેએ અનુકરણીય શખલા ભેસાડી રતા છે. પાંડે એલીઝામેથના કુવક મંડળના ઉત્સારી આક તેમજ તેએક સર્વને અમે હાર્ધીક અભિનંદન આપી એ છીએ અને તેમાની સક્તિ ફતારા-ત્તર વધે. અને આપણા આખા સમાનતે ઉપયોગી નીવડા એવી

મારા જેલના અનુભવ

(લેખક: મણીલાલ ગાંધી)

સુત્રીયન સરકારના ભીત-ગારાઓને ત્રાપુ પાનારા અન્યાળ કાવદાઓ સામેની સત્યામદની લાતને અધિ મી. भेट्रोक कान तथा भीला ७ सुरापीयने। અને મારી સાત્રે ભીત-ગેલાએડને કાયદાઓને ભંગ કરવાની ઉસ્કેરણી કરવાના આરાપસર જરમાસ્ટનના આદીકન કેકોશનમાં મકડવામાં આ-જ્યા હતા. અમારી સાગેના **કેસ** ગયા ફેળુ અડરીમાં જરમી રહનતો રીજનલ કાડીમાં આવેલા હતા અને અપને ખધ્ય ને શનેમાર કરાવી જીઈ જીઈ સવ્ય માં કરવામાં આવી હતી. ગને પાડ યુક્તિ દક અને પુરુ દિવસની સખત મળ્ડરી સાથની કેરની સભ થઇ હતી. મારા અન્ય લાવીઓની લાગું કે અમાર્ચવર હાવામાં અવૈતા આદેવ ખાસ હતા અને ખાદી રીતે સત્ત થઇ હતા હેવાં એ તુકારા સાગે અપીત કરી એક્સો, તું પૈતી એ अनुसी दिश्व बहीर परन्तु शुप्ता साथ જ વકાઈના ઢાંગ થવાની સાથ

આવ્યા. અનિગદાએ એ આમ**ાન**ને મેં માન મ્યાપ્ડી. ત્યાર ભાદ સાત મહત્ત વીતી અવા પરંતુ અમારી અપીક્ષ ની મુનવળી નહિ શકે. ક્રમારે થઇ तेने। अरो। पत्ती पण नकि बते।. દરમીયાનમાં લુનીયન સરકારની કકકાઇ વધની અછે. સત્યામક્રીએને વધમાં વધ ત્રળ વર્ષની કેદની અને ફટકાની પર્ધા સન્ત કરી શકાય દેવા મે સખત अपदा पक्षाद असी तेथे अस्मदाचे।धी.क्षे ચઢાવ્યા એ ઉપરાંત બીન-ગારી તેમજ કારી કામના મળા જાણીતા નૈતાઓ સાગે જહેર સભાગામાં હાજરી આપવા, ભાષણા કરતા, એક રમધ્યો બીજે સ્પળ જવા જાવવા વિગરની મંધી કરતારા હાંગા મજન વાવા, ઘણા ખરા નેતામાં ભા મનામ દુકમાંને તાને થઇ મના, આ રાપળું ભોઇ મને મત્યું દરદ મહું અને ચહવા સત્તેનામાં અપને ચચ્ચેત્રી સજ લાગે અપીય કરવામાં મને ક્રોડિસ્ટ સાર જબાંધા નવિત ગમકે ભનિષ્ટ જબાર્ય અથ્યા પોબધન કરેના ન

શુકોલ્છા પાક્ષ્યોએ છીએ.

aરે તેા પણ મારી અપીલ **પા**છી મેંચી લઇ મ≆ેલી ∦ક્તી સન્ત ભાવતત્તાના મે' મારા નિશ્વય થાયા અન્ય સાધરેઓને જણાવી દીધા અને **२८५८२मर ता. १७ मीना शहबारे** સવારે ૧૧ વાગે મારા વકીલ મી. હેરી વ્લુગ સાથે જરમીસ્ટનની પેરક્ષસં ચેરકાએ મેંાલીસને આધીન થવા ગયા.

આ પગલ મેં લીધ તેર રવેમ્ઠામે પરંતુ 🤲 પડીયીજ દેતા ગંભીર પરિજામોના અનુભવ થવા લાગ્યાે. મારા વકીલ મારી દીંગતને માટે પને અભિન'દન આપી રજા હતા અને શુબે≥ાંમાં દર્શની રજ્ઞા હતા. મેં तेमने 🗚 : \*\*३म न्त्रचे अतम भानामां અત્તા નાંધુ કે∖ઇ તેવું થાય છે." અમાં સધી તે ખારી સાથે હતા ત્યાં સધી તા મને 🗗 છેલ એલ્લ જણાતા હતા परंत्र पे।व्हिसने सुप्रंत बरीने ते ते। વિદાય થયા તે મડીથી ખારી કરોતી શરૂ થઇ. પાસીસે મને વ્યદાસતની એક ખાતી કાટડીમાં યાસે∗ ગોનીટ બેસાડી રાખ્યાે. પ⊌ી ગેમ્ટર કારમાં ભેસાડી જરમીસ્ટનની જેલમાં લાક લાપો. જેલના લાખંડી દરવાએ મારી પાછળ ભેષ થયે! અને તે પ્રેઢી થી એક્ષના અધિકારીએક મારાપર શ્રું યીતાડે છે <sup>30</sup>મ જોનાર બીજાં ડે⊮જ નહિ હતું. એક સાહતોન પથ તેને તીરખવાતી એક એાળખવાતી આપયા *न*ेवा पायर छक्यां सक्ति व होत हो। આ અવસાગરમાધી ક્યારના પાર ઉતરી ગયા હેતા. એ હતા ઇશ્વર.

वते। इरेक्षि, के हैं। बेर्क्टर सरीहे એાળખાય છે, તેએ પત્ર**થી માથા સધી** मने नीकाल्या, जील लागा पासा દરવાજમાંથી વિશાળ ચામાનમાં 🐠 ગયેલ અને ત્યાં ઐતપીસમાં બીજી વિધિએક મહે મને સપ્રત કપેરે.

અદરના કેડીબાતી નજર હંમેશાં लक्षारधी व्यावनार नवा देशेकी तरह કરતીજ ક્રાેમ છે. સાધારણ રીતે તેઃ કેલીએ સંખ્યા લંધજ દાખલ સતા હોાય. પરંદા મારે વિષે એ<u>ને</u> મન<u>્ત્ર</u> કે 🛓 સાય એક્લોન્ટ હતો. વળા ધારા જેવા જાયદ્વદેટ પાેધાકથી સન્નન યમેના માળસ તાે જેવના અધિકારી भा कियाय भीतन ३।५ त्यां लोना મધ્યત્ર નહિ, એટલે ભીજ સ્ટાસા ખુગે ખાંત્રદેધી મને જોઇ તાજીમ થવા. અને ટગર ટગર જેવા લામ્યા કે માં ધૂર્તી કાળ છે.

વળા એવે વખતે સાધારન રીતે કેદાંમાં ભાવતા પણ તથી કેદના. એટલે વધાની નજર મારી તરફ વધારે વળા 🖹 સોસોસમહિલામાં અર્જા જ ગતે મહાર ગામાનમાં પ્યામ प्रवेताला क्षेत्रभ मते। भारती क्षेत्रमं ઉતારી એક ધૈતીમાં મુક્તાનું કહેનામાં મામ્લું અને જેવાના કપાર્ક પ્રવેશના આપ્યાં. એ કપક એક 🛊 🕅

તાજીમ થયેદ ક્રેપણ નાવ્યું કેવા કેરી क्रे से पढ़ेरसी करी व्यक्ति सामारध શીતે **કેટાંગા એક અ**હવાડીનું તેન એલ્ફ્રામાં એફ્રિકે એના એજ ક્રમડો મહેરતા હાય છે. દર શનીનારે કપડાં ખદસાય, ૐવટલે આ કપર્ક કે ⊌ઠે પણ 🗪 અફવાડીશું તેર પહેરેલાં દાવાંજ ભેષ્ટએ એટલાં તે ગંદાં હતાં. મે' સહ કપડોની માગણી' કરી, પણ **ક્રો**લામાં આવ્યું 🕻 ખીજા' કપર્સ છેજ નહિ. કપડાંમાં વ્યવધી સામળ દેકાય તેરલી ખાખા ગકી, એક લાસ રંગનું બદન અને એક સફેદ જ્યપીટ. એવાં ગ'શે કપડાં પહેરી મારી સપ્રને। તા પાત્ર નહે સ્લ્લો. મ્યા સિરાય નહિ જોડા કે કર્યું. સાળ જવામ પુત્ર, ઐાહાર્મા પુર્વ મારા ગરમક, જે દસ વર્ષની વયથી 🛦 પહેરતે। આવેલે હું, તે પણ શર્ક લેવામાં આવ્યા. ગેં વિરાધ કરી એટલે કહેવામાં આવ્ય l બીજે દિવસે દાદતર આવશે. તે રાજા આપરી તેા ચરમા મળરી.

भारी साथे पुरती। मां 🚊 श्रीका પુસ્તક શક અપેક હતેક એમાં પૂત્ય ભાષુ (મહાતમા ગાધી)ના સંખેલાં મંત્રળ પ્રભાત, અનાસકિતયામ અને ગીતા એ.ધના સમાવેશ થતા **હ**તે<sub>'</sub>. 🥯 ધર્મ પુસ્તા તરીકે મારી પાસે રાખવાની મને છટ આપવામાં આવી.

એ વખતે ખપાતના એ વાગેલા 4શે. જેલમાં ગયા પછી કેરીને વખત તે! જોવારા મળજ નહિ અને रेखा बाज्या की कें, धेरी अलाम प्रथा નહિ. મને એ ગામાનમાં ઉપાપ્તમાં Left વાર સધી તા ઉભે રાખવામા मा•पेर, **६**वा ससवाट हरती भाग अवध विषार्ध करीरने बामती दती. માં શંકપાર્ક અને હેતી હવા'લે હે તો ત્રમકળાઈ ગયા હતા પણ કરિયાદ केलि करवी । धवरतं १८०१ करी રહ્યો હતા અને સદ્દુલું અને શક્તિ આપવા તેને પ્રાર્થી રહ્યો હતેદ ચાંકી વારે ક્રાપ્ટક કાઇક કેદીએક મારી પાસે **આવા લાગા અને કું તેણું** છું અને શા કારણથી આવ્યા હું વિગેરે યુક્તપુરક કરવા લાગ્યા. આ સવશું છૂપી રીતે મુસ પુસ્રથીન વર્ષ શકે. મેં તૈધ્ધતે ખરી હકાકતથી વાકેક કર્યા ¥ોટલે પળી તા એક પછી ⊅ો⊪ વારાક્ષ્વતી બારી પાસે આવવા સહસ્યા અને મને અભિતંદન આપવા અને દિલાસા આપવા લાગ્યા અને જાલીમ સરકારતે આપ આપવા લાગ્યા. ચાર વાગ્યાના સુમારે ભોજીમાંજ આવેલી જેમની પ્રશ્પીતાલમાં કામ કરતા એક હલાં કેશ ગરરી પાસે આપવા અને બહુ પ્રેમ પ્રવંક મને **ક્ષ્યાતાલના મામાનમાં બેસવા કહ્યું** નમાં પવન નક્રિ **હ**તા અને તાકા દત્યા, મારા તરફ આ પ્રમાણે ત્રેય શાય વર્ષતા જોઇ મને દ્વરલ "માહી पाया ते भक्षसभ माद्ये देणनाश

દાઝે જોતે" એ આશ્રમ અન્યનાવદીમાં ના એક બજબની કહી યાદ આવી. વિચાર આવવા લાગ્યા કે અહાર સર્ગાસ ભ'ધીએ વિચાર કેરતાં હશે કે મહરા પર કેટલું દુઃખ પડી રહ્યું હશે જ્યારે અહિ તેર કેમ જાઈ ઇશ્વરે પાતાના દ્વેતને મારી સરભરાને માટે મેાકલ્યા નહિ હેાય એવું ભાસતું હતું. સાડા ચાર વાગે ખધા કેદીએતે પુરી દેવામાં વ્યાચ્યા, અને કરપોતાલના કેદીએ પ્રથમથીજ કર્ફો હતું કે મને पथ् । ४२पीताधर्माल पुरवामां आवशे અને કશી અત્રમણ નહિ આવે. એ પ્રમાણેજ થયું. સાંજર્ન ખાવાનું ચ્યાપી વ્યમને ઇરપીતાલમાં પ્રસ્વામાં માવ્યા. ચારેક લે(ખીઠના ખાટલા હતા જેનાપર દરદીએ સુતા હતા. ભાકી બે કે ત્રણ જગીતપર સુછ

મતે પ્રશ્લીનાલની રહેતા હતા. દેખરેખ રાખનાર ડેલેએ સુવાને ખાટલા આપ્યા ખાટલાપર ચાદર વિગેરેની તેલ આશા નજ ૨૫૫૫. કામળાએન હેલ પણ નીચે શુવાના કરતાં વધારે સગવડભરેલું. 'ખાવામાં ગીલીરાઈસ ≈ાતે શાહી સુધી ખીન્સ ખાને છ એક અહિસ એટલી ચાર પાંચ દિવસની વાસી થઇ અમેલી વ્યાઉન રાટીના ટ્રકડાે. મારી તાે ગુખ ઉડી ગઇ હતી, સવારે જેમમાં જવા નીકલ્પેક ત્યારે લાહે કુટ અને કુધ લીધું હતું. ત્વાર માટ કરોજ ક્ષેતાની કચી નવિ થઇ. લાંગી મુદલના કેરીએકને દ્વ વગરની કારી મળની દ્વાય છે તેમાંથી મને વ્યાપવામાં ભાવી તે મેં ચાડી પીધી અને મહેલી રાત જેવની કરાયી-तावनी अटडीमां पसार ५री.--अधुर

## માનવ જીવન એટલે શં ?

(पर्देशी पानानुं अनुसंधान)

તેમાં કેવા ગાટા ગેક્ટર અપાડા! પશુ સંક્ષેપ કરતાં કરતાં છેવટે એક અથવા શન્ય જવાલ નીકને છે. તે પ્રમત્નો જીવનમાં સરકારના અનેક અક્રિયા જતા રહી આખરે જોરાવર એવા એક સંરકાર સારકપે ભાક્ય રકે.છે. કડવન ના દાખઘાના એ જવાલ જાણવા, અતિકાળની સમસ્યા અલ્લા જીવનની દૂલિત છે.

છવનના અ છેવટના સાર મધુર નીવડે, એ છેવટની ઘડી કડી નોવડે તેટલા માટે આખા જીવનની ખધી મહેતત હાવી જોઇએ. એનું છેવટ

માં અપુર્યા'કરા દાખકા કોલ છે. કુકું તે અપુર્યું કુકું. એ છેવટના જવાળ પર ધ્યાન રાખી છવતે કાપસે. કરા. એ ધ્યેય નજર સાગે રાખી છત્તનતી ચાજના કરેક દાખલા કરતી વખતે 🍣 ખાસ શવાલ પ્રછ્યામાં આવેલા હાય છે હે નજર સામે રાખી ને તે કરવા પડે છે. તે પ્રમાણીની રીત અજમાવની પડે છે. મરણ વખતે *ऄ* संरक्षर छपर तरी व्यादे कीवी ⊌¤છા હૈાય તેને અનુસરીને આખા **छातने। भवा६ वाला.** तेना तस રાતને દિવસ મતતું વધણ રાખે..

વિનેષ્મા ભાવે.

('श्रीता धन्यनेत'शांधी)

# વિવિધ ખબરો

અરેળીયાના રાજ ઇંગ્ન સઉદનું અવસાન

'સળવાર તારીક ૧૦મી નવેમ્બરે स्तीदी अदेशीयांना राज्य एकन સૌદ છ = વર્ષની વગે રાજરી ગયા. તેમણે તેમના પરસ પછી તૈયના પુત્ર મ્મમીર સૌદને વાજ બનાવવા જાહેર ig" eg.

सीटी क्यरेलीया समलग १,२७,००० ચારસ માર્કલ છે. તેલ માટે દુનીના માં મેહા' મજામ છે.' ઇવત સીદ ઇરલામ ધર્મ પ્રમાણી ચાર પત્નિએન રાખતા અને વારંવાર એકને કારમતી આવી બીછ સાથે પ્રસ્થતા. તેમને ૧૫૦ પુત્રી અને લગભગ ૩૦૦ પુત્રીએ! છે. આખી છેંદરી દરમીયાન તેમણે પુરા સરલીમ ધર્મ પાજ્યાે હતાે અને ⊾દા द्राप्ति द्वाय सम्प्रदेश नद्वाति।

શુનામાં હીંદી સવાક્ષ 🕙 🔧 धनीयनना धोडीका अत्येनी वर्ताशुक्र

મર રપેશીયમ પાસીટીમલ મગીટીએ રજુ કરેલાં કરાવ, હતાઇટેક નેશન્સની જનરલ એસેમ્પલીએ પર વિરૂદ્ધ ૧ મતે મળ્લર રાખ્યા છે. આમાં કાત વરિષ્યું આદીકાંગ વિક્લમાં મત આપ્યા નદેવો અને ૧૭ સભ્યોએ ગલિકલ મત **ગ્યાધ્યા હતા.** આ કરાવના હેતા ગયે વર્ષે નીમાપલી, કહુવા, સીરીય, અને શુર્ગારમાંથીયા*ની ભ*નેલી શુર્ક એમ્પ્રીસીસ ક્રમીશન ક્રીયી નીમવાના છે. આ કમીશન દીંદ પાક્ષરતાન અને દક્ષિણ અહિકા વચ્ચેની વાટાધાટમાં સહાવ કરશે. કમીશનને સાથ આપવા તેમજ ગામ એરીયાત્ર એક્ટના અમલ નહીં करवा इक्षिश न्यासीक्षाने व्यथाववामां આવ્યું છે. ખીજી સેસનમાં ક્રમીશનને तेमता देवाल रुख अरवा लंकाववामा આવ્યું છે. બીટને મત આપ્યા ન્દ્રોતા અમેરીકા અને રશીયાએ કરાવની

तरहेश्रमां भव क्याप्ये। हतेः, .ત્રીની,ખનમાં ગ્રુપ એથીયાઝ कीस्य

गवरगैन्ट गेलेटगां, अक प्राक्तिमेन શન દારા, કોતીખન વ્યતીસીપલ એરીપાંમાની હોંદી ગાલીકી દ્રીત્ર કરવા માં જ્યારી છે. હવતી દીંદી માલીકી ની કે હીંદી વસવાડ વાળી કામ પછા મીલકન કરીથી ભાધાતમાં આવે અથવા તેમાં ફેરફાર કરવામાં આવે તે။ તે ગીનીસ્ટરની સ્પેશીયલ પરમાટ વસર એશીયાટીકા એતકપાઇ કરી શો નહીં. હોંદી અથવા ખીજા કાઇ ની માલીકીની જગ્યદ પર તનું ગકાન ળાંધવામાં આવે તેર કે.ક પણ દીદી મીનીસ્ટરની પરવાનગી વગર તેને રાખી શકે નહીં, ખેરેલાં આપ્યું ટ્રાંસગલ પ્રેરકમેમ્ક એરીયા જાહેર થયું હતું ગ્યામ છર્લા ગ્રેક્સ જાતના ક્ષેત્રાવચ્ચે હેર કેર થઇ શકતી હતી. આ પ્રાક્ષે મેશ્વનની અસર, ક્લાક્ક્નકીન, મુનીટસ પાર્ક, એક્સેટનશ ૧, હોટ કાપ, એસાપેડીક લેહેશન, અને દીનીખતની ૧૯ અરવત તી અમક ગીલકતે. પર याव छ.

દેશની ગહાનના સત્માં રહેલી છે?

નવેમ્પર ૩, ૧૯૫૨, ના રાજ, અપેરીકાના પ્રમુખપદની નુદ્રણી-(ો **અત્મન્ની રાતે. જતારલ આઇઝનકે,વરે** એક માત્ર વ્યક્ત કર્યો હતે. તે તા ૧૭-૧-૧૯૫વના 'ન્યુ ગાર્ક ટાઇમ્સ' માચી બાઇ કે પાળદાસે વાચોને કહેવા જેવા માતીને મને મેહકવા છે. તે નીચે ઉતાફ છે-

<sup>दर</sup>मानेरीका हेरानी मदानतर काने પ્રતિભાવાં દર્શન કરવા ધે' તેનાં વિશાળ ભંદરા અને તેની ગેડરી નદાએ: તરાદ દબ્ટિ કરી; પણ તે ત્યાં ન હતી ...તેનાં ફળદરૂપ ખેતરા અને તેમના **અમનીદ પાક તરક દવ્ટિકરી. પણ** વે ત્યાં ન હતી...તેની કોમતી ખાણા અને તેના વિશ્વભ્યાપી જ્યાપાર તરક દર્ષિ કરી, પણ તે ત્યાં ન હતી... तेनी सेक्काकी क्षेत्रेस अने तेना भागोड व्यंधारहा तरह इष्टि करी; पशु તે ભાંન હતી. હંહમાં સુધી અગે-रीक्षाना देवले। भां न गरे। अने तेनां ભ્યાહપીડાને ધા, બાવનાની ચેત્કસાથી જળદ્રળતાં મેં ન એયાં, ત્યાં સધા મને અમેરીકાની પ્રતિભા અને સામધ્ય તું રહસ્ય સમજાયું નહીં. અગેરિકા મહાન છે, કારણ કે તે ધર્મવાન છે: અને અમેરિકા ધર્મવાન મટશે તેની સાથે તે મહાન પણ નહીં રહ્યું,''

व्या परत देवण मानेदीश भारे ल તહીં, કાઇ પણ શક અને માનવ સગાજ માટે સલ્મી છે. છેવટ, ધૂમ્ ल भारतकारनी है।आ अने तेनी विशेषता थे; तेपी ते विनानी तनी મહત્તા નિરથંક છે.

શ્રી શ્વાદર્શ સુવક અંડળા

## મઘનિષેધ માટે એકલી કેળવણી પુરતી નથી

(સ. ગાંપીછ)

એહાનીક્ષ્મર્ગનાં આદર્શ કુરફ મંડળની યાર્ધીક જાદેર સભા ચી જ્યાતિહાલ નરસિંદ ભાગના પ્રમુખયદે માંધી દેશમાં થયા હતી. મંડળના वाधी है देशस दश्य करतां भीती ने જવાવ્યું હતું કે તા. ૧૭ અને ૧૮ જાન્મુલ્યારી ૧૬૫૩ને દિવસો એ પ્ર<sub>ાંતળ</sub>ોર પ્રથમ વાર્ષીક **ઉ**ત્સવ રાખવામાં આવ્યા હતા જેમાં મંડળ તે ૧૦૦ પાકન્ડના લાભ થયા હતા. નેજ દિવસાએ ગંડને પા. ૮૦ ના એક લીકા મડદા થી ગાંધી ભારત વિવાસમને એટ કર્યો હતો. એપ્રીલ મામમાં જીતાની, ભેડકામર્ગ હીંદુ સેવા સમાજના લાસાથે મંડળ તરકથી એક ઉત્સવ કરવામાં ∞.છરી હેતેt.

રામનવની, પંદરમી એક્સરક, કૃષ્ણ જવંતિ અને માંધી જવંતિને દિવસાએ માં કળ તરફથી અજતેક, બીલા અને નહિકાએક માંધી હાલમાં રહ્ય કરતા માં અભ્યાં હતાં.

વાલીક ઉત્સાર વખતે 🤝 🤣 આ કેમામ્ય ટીપીટા ખારીદા સલાવતા અલ્લા હતા તે બાઇએએ હાંદીક આવતર માનવામાં આવે છે. જાદ નીચે ના નવા કાર્યકાની અલી સુંડણી માટ भानतीय अगुणः अगुणः ક્રમાર જવજાછ વિદ્યાર્થકાર, પ્રશુપા નંદવરહાય છજાસાઈ, મુખી: ધમન માત વાર જાઇ ભારપુરીયા, સં<-માંત્રો કુજ હૈતિ તાલુ તરફિલેલ ભાષ્ય પરેયન ખુબનગી: મુશ્લમાં નાયુમાં પટેલ, એક્કિટર, ગયુમારુ બુપાયાલા પટેલ, **૧**૫ પ્રતુષ્યક મળી છતા શુત્રા પ્રતિ પ્ર<sup>2</sup>તા

કર્યા છે - હરી તાલ કાલાબાઇ, હીરા-આઇ ગાંદી જ્યારે, ગેર્ત કેરબાઇ થી. પામાર, માકિક બુલામારી, કાનાછ ently a thing,

ધૈતીને માટે પ્રતામ છતનારાંઆ

૧ એક્ટજળીનમાં બહુનો પક વાતી ૧૧,૨૦૨ રાક આવે હૈવારવા માટે ધી જગમાં સંદેશ તે પ્રથમ દનામ આરંગ ગરકારે આવેલ હતું.

ય એક્ટમાં લઇના વાક હાઉ पट्टन का कार्य के दिल्ला कर के आहे. યા મુશ્કેરનોંદ્ર કે આરંત સરકારે प्रयुक्त श्रीयाच्या व्यक्ति है.

ક ભેકરમાં જાલાએક વાલ ઇટકન रतन भागरेस पेन्यल प्रशा भारे की મામન રા ખરાદેને બારન સરકારે D BUR HIPS PPK

ક ઉત્તરમાં જુવારના પાક વાલી Radio Res Whit The state મતી બીંમ ગાય પટેવને બારત कारति प्रथम धनाम आध्य है.

૧ એકર જબીતમાં ભોટા વાલી रक्षाण यून्य भारता कामा वस्ता માટે લા જ્વારા માટેને ભારત સરકારે अधिम कर्य भ अवधियु कर

હ્યુરિલ્લીને અગિનું માર્યું કામ ૧૮૯૩ લેડા (હીંદી મહારા) એના ભગત ની સાલમાં હું કક્ષિયા આદીકા મધેઃ છે⊁ ત્યારથી શરૂ થયું હતું. મે' મારા પાતાના લેડોને. મારા પેતાના દેરભાઇએલ્ટે અને હીંદમાં એમલે એનેક વિચાર સરબેક પછ ન કર્યો હાતિ તે ખરેતેતે પણ ક∷ા પોતાં અને પરિષ્ણામે અટરતું જીવન શક્યતાં જોયાં, ત્યારે અને લાગ્હું 🦒 એ કામ અતિશય મુશ્કેલ છે. એ પ્રાપ્તા તથા અનેએ! દારૂખંધી અંગે કાઇ પણ પ્રકારનું લ્યાખ્યાન સાંભળવાને પણ તકવાર નક્ષેતાં, તેા પછી અંગત સલાહ માનવાની તેા વાત જ શી કરવી કે મેં એ પણ જોયું કે એમાંનાં કેટમાંક લાચાર ભતી ગર્યા હતાં વ્યથવા મોતે લાચાર છે એમ તેમને લાગતું હતું. भे अति । अपने अपने अपने अपने પાસે કરકથે સત્તા ન ક્રોલ એવે। માન્<u>યુસ લા/ શો કરિ ભધા ઉપાયા છે</u>' લીધા, પણ એ પ્રયાસોનું નવત્રો જોઇ શકામ એવું. કરાં પરિણામ આપ્યું એમ હું કહી શકું નહીં,

દારૂના વ્યસન્ડમાં કુસાયેકા અહ

क्र्यतः नयाः अते विने तेका शरभ તી લાંગણી વ્યનુભવે છે. વ્યાપણે तेमनी आश्रण की विषे बात करीने તા તેઓ કહે છે કે અમે લાચાર છીએ, અમે મળારા છીએ, તરેહતરેલ ની ખેટી વાતા કહીને તેએક તમને હૈતરવાના પ્રયત્ન કરશે. અલ્લ છતાં આ વ્યસનથી તેમને શરમ લાગે છે. ⇔વારે ક્ષરાપમાં તેા, તમે મને **મળવા** વ્યાવાત્યારે હે મહિરાન ધર્યું તે તે અવિવેશભાયું કહેવાય. ઇંગ્લંડમાં હુ विद्यार्थी करें। त्यारे 🕹 मद 🕶 श्रेरोस પવિશ્વિતિમાં સકામ જતા, ક્રેમ કે, 🛓 મિત્રાને દારૂ ધરતા નહેાતા. પથ હોંદમાં એવું નધીર અને તેથી હું સુગતું હું કે, કાયદેદ થવા પહેલા ોળવણી મળી <del>જોઇએ</del> એમ તમે કરોા તેર તે એાડું છે. કેળવણી એ ખડી તે કદી પદ્યોગી વળી સકવાની નધી. આવી સંપુષ્ય કાર્યથી માટે પ્રયાગ શું નેશ ચલાવવાની તમારી પૂર્વિલ કરજ છે. અમ તમે સમજો

વજોની મહામારી

क्यू<sup>भेरीभाना शुद्धनितेषक व्यने साति।</sup> ત્રેમી ધી એ. છે. મરેએ તા. ૧૦૦૭ન ધટના વિલયતના વધાર ન્યમ સાપ્તાહિકમાં દાંગેમાં પત્ર પશ્યા આન વ્યોત તે પત્રમાં ધી મસીએ કેમ મીછ ઉપમા આપીને આ વાસ કરે છે.— भूगे तो की हैं और क पश्तु हैं, से કરે છે કે, જર્મનીમાં જે ધોરાપાંડી પારા 'સ્થાપા ઇ તેની માટે બાજા શોહિમીક સંજય મહાળ સુમાનજ ઉત્ત છે અને પીચમ ળાજી પર અમેરિયા ની આર્થવાની હવે અ ક્લાસ્ટિક રાજ્ય મહત્વ ઉત્ત છે. બ. મહા મેન્ટા 'લેટિલેમન '—સકાલોક છે. બધોની રસાવનો હવાએ અંગ એમ લાગ છે ી. માંગી લાગ મહાલો છે તે તેઓ મધારીત્સ છે. ગામ એ છે કે, એક્સે તામ આવે કે બોલેને પણ તે એક છે, અને બને સહધે પ્રવાસીન્યુ વાર છે! પણ જમતી સહત અ છે 🧎 આપણું આ નાનુક ઘરમાં કાઇ દાકતર લે કે નહીં માને સાવોક સાથે પાક્રમ છે તે પી છે. એ સા સાગી વાલ છે. તેથી ભાગ નવળા ઘરે છે. તેય દેક છે. પણ તેમાંના અમે તે એક તાકરે નારાયનું અને આંધનિયાં પર ગાડી જાય અને કરા પહે સાં?

આજની દિધનિને ભાગ વર્જન કરીને તે અને જબાઈ છે કે, જબા અદિના મુજબાત ઉપાય કરવા એ વળતી જરા છે.—રશિયામાં મુસ્તુબ

लास्याची छ ते तथा अमेरिधामां के ઈલરાશાહી અને કોટેક મહીવાદ છે તે. ⊷એ વધ્યે ધરમુળથી નાશુદ થયા જીકને. આ બે જરૂરિયાતામાંની એક મિને કાંઇ ગાય છે કે કેમ એ કર્વેલું આત્મદર નખારે પહેલું મહેલું સાગે

એવી મારી તમને ખપીય છે.

## રાહેસીયાના ખબરા

લીવીંગ્સરનેથી એક ખવરપત્રી લધા જુઓને છે કે આરત સ્પાર્ટસ કહ્યાની વાર્ધીક સભા હમખીજ મળ્યા હતી. પ્રથમ મળા વર્ષના દિવામ અને દેવાન રવ્ય કરવામાં ભારતી હતી ત્યાર ભાર નીએ મજબના કે દેશરાની ભારળી કરવામાં ખાળી હતી.

પ્રમુખ્ય: ખુશાયભાઈ પીકા, ઉત્ત-પ્રસુખ : બિમસિંકબાઇ દેવાલીમાં, મંત્રી-નારુજુઆઇ પટેશ, સહ-મંત્રી : જ્વાની (મક્સ્તર) ખજાનગી : નાનુગાઇ પંટેક,

લીવીંગ્મદનમાં **દિવાળીના માંગ**શીક પ્રશ્નીએ અહીંની શાળા તરાવી એક મતાર જક કાર્યક્રમ માજવામાં આવેલ હતા. કાર્યક્રમમાં પ્રાપ્યાના, સાવાદા અને બેનાના રાક્ષા તૈકાજ ગરળા Will.

· નવા વર્ષને દિવસે સી નમરનીદ हरण पुरतकामयना व्यासरा ર્દી, ભાષાભાષ્ટ ગ્રેલિસ્છ મહેલ ના મુકામે સગુઢ પ્રાર્થના રાખવામાં ≈शभी देती.

લી રામબાઇ ડી. પટેલ (લુસાકા વાળા) તરફથી (શ્રી નાના મારદ્તી) થી અરવીં પુરતકાલવને આવેજી તેમજ દીંદી પ્રસ્તોમ વહેંચવા માન્યાં છે 🤛 બદલ ધી રામભાઇને, થી અર્સીદ પ્રસ્તલય નતી - શી.. ભાજાભાષ - પટેલ ગ્યા પત્ર દારા આભાર માને છે.

> નવાં પુસ્તકા માંપી સાહીત્ય

हिल्दी अध्यश 3.0 કીરોારલાલ ગરારૂવાળા કુત

સંસાર ધર્ય 4 . ગીતા મંચન to t જીવન શાધન 6 . सञ्च भीतेर પુષ્ય પરવાનું" નશી N 8

મળવાનું કેકાવ્યું આ ભોશીસ 'Indian Opinion' Private Bag. Phoenix. Natal.

#### રોહોટીસની શકર

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હીંરના પ્રામ્ય જીવન નિધા સેખો સવાલ જ્વાર કપે આ પ્રસ્તકમાં રોહેડીસના વીગારે દશીબા છે. प्रीभव सी. ३–६.

મળવાનું કેકાવ્યું : ભાર ઐપ્રશિસ.

#### નવાં પુસ્તકા

द्याप्त कार्यन, नानावाम् वह महा બારતના ૧૨ પાંચાની ખુંદી ખુંદી ળા**ર** પુરતીકામાંના સેટ 24 1 દીધ નિર્વાષ્ટ્ર (લોક) 19 9 મળવાનું દેવાએ આ ઐત્સીસ

નવાં ગુસ્તકા

ત્યાત્ર મૂર્વી અને બીલ્લ લેગા 🖡 🍺 આવતા તેર દિવસ บที่ชียส Ч 😕 इकान कीमान

મળવાનું દેશભું . ખા 🖹 સીસા INDIAN OPINION. PRIVATE BAG,

Pfinenix, Natal.

# ભારતનો પત્ર

(अभारा भन्यरपत्री तस्यी)

मुगक, ता द-१९-५३.

સી રાષ્ટ્રમાં અરપુશ્યતા તિવારવા માટે ત્તિરકાર હીંચેશ શરૂ થઇ છે. ગામેલામ અને શહેરે શહેર કરીજના નાં સરમસા કાટીને તેમને ક્રોટલા મ'દિરા અને વાળ'દાની દુકાનમાં લઇ જ્યાંની પ્રવૃત્તિ થાય છે. જાહેર પાણી ભરવાના સ્થળાએ પણ તેમને લઇ જવાય છે. રહી સુરત લેલોના વ્યા પુત્રમાં સાગે વ્યાંતરિક વિરાધ હરી પણ જાહેરમાં કાઈ વિરાધ કરતું નથી. क्रेटरे व्या कारपृश्यता निवारक्ष अवति નિર્વિધને ચાલી રહી છે. જીનામદનું ત્રણસા વર્ષ જીવું એજનાયનું ગંદીર પણ હરીજના માટે ખુલ્લ સુકાર્ય છે. ધીત્રે ધીત્રે અના પ્રવૃતિ વિસ્તરશે અને યાડાક વર્ષોમાં સૌવાષ્ટ્રમાં વ્યવસ્થતાનું નામ નહિ રહે એવી આસા રખાય છે.

પારદી તાલુકામાં ધાસીય્યા જયીન અંગે સત્યામહતી શામ્યાત કરતાર પ્રજા સમાજવાદી પક્ષના નેતા ચી અરોક મહેતા તથા તેમના પારઠીની અદાકતમાં ગાલતા ખટલાના ગુકાદા આવી ગયેર 🛡. - મહ્લ્લ્સ્ટ્રેટ થી કાળા લાલ પટેલે ધી અશાક મહેતા, ધી. પ્રશ્વરલાલ દેસાઇ તથા એ ઉત્તમભાઇ પટેલને શુનાં કરવા માટે લાકાને ઉશ્કેર વાના, ગેરકાવદે પ્રવેશ અને પારશી બિલકતને (વાસને) તુકસાન પદ્મોચાડ-વાના આરાપસર શતેમાર કરાવી દરેક ને અગીયાર-અગીયાર માસની સાદી 1હ અતે રૂ. પ∞ તે**ા દ**'ડ અથવા તેા વધુ એક માસની કેદની સજ ક્ષમાવી 4તી. અંદિાપીએ એ દંઢ અરે તો ધાસતી તુકસાતી બદલ કરિયાદી જેમીન કારા ગી હીરાચંદ, થી મહેકલાલ અને થી ઋર્યતલાય શક્લબાઇને અનુક્રમે રૂ. ૧૨૪, ફ. ૭૫ અને ફ. ૧૭૫ ના મદલા અગાપવાના પણ અદાસતે દુકમ કર્યો

માં ખટલાના અન્ય અરોપીએક ધારાલમાં સભ્ય હેત. અમુલ દેશાઇ, થી. હતતકુમાર મહેતા, થી હકુમત દેશાઇ, થી હરાઇ ભરતેર, થી રહ્યાં મરીઆ, થી તાનુભાક અને થી રહ્યું હતા હતા. જ્યારે થીમતિ ઘરીને સ્તાર હતા. જ્યારે થીમતિ વાસંવી શેહ, ક્ષી કુમૃદિની દેસાઇ, થી મતલ્લ મોડી, થી મતલ્લ માયુ, થી માટલા કાલીયા અને ધી લત્તીઓ, શે તાર્થો કરાયો અને ધી લત્તીઓ, શે કુમૃદિની હોયાઇ પ્રવેશ મત્લું સાથું સાથે પ્રતેશ કર્યાનો સાથે પ્રતેશ મારે બના સાથે પાસને લુકસાળ પહોંચાડવા માટે ગલ્યું સાસને લુકસાળ પહોંચાડવા માટે ગલ્યું સાસને લુકસાળ પહોંચાડવા માટે વધુની સાળ કરવામાં આવી હતી.

મેં છેલ્લા પ્રત્રમાં જણાવ્યું હતું. તેમ લાશીમાં જમાન માંગેના સત્યાગ્રહ

તા ભંધ પડી સપા છે. તેને બદલે જમાનદારેતા ખહિલ્દાર કરી તેમને ''ભુખે મારવાની'' અળવળ પથુ કાંક બદુ આગળ વધની સામતી નથી.

મુંબહના લાખેડ ખજરમાં લાખેડ અને સ્ટીલના ક્વાેટાના કરોડાેના માલ ના થયેલા કહેવાનાં કાળો બજાર અંગે બજરના આત્રેવાન વેષારીએ અને देख्यरानी સંસ્થા–ભાગ્બે £ ट्रेस्ट ब्र्डस्टर्ड स्ट्रेस् हेस्टर्स कोसे।-સીએશનના છ ટીરેક્ટરાની પાેલીસે भरपन्त करी छै. व्या तीरेक्टरे। सर्वा ષિપતિ શોમ'ત વેપારીઓ છે અને સમાજમાં સાર્ક રથાન ધરાવે છે, એટલે મુખકતી વેપારી આલમમાં ખળબળાટ મચ્યા મધા છે. પકડાયેલાએ માં અશુ-બાઇ એ. જસદશુવાળા, શ્રી મધીલાવ <del>ક્રીલામાર્ક, સી રમણિક્ષાલ મગનલાલ,</del> રી રતિશાસ એાધવછ વલીઆ, 'ઇર આર, વી જેશી અને શ્રી ડી. આર. ખડિલવાલ છે. ઉપરાંત સંસ્થાના એક ડીરેક્ટર અને માછ 'મેતેજંગ ડીરેક્ટર થી હરીકાલ રામછ મહેતા સાગે પણ વારંટ નીકળર્ધ છે, પણ તેઓ મહારમામ હાવાથી અજવી શકાયું નધી. સંસ્થાના મંત્રી અને કારકુનની ધરવકા થઇ ચુક્રી છે, જ્યારે તેના એકાઉન્ટન્ટની ધરપકક થવાની ભાઈ છે. એમ જણાવાય છે કે, આ ખટલા આગળ વધતાં તેમાં ઘણા જાણીતા વેપારીએ**! સં**ડેાવારો અને સનસનાડીભરી વિગતા બદાર - આવરી.

આવાજન પાસે બીજી પાસવહીં માજના ધાવાનું કાર્ય શરૂ કરી દીધું છે. અત્યારે જેના અમાય થઇ રહો છે તે પ્રથમ પંચ વર્ષી માજનામાં ખેતિવાડીના વિકાસ અને વિજલિક ત્શક્તિના ઉત્પાદન પર ખાસ ભાર મુક્રવામાં આવ્યા હતા. અત્રતને દર વર્ષે વ્યાસરે ફ. બસા કરાકની કિંમતનું અનાજ અવ્યક્ત કરવું પટતું હતું. અન અનાજ મેળવવામાં પડતી કુશ્કેલી માની વાત જવા દઇએ તા પણ એયી દેશની વિદેશી હેડિયામણની વ્યાવક पर आरे मेल्से पड़ता दता करने हेट ના વિકાસ માટે જરૂરી એવી સાધન સામગ્રી ખરીદવામા વ્યાર્થીક તંગી ગામનવી પડતી હતી. પ્રથમ પંચ વર્ષી ધાજનાના શકળ અમલ અને કુદરતની કુમાચી હવે પરિસ્થિતિ પક્ષ ટાઇ છે. પરેલાં જે વર્ષે ચાલીસ લાખ ટન અનાજ પરદેશામાંથા અહ-યાલ કરવું મહતું હતું, તેને ખદલે હવે દેશ લગભગ સ્ત્રાધળો થઇ મયા છે. थाडाक मेरटा ब्लोघोशीत शहेरेर सिवाय व्यनान्तर्व रेक्षनीय २३ यह रही है.

ગ્યનાજના ભા**ગા અને તેની હેર**ફેર પરના અંકુરેંગ પણ નાણુક થઇ રહ્યા છે. અનાજના ભાવા ઘટી રહત છે અને હવે તે! અનાજની નિકાસ કરવા ની વાતા પણ થઇ રહી છે. સરકારને પાતાની પાસેના અનાજના જ<sup>ર</sup>ધા કર્યાસ ધરવા તેની ચૌતા છે. આમાં વળા ભારત સરકારે આંતરરાષ્ટ્રીય પઉ કરાર હેલ્લા વર્ષે દસ શાખ હન લઇ ખરીદવાના કાન્ટ્રેક્ટ કર્યો છે. અ. જ્યાતું શું કરવું તેની પણ સરકાર ને ચિંતા છે. દેશમાં હજી ચાપ્યાનું ઉત્પાદન એપએ તેટલું નથી, તેમ હતાં પ્રમાસમાં ઘણું સાફ છે, એટલે ચેપ્પા ના મુખ્ય ખારાકવાળા દક્ષિણ ભારત ના રાજ્યામાં ચાખાના ભાવમાં ત્રીસ થી ગાલીસ ટકા જેટલા પટાડા થયે:

અનાજના ભાવેં વધુ ઘટે અને ખેડુતાને પાસાય નહિ તેટલા નીચા જાય તો, સરકાર જહેર કરેલા ભાવે ખેડુતા પાસેનું તમામ અનાજ ખરીદી લઇ ખેડુતાને સલાય કરશે. આપી મતલબની જ્લેરાત સીરાષ્ટ જેવા કેટલાક રાજ્યોએ તથા કેન્દ્ર સરકારે કરી છે.

ઐશિમિક વીકાસ માટે વિજિલ્ફિક રાકિતની મુળજત જરૂર રહે છે અને વિજ્ઞાના ઉત્પાદનની દિશામાં ભંધાની માજનાની સારી પ્રગતિ થઇ રહી છે.

તવે ળીજી પંચ વર્ષી યેલનામાં ઝડપા ઔદ્યોગિક વિકાસ અને દર વર્ષે પંચ લાખથી શરૂ કરીને દસ લાખ સુધી માણસાને નવી તેમની મળા રહે છે, એ મુખ્ય ધ્યેય રાખવામાં આવ્યું છે. શાર્કુ લાવું પણ ભણેલા અને પ્રેળવાયેલા માણસા તથા માત્ર પાત્રી કરતા ચાલસા રાજી આપતાં સહેરામાં એક સ્ટીના પ્રશ્ન મોલ્પર આવ્યા સફેરામાં એક સ્ટીના પ્રશ્ન મોલ્પર આવ્યા મુશ્કેલ છે, હતાં સરકાય લીના લીલ માટે પાતાથી બનતું ળધું કરી રહી છે.

ભારતમાં દર વર્ષ લાખાની વસતિ વધતી જાય છે, તેમને માટે નાદરી-પંધાની જોગવાલ કરવી જરૂરી છે. એટલે બીજી પંગવર્ષો માજતાતું સુખ્ય ખ્યેય દેશની સાધન સંપતિના શક્ય તેટલા વધુ વિકાસ કરીને વધુમાં વધુ રાજગારી ઉત્પન્ન કરવાનું છે. 'બીજી પ્રચ વર્ષો યાજનામાં શાય વિસ્તારના ઔદ્યોગિકરસ્યુ, કાચા માલને પ્રેરસેસ કરવાના નાના ઉદ્યોગે તથા ગઢ-ઉદ્યોગા ના વિકાસ માટે પણ પુરતી જોગવાલ દશે. આવી ગ્રામ જનતાની જરૂરી યાતાને પણ સાસ પ્રમાસ્ત્રમાં પહેંચી વળા શક્યો.

ત્રાપી વ્યોગ્રીસ વિકાસ મટિ ગારા પાયા પર જહેર પ્રજાને નાણા રેકિંગ ગારે સપ્રજાવવાના, ખાનગી ઉત્તોગા તથા સહકારી ધારજો સ્થાતા ઉદ્યોગાને ઉરોજન તથા સહાય આપ નાર્ના પહલું પણ લેવામાં આવશે.

નવા લગોગા માટે માણસાને ગાટા પાળ પર તાલીમ આપવાની તથા દેશ સમસ્તના અર્થ તંત્રને લાભદાળી નિવડે તેલી રીતે દેશની સાધન સામગ્રી તેલ ઉપયોગ કરવાની અવસ્થા થશે.

ગ્રામ વિસ્તારાના ઉદ્ધાર માટે રાષ્ટ્રીય વિકાસ સૈવા ગારકતે ગામ વિસ્તારાના વિકાસના કાર્યક્રમ દેશ ભરમાં વિસ્તાર વાના, ગ્રામ પંચાયતા ઉવે કરવાના અને સ્થાનિક પ્રાણસાને સહકારી ધારણે કાર્યો કરવાના અવકાશ અને તક આપવાના પણ આ માજનાના હદ્દેશ હશે.

લાવાના ધારણે રાજ્યે.ની સ્થના મારેના ઉદાપાદ હછ શાંત પક્રમા નથી. ભાષાના ધારણ પ્રથમ રચાયેલા **અાધ રાજપના પરિણામાં એવા મળવા** ને હજી સમય જશે. જો કે ત્યાંની રાન્યદારી પરિસ્થિતિ એવી અરિઘર છે કે, કવારે ત્યાં અવન<sup>્</sup>ર રાજ્ય સ્થાપ વાની જરૂરીયાત ઉભી થાય તે કહી શકાય નહિ. પંડીત નેદરૂએ અત્યા વાર રાજ્ય રચનાના પ્રથની તપાસ કરવા ગાટે એ ઉચ્ચ સત્તાધારી પંચ રગવાનું વચન આપ્યું હતું, તેનું પાલન નજીકના ભવિષ્યમાં જ થશે. ભારતના ગુદ્રપ્રધાન ડાે. કંઇલાસનાથ કાત્વ્યુએ મુંબઇમાં કરેલી જાહેરાત પ્રમાણ આ પંચના સભ્યોના નાધા તથા તેના કાર્યક્ષેત્ર વિષેતી જાહેરાત, હોંદી પાર્કા પ્રેન્ટની **આમામી ખેઠક નવે**મ્બરની અધવગમાં મળે સારે થશે. આ નાન્દેરત માહામાં માહી નાટાલ પદેલાં તેન થક

व्य'श्रेकेये भारतर्भा न्यापनी के મહતિ દાખલ કરી છે, તે ઘણી ખર્ચાળ છે, વિલંભકારી છે. કેરોદ મહિતાએ : અને વધી સુધી ચારવા કરે. ખર્ગના પાર નહિ. આવી પદનિ દેખાતા रीते मरीण व्यने साधारख रियतिन। માણુક્ષાને પેક્સ.૫ નહિ. તેએલ આવેદ ગાયા ન્યાય મેળવી શકે નહિ, એટલે આ પહેતિથી તેમને ન્યાયના ઇન્કાર કરવા જેવું જ છે. આ અગે 'કેશિસ ના મહાસમિતિએ તેની છેલ્લી બેડકમાં સરકારનું ધ્યાન ખેંગ્ય હતું અને ત્યાપને સસ્તેર અને રારળ બનાવવા सरकारने स्थापक क्यें दिया. द्व ભારતમાં ન્યાય સરવા અને સરળ ખતાવવા માટેને**ા એક ખરડે**ક ભારત સરકારના કાયદાના નિષ્ણાતે, તછવાર કરી રહ્યા છે. આ ખરદા પક્ષતપક્ષી થી પર હશે એટલે તેમાં આઈ વિવાદને સ્થાન નહિ હોય. આ ખરડા તહવાર મઇ ગયા પછી તેને જાહેર લાકમત મ.ટે કરવવામા વ્યાવસે.

ગાલ્યુકાર કિચીતમાં ધારસભાની આગામિ સુંદર્ભી ગાટે ધપાસ ચાલી

રહી છે. ⋍ અંગે પ્રભ—સમાનવાદી દળતી રાષ્ટ્રીય કારામારીની દિલ્હી ખાને મળતી એકો 🖣ક કરાવ પસલ્ટ કરીને, વ્યાગામી સુંદર્શીમાં કે.મેસ માંગે ત્રીપદ્ધી હરીકાઇ નિવારવા મીજ ઉદ્યામવાદી (સામ્યવાદી અને સામ્યવાદ તરથી) જાવા સાથે ક્રાઇક પ્રકારની व्यवस्था अर्थाने। निर्शेष ध्ये छे. को આત્રી વ્યવસ્થા કરવામાં સમાજવાદી પક્ષતે સાળતા મળે~અતે સાળતા મળવાના પણા સંભવ છે—તે કોંગ્રેસને સખત હરીકાઇના સામના કરવેદ પકરે. ક્રિયા એથા તે એક ઉમેદવારની शामे क्रीकल धिमेदवार करें क्राने तेने જ્યા દક્ષમથાઈ પક્ષોના ટોક હશે. भारी ब्यवस्था धरवानं आर्थ रथानिक સમાજવાદી તૈતાંથી પર છેલવામાં mień D.

સમાજવાદી પક્ષના આ નિર્જાવધી अद्वीना शब्दारी निरीक्षी विभासन्द મા પાર્યા છે. કારણ કે બધા સમાજ નાદ્રી ટેતાંમાં અસાર સંધી છાપરે ચડીને એવા પાકારા કરતા વ્યાવ્યા છે તેએ કેલ્ડ પણ સંવેલ્કામાં સાધ્ય વાદીએક સાથે સહાકાર નહિ સાધે. મરાના ગ્લા નિર્જાવથી વિશ્વસવ પરિ-श्यिति चली घष्टै. ज्येक हेशाच्ये तैथ्या सामनाविमें। अने साम्पनाद तर्थी श्रमेदवारेको हेड्डा स्थाप्ता दशे. स्थारे અન્યવ તમના આપના કરતા હતે. कारी व्यवस्था । धाम समालवारी પ્લતો ા કા (દેશ-દેશીન પ્રાથમભાગો માર્દક ભેલા વધ મળશે. પણ અતે મર્વામાં રીકે તે ભાષા મેવા નીતિ યી તેમને વક્સાલજ જરી, એમ યતાય છે. પ્રેરતી મુટિણીમાં સમાન્ય વહીએ) વાયબકાર–ઉત્સ્થિત ધારાયના માં ભદુષની મેળવવાની આશા રાખતા 4ના, પરંતુ એ ધારાહમાન્છ ૧૦૮ મેડ્ડામાળી માત્ર ૧૧ મેડડાન્ટ મેળવી बाचा बना अने तेथना थुआ धनेद વારાને અનામત ૨૬મ ૧૭ શમાવતી पह दती. रायसने द्वार पण नेत्र **८**रावरी, भेदा भिक्क भागमधी पर्शे મ્મા**વા નિર્જાય લીધા ક્રોપ તેમ લા**ગે

અહેદના સર્જાપમાં પ્રજ સમાજ વારી પરાની રહ્યું કારાવારીએ, પ્રકાશમના પ્રધાન મંડળમાં એકાવેવા આદ પ્રજ પ્રમાજવાદી પશના પ્રમુખ માં તી. વિષનાયમને સત્મળવાની અને એ પછી તેમની સામે જારી એવાં પ્રમાં કેવાની સતા આચાર્ય કૃષ્યાળીને આપી હતી. ચે વિષનાયમ સમાજવાદી પશની રજા શીધા વિતાજ પ્રધાન પ્રદેશમાં એકાઈ ગયા હતા.

માં વિષ્વાયમે કર્નું ખાતે એમ ક્વાર્ત્ જળા પળ છે કે, તેખા પદાની રાષ્ટ્રીય કારાભાદીના નિર્ણયને માન અલ્પાદને તઇમાર છે અને જે કારાભાદી શુચના આપે તે તેમા ખાંધના પ્રધાન મંત્રળમાંથી રાજનામું આપવા. ભેં તેઓ પ્રધાન મંત્રળમાંથી છુટા નહિ થાય તે સમાન્યનાદી પણ તેમને તથા તેમના સાથીએલે પણમાંથી ભરતરક કરશે, એમ મતાય છે.

એ લી વિષનાયમ પ્રધાન મેંડળ માંથી છુટા ચઇને વિરાધ પહેં મેસતા પ્રખ સમાજવાદી સલ્વેર સાથે એકાક જરો, તો બી પ્રકાશમની કાંગ્રેસી સરકાર, તા. રહ મી નવેમ્બરે આંધ ધારાસભાની મેકક શરૂ થાય એ પછી લાંધા સમય સુધી ટળી નહિ શો. મને માંઘોમાં મવને રરાજ્ય રથાય વાની રિયતિ લગી થશે.

ले भी विश्वनायम अल समाल वादी पहानी अरिएमारीना निर्मुचनी अवस्थान कर अने अधान अंक्षणं आहु रहे तो पथा तेमने आंक्ष-धारा समाल प्रथ्य अल्ले अभान प्रथ्य अल्ले सम्बद्धि अल्ले अल्ले स्थिति हो। भवारी, अटिंगे तेम यतां पथा अज्ञासमनी सर्कारने व्यक्ष नाती अने लेडेलमी व्यक्षणंति पर क्रम्यानुं रहेरी.

ભારતની ઇંદાન સરહદે નામા; અમેડ અને બીજી આદીવાસી પ્રત્ય એના હુંગરાળ અને અએક વિસ્તારમાં પરદેશી મોઇનરીએની ઉદદેશમાંથી અહાતી અને અમેરીય ચાલું છે. છેલ્લા બહોક વર્ષ થયાં આ લેડકા તેમના જીના હિયારા વડે પાછુખના માર્પ કાંધી અના કરી રહેલ છે.

ગયા ભદવાડીથે શસ્ત્રકરના કેટલાક માળતો સચિત પશ્ચીમ હોંદી અન્ધન કારીએલું એક પ્રતિનિધિ 'કળ આ વિસ્તારમાં ગ<u>ર્યું હતું</u> ત્યાં તેમાં આ-દિવાસી-માને નિગક જ્કે'ચતા હતા, ત્યારે ૫૦૦ એટલા આદિવાસીએડએ તીર કામકાં અને ખીજ હથિયારાથી સવ્જ થઈને તેમના પર દુમલા કર્યો હતા. ગ્લાને પરિષ્ણામે કરીક માજસા પ્રાથી ગયાના, ભરિત્ય કેટલાક વાગમ થયાના અને ભાજીના હરકી સમાના સમાગાર ગીહતીથી મળ છે. આ શ્રેળધર્મા હજી સત્તાવાર સમાચાર મલ્લા નવી. કારણ 3 આ વિસ્તાર જંગી પદાડા અને ગાત જંગલા પી જ્યાયેલા 🗣. ત્યાં માટી પાલીસ 41 में भारतवामां जाती है.

देशभारता देशाक प्रधाने। इसमें दर्भशभार भागसभारता दियाक सक्येर भि करेशा सांच क्रयातमा आहोपीती देश कर्त्याचे तथास कर्या पत्री ने भाग पुरवरर भवा छे, ओटसे दिशेस प्रभुष्य पाँजीय नेद्याचे दक्षण संक्रया भारता अधान अधानमा क्रयाती कर्या नेर्यार न क्रयाती क्रमे देशाय कर्याता आह

## સત્યાત્રહની મર્યાદા

મહાતમાં માંધીજ

स्थितायक करवे। बिमल छ के नहीं, कर्ने विभे करवें। के ते वरंतु सलामक करवें। के ते वरंतु सलामक करवा के विभाव तो परिशिषति कोईने कर वर्ध करें। करवें। के विभाव तो परिशिषति कोईने कर वर्ध करें। कर्मे कमारे साथिकों। भारी समाक मांने त्यारे मारे तेमने होस्वा पडे छ काने मशीवार तेमने सलामक करवानी कर्म के के में महिता करवानी साथे कर करें ते परिश्व करवानी समय निर्मा करवानी परिश्व करवानी परिश

જેથે રચનાત્મક કામ નથી કરી જાલ્યું તેને સત્યામહના પહેલા પહે પણ નથી ભાવહતા, એમ કર્યતાં મને સંકેશ્ય નથી થતા. ખારે મન રચના તમક કાર્ય એટલે અલ્પુરયતા નિયારથ, રચનાત્મક કાર્ય એટલે મલ પાનનિયેલ, રચનાત્મક કાર્ય એટલે હોંદુસસલમાન વચ્ચે મૈત્રી. જે સેવા આવધી, પ્રેમભાવધી ભીતા નથી તે સત્યામલ શં કરવાના છે!

પથુ મારી સલાહ મામવા કે તેને મનુસરવા એ નંધાયેલાં નથી તેમને મા લેખ લાગુ પડના જ નથી. એના સ્વભાવમાં મહીંસા છે, એ સહેએ સત્વાસદી છે, એને વાસે વાસે સત્ય ભાષી રહું છે, એ સેવાની મુર્તા છે, તે જયતમંત્ર છે. તેને મારી સમાદ ની જરૂર ન જ દેવ ને તેને તેની કચ્છા પ્રમાણે સત્યાપ્રદ કરવાના મહિ કાર છે એમ કરેવાય્ટ્ર જ ન દેવ.

પળ 🔊 કેમ્પ્યી, મદયી અર્વ છે. જેનામાં અઢ'ભાવતી માત્રા સારી પેડે એ અને આવેશને લીધે જેવી મતિ કદાળાઇ અર્ધ છે, તેમને 🛓 અવસ્ય કર્<sub>ક,</sub> <sup>હ</sup>ીરજ રાખળે. અજ્યાપણ पण अविशास पश्रद्ध कारता ते। तेन् परिकाम धार्ने जावशेल. जेउस ल નહીં પણ અત્યારે મેડી ધણી મનંદા कणवाली करी ते तेल प्रस्थे करे ते વેળા અવિષ્યની પ્રત્ય 🗗 કરેવાના સત્યામહના ત્રાસથી પીકાની હતા તે व्यापणने राप देशे ने सत्यामक वंगा વારો, તેવી પ્રત્યેક વિગારશોય મનુષ્યે સત્યાયહની મનોદા એમળખી લેવી ઘટે છે. અથવા સત્યામનનું નામ શુજા દેશ ને રવેગ્લાયુર્વક વર્તી, જગત તમને <sup>કો</sup>ાળખરી₋ મુખુ સાયામ¢ને નામે ધનાં પત્રા તેને એ આજતાં કામાંથી તા જગત પદ્મ વ્યાર્થ થાય, સંત્રાય તે તેતે મેહતાની દિશાન સામે.

('नगधनन' ताः ध-७-३१)

એ ધીરજ રાખે તે અત્યામનીની આપે એવા એક પણ ભાગાય તથી કે જેવે આદ તેની પાસે છતાજ ન કેમ. ભાટમું વધા રાખવાની જરૂર છે કે, અત્યામના જેવી ઉપર ભાગાય યાય કે તેનામાં જે ગુદલ વર્કત કે કેપ તા તે શકિત વિના અન્યાન સામે થવાનું સાધન નથી. એ માન્ય મહતી થયોનું સાધ નથી. એ માન્ય પદાર્થમાં આપી દુખિતને દુઃખર્મા મહિલ તે ભાગ તાં સુધી તે તહુવાર ન થાય તાં સુધી સત્યામહીને ધીરજ રાખની શકે છે. એમાં જે સત્યામહની મથીલ કે તેને ખુબી પણ છે. ચાલે નથી ખનતે. એ દુઃખીની સાથે છે.

ખ્યાં ભયાં અનીતિ અત્યાદ **સુવે** ત્યાં ત્યાં વ્યકાઇ કરવા ભંધાયા **છે** એમ ન માનતા. પણ મુંત્રે વેશો સ્થનાત્મક કામ કરી ધામતા મેળ**દ.** વ્યકાઇ વઢારવા ન નીકચેદ. તથકો આંગલે અલ્લે ત્યારે વધાવાને.

## 45454

—કેપટાઇનના ધી જગુભા**ઇ વાલક** અઇ ગાવડાએ ઘરતું વસ્તુ કો**લ** કરાવી તે શુબ પ્રસંગે તેમજ **તેમના** પિતાપીની છઠી વર્ષી નિમિત્તે **હવન્સ્ત્રિ** કોમા કરાવી હતી તે કસંગે **ખૂઇ** જીદી સંધ્યાભાતે દાનતી રુકમા ખા**યા** હતી.

—એહારીસભર્યના ધી. ના**યુવાઇ** કાલાભાઇની સુધુવો ભેન બાનુ**મતી** ના સુધ લગ્ન પ્રસ<sup>ે</sup>લે તેમ**ણે જાદી** જીદી સંસ્થાઓને બ્રેટની શક્યા **આર્ય** હતી.

#### 'દ્રિનિઅન એાપિનિઅન'ના એજન્ટા

Marinia di Art interpresentati di Artifetti di Artifetti di Artifetti di Artifetti di Artifetti di Artifetti di

#### એલાનીસભગ<sup>°</sup> :

ધી. જીવળભાઇ ગામાળજી, કેન્ન **પૂર્** રટ્ટીટ, ન્યુટાઉન, રૂપ ન'બર ૧૪, **અથી** કેર લી. ધીરલાઇ ધી. નાવક, **રહે.** (હી) ક્રમીશનર સ્ટ્રીટ,

#### કેપટાઉન દ

ંથી, બી. ટી. ચાલવા, ૧૯૨ **વર્ષ** ફેલ્કુગાંગ.

## ધાર એશ્રીગ્રાળેય :

લી, બી, રામજ, ૨૮ નેલ**સન પ્રતે**[ ભને કૃપ એહાલી સ્ટીટ,

#### ર્શિય લંહન દ

યાં, આમ, હેરી,

नगर सेंट बने।कांब रेस.

#### શ્રી. વિનાેખાછ

(વનાષ્ય ભાવે જેઓ હોંદમાં ભુગાદાન અને સપત્તિદાનનું ભગ્ન કાર્ય કરી રહ્યા છે તેમની પ્રવૃત્તિ અને જીવન વિષે હોંદના અપભારામાં કેટલીક જાણવાજોય વિગતા અહવેલી છે.

ત્યો. વિનેષ્યાજી રાજ સવારના ટકા વાગે 63 છે. 65 પ્રાર્થના કર્યો બાદ નારતા મેં છે. નારતામાં ૨૦ તાલા દૂધ ભને કર્વાચત એકાદ એપલ કે કેળું કે છે. આખા દિવસમાં ને રતલ દૂધ તેઓ બે છે અને છ તાલા મધ, સવારના વખત સુલાકરત, વાંચન, લેખન, વિગેરમાં વિતાર્થ છે. ૧૧૬ વાગે પાધું દૂધ કે છે અને પૂર્ણ થાંડા વખત આરામ, રહ્ય વાગે કાંત્રસ, એમનું વખન ૮૮ રતલ છે.

વિનેષાજીને ૨૦ લ, ધાર્મા આવડે છે. સરાદી (માતુલાયા), સંરકૃત, યુજરાતી, હોંદી, બંગાલી, ભેડિયા, શકું, તામીલ, તેલુગ્ર, મલાયલમ, કળક, સોંધી, નેપાલી, પંજાબી, ભંગેજી, કેંગ્ર, અરખી, કારસી, પાલી અને અર્ધકામધી, તેઓ અર્તે પ્રત્યેક લાધ માં લેલી વાચી અને લખી શકે છે. ચિની શીખવા માંડ્યું છે પણ શિક્ષક ને અલાવે કૃતત સમજવા પુરતું જ ભારવી શક્યું છે.

કાંખના વિશયે ભાષ ઉપરાંત મધીત, કળા અને સંગીત છે. કાંગી પોતે અનાવતા પણ બધા વેડપી નાખ્યાં. પેતે સંદર ગાઇ શકે છે. એક મામલે બીજે ગામ અર્તા રાજના દુ કલાક ગામલાના કર્ય ક્રેપ છે. લગા-૧૦ સુધીમાં હવે છે. વિગાળાજીએ પાતાના હસ્તા કર આપવા માટે ભાપની જેમ એક અઢ રાખી છે. ખાપુ પાંચ રૂપીયા લઇ પાતાની સહી આપતા અને એ

રૂપોયા હરીજન દુંકમાં જતા, વિતે-ભાજી ''ગીતા પ્રવચન'' એ લે તેમને ગીતા પ્રવચનની નકલ પર પોતાની સહી આપે છે. શુજરાતી ગીતા પ્રવચનની ત્રવ,૦૦૦ નકલા ખપી અકે છે. અને હોંદીની દું,૦૦૦ ક્રિપરાંત ખપી છે. એક આક્રેસ સહી કરાવતાં પૂહ્યું: ''વિતાબાજી, આપ દુકત ગીતા પ્રવચનના સા દૂપીયામાં સહી આપા પ્રવચનના સા દૂપીયામાં સહી આપા માત્રતા. આપ એપ્લું માંગી ક્રેમ સંતાય લે છે ! દે''

િક્તાબલ્ટમેં જવાબ આપ્યેક : ''કારણ માંધીછ વાણીયા હતા હું બાદરણ હું.''

વિનાળાજી અ, ખર્ધા કામ **ઉ**પરાંત મામ્ય સફાઇ કરવા હાથમાં સાવર**વો**! લઇ પોતાના ફાળા આપે છે.

બિહારમાં પડદા પ્રથા છે. આયો બિહારની બદ નહીં વિનાગાછ તે અળવાં જેલી સવારે અથવા મેહી રાતે આવે છે. એક વાર ડોક કરતાં વિનાબાછ્યા પુછશું: "તમે ચાર છા કે પુર્વાના પ્રદેશનામાં પહે રહી અધારામાં મહાર આવશું પહે છે." બેના સુપ થઇ મહ પણ એક અખરાક બેને અવાબ અ.પ્લાં બ્યાં કરીએ પુર્યા અમને બહાર અવા નથી દેતા."

चिनाणाळ्या सिकारना पुर्वाने आ भीनी जन्युत्ती, जेन आध्या नहीं हे "धीरे धीरे का प्रधार्मा सुधारी यान हे जाने सहै."

विनाणाल कहें "तभे धीर धीर कहें। छा । तभने भणर छ के तभे विद्यानना सुत्रमां लगे। छा । तभने भणर छ के अभेनेलेर्जु राज्य ६वे नधी अने गांधी सुत्र शक्क अमे। छ । लो भणर हो। तो। तमे धीर धीर सुधारानी वात न करें।" હતાં નિરવ શાંતિમાં એ ક્યાર્તન કાઇ અજબ અશ્વર જમાવતાં. એક પછી એક મધુર મંજીલ નહિ મવાતાં કચર તી પ્રતીતિ કરતાં અજના અને કોર્તને દેવેન્દ્રના ઉપામાં કાઇ નવેલ્જ ભાવ જઆવ્યાં હતા. કોર્તન પુરાં થયાં પણ એતા વિચાર પુરા ન થયા.

દાદીમાં સ્વર્ગે અર્પા તેમની પાછળ અર્જ કિયા પછું થઇ સુક્ષી પણ પૈલ, ના હૈયાના વિચારઅભિ ન એકલવારી. સંસારની નધરતાની તેના હલ્યમાં ઝાંખા થઇ હતી. કાઇ નવા જ પ્રકારના એ અનુભવ હતા. અને દ્રવ્યાદિપર તેને સખત કેટાલા આવવા સારી ચટાઇ તેને વધુ પ્રિય લાગવા

- માંડી.

બહાાન'દ અને ગૈરાગ્યભાવના દેવે-દ્રના હૃદયમાં પ્રહે ઉભરાયાં.

એના આનંદ ઇંડી ગયા. રહી માત્ર જગત ઉપરતી અનાસક્તિ.

દેવેન્દ્રતી છવનના કાંધું સુકાન કરી મહું. અત્યાર મુધી દેવેન્દ્ર ગેમવ અને માન્યદાખમાં કુમેલા હતા, આખ્યત્વિક સુખ શું તેના ખ્યાલ સરખાય ન હતા પણ પેલી પુર્ણીમા ની રાતના અનુભવે તેને મંદ્રા અના-વ્યા હતા, તેને વિશ્કત, મસ્ત, પામલ ખનાવ્યા હતા.

અને દેવેન્દ્ર મટી એ મહર્ષી દેવેન્દ્ર નાથ ઠાકુર ભાન્યા. તેમનું જીવન એટલે પ્રભુષ્ય જીવન–ઋષિ જીવન,

# જોઇએ છે હાડકા

તમારાં સ્ટેશન કે સાઈડોંગે પહેાંચતા કરવા માટે અમે ટનના પા. ૭ આપીશું

ખાલી બેગા રેલ કીરાયું ભરી પાછી માકલી આષીશું વધ વિગતા મા≵ લખાઃ

THE

## BULLBRAND FERTILIZERS LTD

SARNIA

NATAL.

## ઋષિ છવન

એ તી આસપાસ લક્ષ્મીની એથા વાતી હતી, ધન ધાન્યના અંહાર હમેરા અપી રહેતા. વે અવની એને ન્લાં ખાટ નહોતી, અનેક નેક્ષ્મા તેને પ્રત્યો ચાલ વપાડી લેવા અને પ્રત્યે દુઆ રહેતા.

દારકાનાયના પુત્ર દેવેન્દ્ર ભાળપણ થી જ શ્રદ્ધાને ખાત્ર મેટ્રા હતા.

દેવેન્દ્રની દાદીમાં એક ધર્મપરાપણ પવિત્ર ઓ હતી, રાદિયામની પુન્ત એ હમેલ કરતાં. દેવદરાંન વિના એક પણ દિવસ ખતા નહીં અને દાનપૂર્ય વિના એ કૃદિ જમ્માં નહેતાં. દેવેન્દ્ર પ્રિય આળક હતા. દેવેન્દ્રને પુષ્પ દાદામાં વિના જરાય સ્ત્રહ્ रकातु.

એ પૂર્ણીયાની રાત, અને દેવેન્દ્રના જીવનનું પસ્ટાતું પાસું, તે રાતે અચાનક દાદાયાને વેદના ઉપતી.

દાદીયાના ભવસાન કાળ નજીક આવતા હતા. દાદીયાને ત્યાંના રિવાન્ય પ્રમાણે મંત્રાકિતારે શઇ જવામાં ભા-વ્યાં. નાની સરખી ભંગલી એમતું નિવાસસ્થાન શખ્યું. એ વખતે દેવેન્દ્ર પણ એમની સાથેજ હતા.

અવસાનની અલમલી રાત!

તીમતેલાના ઘાટ પર છાપર પર સાદી ચટાઇ પાયરી અલાર વર્ષના દેવેન્દ એઠા હતા. સર્પંત્ર શાંતિ હતી. દાદીમાં માસે પ્રભ્રાપ્તતેન થતાં

| ભે અઠવાડીક પંચાંય                                                                          |                                            |                                          |                                                             |                                                   |                                                                                                      |                                                              |  |  |
|--------------------------------------------------------------------------------------------|--------------------------------------------|------------------------------------------|-------------------------------------------------------------|---------------------------------------------------|------------------------------------------------------------------------------------------------------|--------------------------------------------------------------|--|--|
| વાય                                                                                        | भीस्ती बॉहु<br>१६५३ २०१०<br>नवेक्शर अस्तिक |                                          | યુસલમાન<br>૧૩૭૩                                             | પારસી<br>૧૩૨૩<br>રોહે.<br>ક્રકમી                  | સુધોદય<br>ક. મા                                                                                      | સૂર્યોસ્ત<br>a, મી.                                          |  |  |
| 원 #<br>세계 전에<br>취 (최<br>원 #<br>원 #<br>원 #<br>원 #<br>원 #<br>원 #<br>원 #<br>원 #<br>원 #<br>원 # | 21 22 2 1 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2    | 11 14 14 14 14 14 14 14 14 14 14 14 14 1 | 12 14 15 15 16 16 17 18 18 18 18 18 18 18 18 18 18 18 18 18 | 2 1 2 3 X Y 4 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 | x-30<br>x-30<br>x-30<br>x-30<br>x-30<br>x-31<br>x-31<br>x-31<br>x-40<br>x-40<br>x-40<br>x-40<br>x-40 | 1-34<br>1-34<br>1-36<br>1-36<br>1-36<br>1-37<br>1-38<br>1-38 |  |  |
|                                                                                            |                                            | ,,                                       |                                                             |                                                   |                                                                                                      |                                                              |  |  |

## વાંચવા લાયક સુંદર પુસ્તકા

| વિવેક અને સાધના (ઉદાવનાથ)                     | ~       | •    | 3   |  |
|-----------------------------------------------|---------|------|-----|--|
| and tach the loads                            |         |      | 3   |  |
| उक्तवकी विकास (श. मसरवामा)                    |         | - 2  | 0   |  |
| વતી સુ. ગાર્યોદા 🔑 🥬                          |         | ×    | 4   |  |
| सम्बद्ध कंती                                  |         | Ч.   |     |  |
| Boing Raid                                    |         | 106  | 3   |  |
| पूर्व' आस्तिकानी साइव (काका कावेशकंव)         |         | ю    | ķ   |  |
| મારી જીવન હથા (તેલા)                          |         | 44   | -   |  |
| स्वत्री काने अंश्रातिनं झावी (समा (भ्यान)     |         | q.   |     |  |
| क्षत्रणः वहेत्राहेः                           |         | - 54 |     |  |
| आहे. ह्यूडचे हराज (अन्यहरवाताः)               | 1.      | •    | -   |  |
| 88518 943010119 NIN 1                         |         | 43   | - 1 |  |
| भारी छवन स्था - याने-देशसार                   |         | - %  |     |  |
| સારદારનાં ભાષધ્ય                              |         | 8.8  | -   |  |
| क्री । धर्म श्रुष (अभारतात्मी मानुरेली वर्त । | કતિહાસ) | 140  | а   |  |
| माञ्च विकारीत (सीक्षते। भारते)                |         |      |     |  |
| Mean Land and Continue and                    |         | _    | 5   |  |

## नवस क्रथाओ। तथा दुंही वार्ताओ।

'Indian Spinion', P. Bag, Phoenix, Natal.

भणवानं हेशकुः

| इमाव १,७वा (ब.स.म ४.१)                | *       | 9 |
|---------------------------------------|---------|---|
| नवद्यीक्षाक्षा (विधाणी)               | 4       | 4 |
| દુવસી ક્યારેલ (મે)                    | ٠.      | 1 |
| भ मेतांक्रक (५. भरेत)                 | , <     |   |
| Birell attie Reife                    | 1       |   |
| देवगास (क्षरणत्त्र)                   | ų       | 4 |
| वद्य वाली                             | ₹       | 4 |
| EHEL H                                | 1       |   |
| व्याद क्योगाय (स्तिन्द्रेनाय क्रांगर) | η.      | a |
| પરે ભાગીરે                            |         | 4 |
|                                       | - 4     | 4 |
| <b>वाय</b> न्य                        | •       | - |
| भेष भार                               | •       | ٠ |
| બાલ્ય નિગામ                           | 넌       | ٩ |
| ત્રાણ સ્મારધું એ                      | W       | • |
| Sell ata                              | < 4     | 1 |
| Seeke.                                | U       | 4 |
| ાલાના અદયરી                           | 20 Mg   |   |
| देशन ध्रूप                            | N       |   |
| # (-d)                                | R:      | 4 |
| Albert mild                           | iap iap | 1 |
| 47°24 474                             | 3.0     | 4 |
| क्रमानुद धारा                         |         | 4 |

## ઉચું અને સારૂં સાદ્ધીત્ય

| न'मिली (१६०या स'मह) रीमाम'हर लेखी |   | •  |
|-----------------------------------|---|----|
| भागिता ॥ मन्द्रियाण               | ¥ |    |
| सन्तिने अपेक (आयर बेन्डना सन्ति)  | ¥ | ٠, |
| none of Drawel and District       |   |    |

મળવાનું ઠેકાણું આ એક્કોસ :

'Indian Opinion'
P.Bag, Phoenix,
Natal.

## ગાંધી સાહીત્ય

| ह. आः ने। धतीकास                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| छवन पहेर्स                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |
| भक्षारेव रेसाएउं श्रवन भरीन                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |
| મહાદેવ દેશાઈના હાયરી 💮 🤏                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |
| 21 21 21 QLL R 1                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |
| at the state of th |
| 11 11 0H. W                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |
| 22 22 22 OHL M                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |
| <b>जापुना स्थायास अवस्थी</b> ,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |
| वस्त क्षाणीत मीह स्वराक्य (शायेक्षी हाथी सामे)                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |
| mitty but (winte)                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              |
| मांधीकपा अविधिय क्यांटम हता।                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |
| जापुनी खांजी (काहा कालेशकर)                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |
| શામ નામ (સાંધીછ)                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |
| બાય મારી મા (મહ માંધા)                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |
| ભાજના પત્રા (ભાગમના અને ૧૫૧)                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |
| ામુની પ્ર <b>સાદી</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |
| गांधाश काने सरभ्यवाद (श्र. असर्वाया)                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |
| भीती भारते आहे (अलिह)                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |
| स्वनास्त्रती मात्र (भागाक्षत्रे भागावनी १९मा अञ्चलार)                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |
| માર્મામાં મામલે (સંપાછ)                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |
| આદ્રમ ભાગનાવલી                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |
| an'ordin hadeten                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |
| માંપીજના -સમાવધમાં                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |
| भागानी हेलवस्त (लांधीस)                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |
| counter out (reduct appl)                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |
| દ્રેસ પ'લ (ના. ગા. કેશાઇ)                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |
| भाष्यक्ष्मा सरकार साथै धत्रव्यवकार                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |
| બામુના ક્ષેવામાં                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |
| काराजनारनीर विश्वाय                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |
| कांचीक (का अध्ययन)                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |
| इन्तुम्ला २भावक व्य'ठ ~('ऍन्डियन के.पिनियन')                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |
| भांधी समाप्त कार्ड                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |
| भारतन्त्र ने भन्न (स्थान भा बनावन अने)                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |
| बाध्येग्रहेंद्र                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |
| do attacted                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |
| भारी अपन कथा (कारवना सहभवी सञ्ज्यभसार) 🤏                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |
| હીંકતા ફાર્યા લોકાળ (ઉત્તમનાદ નિશે લખેલું)                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |
| હીંદી વાસ્ત્રીય માં સભાવું અધારમ્                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              |

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કરવનનું વ્યાદ ૧/૧ રતલ; મેદી કલીનું લસણ ૧/૧ રતલ; ગાળ ખાસ શીટ ૧૦/૧ ઢત્રન; લાંબી અને રક્ષ્વેર ભાસકોટા ૧૧/૦ ઢઝન; કપુરી તથા સેવલી પાન શી. ૫ રતલ; પાેકટેજ અલગ......ખનાના, કાચા અનાના, માપા, પાઇનાપલ, નામીસ અને મેન્ડરીન રાજના બજાર સાવધી મળશે. દેકી શાકભાજમાં સુરતી સફેદ પાપડી, કાળી પાપડી, તુવેર સોંગ, વેગણ, શેક્ટાની શોંગ, દૂધી અને લીલાં પ્રસ્થાં મળશે. શી. છ–૧ થી શી. ૧૦ન પારસલ બનાવી પેતરહથી માહલીએ છીએ. સુરશુ, આબા હળદ તથા લીલી હળદની માેસમ ચાલુ થઇ છે. કાચી કારી પણ હવે મળી શકશે,

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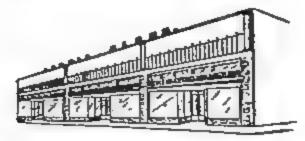
(६३४३) प्रिया के व्याप्त कार्या (६३४°६) भागमा अवस्त ( दिनेश्या भाने ) સરવારે વલ્લભગાઇને બાપુના પંચેદ ધર્મી દય (supple 1414) આ-આધુની સીળી કાચામાં (મન મોધી) ગાસવા (તાપછ) રામાન્ય ઉપનીવદ (રાનછ) અહિંસા વિરેચન (શરીારવાલ મરાવ્યાલ) सत्याथकती सभ्तपदी જીવનના આન'દ (દાકા કરીલકર) भणवान हैशल.

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There can be no rule of God in the present state of insquatous inequalities in which a few roll in riches and the masses do not get enough to eat. I accepted the theory of socialism even while I was in South Africa,

Drink is more a disease than a vice.

Prohibition means a type of adult education of the nation and not merely a closing, down of grog shops.

—Mahatma Gandhi.

# On Prohibition

# A Woman's Appeal: Letter To Chief : Minister Of Madras

[We reproduce the following from 'The Hindustan Times' because of its universal application and interest.—Ed I.O.]

R. C. RAJAGOPALACHARI, Chief Minister, Madras, has sent the following to us for publication: "I would like to share with the public," he says "the following letter I received from a lady whose name and raddress I should not give."

The letter says:

"I heard your advice to the Custodian Force bound for Korea, over the radio, with special interest, because my husband happens to be amongst those who are going. I thought it was the best of the messages given to them before their departure—it had a personal human touch. But, if you would permit me to say so, the message would have been still more fitting if you had included the subject of drink also in it.

I wonder why you did not advise them to be moderate at least, in drinks, if not completely abstemious. Do you think they need alcohol to keep their spirits up even when they are going on a peaceful mission?

Drink has been and is the greatest evil of all times. It has been responsible for the breaking up of more homes than any other single factor. Drink has ruined the life and happiness of thousands of women all over the world, whose husbands are addicted to it. It is responsible for more crimes and are dents in modern times than we think. It is a disease deep-rooted especially in the army. Why cannot prohibition be enforced in the army also?

"I have often wished it would be. When armies go overseas where drinks are available at very cheap rates and there is no one (especially a wife) to prombit them from indulging in drinks, they are naturally tempted to consume more than is good for them. It is not only dangerous to health but also to life itself, because after a heavy bout of drinking, man lacks in co-ordination and is incapable of clear thinking or any action that needs co-ordination, as for instance, driving. Any army officers invariably drive home themselves after booze parties. You can very well imagine the great danger of handling a vehicle in that luzzy state of mind and on a dark night. It is just then they think they are the ablest of drivers and try to excel their skill in speeding.

Besides this risk, there is another which is equally great, if not greater. You, Sir, have fold our men not to look at women, but without advising them to abstain from drinks also. What is the use? It is drink that makes them want women and it is next to impossible for them to keep away from women after drinking. The manifold dangers of going to women can well be imagined and I have no doubt that there are plenty such women too out in Korea. Not all men have such will-

(Continued on page 719)

## NOTES AND NEWS

Economic Pressure To Solfe Racial Question

The special conference attended by about 300 non-Whites, mainly Africans, in Part Elizabeth in the beginning of the north deaded to organise an a sunomic baycott aimed at compelling individual firms to open up skilled occupations to Africans and to give better service to African customers, states our Port Elizabeth correspondent. The conference was called by the Port Ehrabeth branches of the African National Congress and the Cape Indian Congress. A testistion and the proposed bovents would continue "until such time as conditions are brought about when non-Whites will enjoy equal pay and facilrues of Whites in all major commercial and industrial undertaking " Dr. J. L. Z Njongwe, charman of the Cape Province African National Congress, told the conference that similar detipions bad been taken in other provinces. Dr. Nicogwe said one first at a time would be referred firms refusing to emplay Africans in skilled positions. pay blaber wages to Africans or to provide satisfactory service to African customers would not be supported and, to the case of lactories, their products would not be bought

#### A Personal Loss

The gad and sudden passing away of Mr. Jalbboy Rustomice te à great personal loss to us. Mr. Hustoragee was one of the tribtees of the Photogra Settlement. As such we valued his advice and astatance which were available to us at all times. Me, Rustomice was taking a keen interest in the school building which is at present being erected at the Phoenix Settlement in memory of Estruiba Gradbi. wife of Mahaima Gandhi, and he was very frequently visiting Paperis even at the express of to bealth, to see its progress, We had worked that he would be present at the otheral opening of the building which, we hope, will take place in the very near turare, But God had ordinard etherwise. We must bow to His will. Mrs. Pustomite too has been deeply attached to Phoenia

and to the Gandhi family from the time of the old Mr. Parite Rustomice. We feel it our duty therefore to publicly express our despets sympathy to ber and members of ber family and to Mr. Sorabice Rustomice in the great grief that has befallen them. May the departed soul rest in eternal peace.

Death Of Rev. W. 5, Satchell

Cor readers in South Africa will be profoundly grieved to learn of the very and death of the Ray, W. B. Salabell in Poons. It was reported that a iree fell on him and he died from the injury caused thereby-Father Satobell who was wellknown to the Indian community in the Union, had left Bouth Africa some few years ago and had settled at the Obrist Soys Stock in Foons He was reported to have recently peld a visit to England and had just esturged to India. His loss will be deeply monroed by all those who knew him. May his youl rest in peace.

#### Death In Springs

We deeply regret to record the and death through a motor car acoldent on Thursday, November 19, of Air. Bagabbai Mooljer, a well-known resident and public worker of Springs (Transvent). Deceased who was 64 years of age was returning. from Dorben on Sunday pight to Johnnesburg and the sooldent look piece on Monday morning at 6 o'clock near Heidel-He was taken to the Borloge Hospital where he died on the third days. The late Mr. B. Mooljes was an ardent public Worker to Springs and was well liked by all those who knew blm. He had great admiration for Mahatma Condhi and was aver ready to help in any work connected with him The funeral which was attended by a large number of friends took place at the Johnonesburg crametorlam on Priday, November 20.

## DEATH OF MR. JALBHOY RUSTOMJEE

THE audden death of Mr. Jalbhoy Rustomice took place on Monday night at 8 p.m. through beartfailure at his residence at 111 Twelfth Avenue. Mr. Rustomice, who was 6-I years of age, was for some time engaged in supervising the repairs made at the Bal Jerbai Rustomjee Trust Building, in Queen Street, Dutban, adjoining the M. K. Gandbi Library and Parses Rustomice Hall, built by his late father Mr. Partice Rustomiee, Mr Rustomjee had just returned home after a fairly setive day an hour or so ago and was testing after dinner and ebatting with his wife and bu son Rustom. While they were talking all of a sudden be complained of some trouble in his beart and collapsed. Seedar, who was their next door neighbour arrived within a few minutes to find only that life was gone and nothing could be done. Mr. Rustomjee had two or three previous beart attacks and was pafit to do any active work. He had therefore handed over his responsibility as Agent of the New India Assurance Co., and other responsibilities to his son and his brother Mr. Sorebies

Rustomere and had interested humself in looking after the renovalues of the Trust buildings erected by his late father. He had poured his whole heart out in geining the M. K. Gandhi Library one of the outstanding charitable institutions bulk by bis late father renovated and he was presently engaged in having the other portion of the building rebuils and revovated. Bendes that he took an active part in administering the Bal Jerbai and Parage Rustomree Trust created by the fate Mr. Parace Rustomice to which the credit for the equtence of several fodian school buildings goes. Mr. Jaibhoy Rustomes was also a truster of the R. K. Khan Trust and the Phoenix Bertfement Trust. He had inberited the charitable and amjable nature from bis late father and had thus galord the friendship and goodwill of both the rich and the poor. He took a keen interest in the political, social, educational and religious activities of the community and was a keen stardent of the present world allairs. Not long ago accompanied by his beloved wife he made a flying tour of England and the continent and India.

The funeral which took place on Tuesday at 5 p.m., at the Parsee cemetery, in Brook Street, was one of largest ever held in Durban and lestified to his popularity? It was attended by a large concourse of people well representing all, sections of people of all shades of opinion in cluding a spending of Euro, peans. The Parsee community was well represented from thoughout Union. People had come to attend the funeral from as he as Johannesburg and Capetows.

Deceased leaves behind his widow, Mes. Strinbal Rustomier, who, by her most loving an amiable nature, bolds an endeared position among the women of Durban, as was evidenced by the large number of women who came to share in her mouraing, in younger brother Mr. Sorbies Rustomice who holds a distragaished position in South Africa, his two sons Rustom and Edul, the latter being in her final year in medicioe in Dublia, and two married daughters of whom Mrs. Diabai Phercer is living in Durban and Mrs. Jerbai Narialwala is in Bonbay, and a large family to moves their great and tragic loss.

Mrs. Jaibhoy Rustomice wishes on behalf of herself and members of her family to express through these columns her profound thanks to the hundreds of friends, both men and womes, who had come from all parts of the Union to share her sorrow and for the innumerable floral tributes and messages of sympathy that had poured from friends, relatives and well wishers from within the Union and overseas,

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## THE TIMES' NEED AND THE OUTLOOK of mibiliam, of the power they

By WILFRED WELLOCK

[The following is the twellth of the Occhard Les Papers' These papers are based on, and are an extension of, the thought contained in the following brochurer, which were written in the order given ; 'Money Has Destroyed Your Peace' (6d.), 'A Mechantalic or a Human Society?' (18.), 'The Third Way' (11.), 'Rebuilding Britain' (11.), 'Power of Peace' (6d ), 'The Challenge of our Times, Aubibilation or Creative Revolution? (6d.) They may be had from the Author, Orchard Lee, New Longton, Preston, Lance, Postage vid, one copy and id, per copy afterwards ]

history of nations when it ie necessary to probe their foundations, especially their spiritual foundations, their mo-Mree and ends, to re-essess their values and change their course.

If these occasions are not seited, upbeavals and revolutrone, or decay, death and extaction will follow.

The Western world is in one of those periods now. For coveral conturies it has been living ravenously on Prospecity. without taking thought, apparity can continue forever.

Many are now beginning to ore otherwise. In the East. nations on whose human and entural resources the West has for long battened, are under. going momentous psychological, ideological and economic changes which are gradually undermising the according the Industrial Revolution.

The awakening of the Bast to the realities of the modern world so shaped by Western prience, judustrialism, financiel and military power, is resulting le a demand for industrial development and a high degree of self sufficiency in a wellcomy, se the besic condition of fearcial, economic and political independence.

Even more significant is the awakening of the entire African continent, which is best on pressing as rapidly as possible from primitive trabelism to economic and political independence by way of industrialians and a mixture of tribal, Eastern

and Western enitures

These startling revolutions are plunging the mind of the West into doubt and fear, Britain is feverishly trying to engintain her dangerously unbalanced agre-industrial connomy by switching her exports goods, including high-speed, four-impired jet planes and all manner of powerful and costly armaments.

But the facts are ngainst ber. The proposed switch, which itself involves a minor social and industrial revolution, may enable her to carry on a pre-

THERE come times in the carious economic existence for another \$5 or 30 years, but it cannot endure. Today the West calls for more would trade while the East plods stead(astly towards self sufficiency, which ergurbes a gradual dwindling of world trade amidst a rapid expension of world industrial production, and thus of competition for markets, food and raw materials. The demand for the latter will probably exceed the supply at a steadily increasing rate during the next filly years, and even the supply of scientists for tocreasing them, since the nature of our civilisation is causing a sectour fall in the level of intelligence.

> This is the impasse of materialism to which I have frequently called attention these Papers. It is the outcome of the subservience of culture and religion to materialistic ends. In Britain at has resulted in a way of sile which devotes 30 per cent, of the national income to tobacco, drink, mass sport, consisting, drugs and militarism. The values of this way of life are for the most part transient, superficial and unsatistying, and they are making dumands on the world's resources which caused he met without resort to atomic and hydrogen bombs.

Thus in Nevada, Woomera and Moatn Bello, Progress is preparing the way to universal death. Most of our inventions are turned to destruction-of case and all his works, of soil, plants and animals. In the same of popularies we are speeding towards primeral barrenness. We are travelling too fast for reflective thought, whence ecience far outpaces religion and philosophy. Our cost problem is how to overcome the failure of culture and religion. Nearly fifty years ago Gandbi said that lacking a spiritual re-birth Western civilisation would in due course be self. destroyed.

Fear and power are now the chief directives of antional and spicenational policies, and before them Kings and Queens, Presidents and Prime Minister, Primates and Moderators meekly bow. The mightiest Dictators end their days amid the rules

worshipped. Yesterday they were Bitler and Mussolini. Tomorraw. ?

On every band the processes of life are yielding to the processes of death, I have previously referred to the soil in this respect. Then the cycle of the Welfere State-mass-production, maximum spending and consumption, and 100, per cent. insurance against want, unemployment, the class struggle. excending armaments, a permanent was economy, and finally the annihilation of atomic warfare. Even Britain's welfare state depends upon extracting £1,000,000,000 anaugily in taxation from spendings on drink, tobacco and gambling.

Often as I survey the widening swamp of our nameditated existence, with its growing dependence upon centralised power, upon officials and experte, upon chemicale, druge, shams and substitutes, and upon demonio destructivo devicer, I am haunted by the feeling that the time may soon come when we shall be swept into obliviou, back to dost and vapour by a bandful of merves wracked politicians and scientists who, in a moment of bysteria will press the fatal huttons.

This is stuck realism, not chetoric. What are we going to do about it? Western survival now depends upon calling a balt to "Prosperity" and revolutionising our values, ends, and ways of life, as nations and as communities of persons Our choice is between a soul-withering materialism and the aperitual values of creative, seighbourly living from the family to the world society.

These Papers have had three primary simet (1) to expere the impesse into which Western civilisation has diffied, and its causes: (2) to expound the values, relationships and qualities by which Irendom from that impasse may be secured, (3) to indicate some of the social, industrial and cultural changes for which this spiritual revolution calls.

The Papers have evoked conelderable correspondence mostly from people neknown to me. To my estonishment no one bas challenged my analyses or my basic conclusions. All are agreed about the ontare of our problem, and that our great need is human wholeness and a way of life of richer spiritual contest.

My express doubt about the acceptability of some of my constructive proposals; others ask for blue-prints and specific

programme, while a low, everwheleaed by the argency of the problem, fear that it is too late to effect the necessary revolution before another was ends everything that mattere-

To the first group I would say that the advance in the dustrial techniques has been such that there should be no difficulty whatever in deviance small-scale machines and industrial units to serve the ends of small-group qualitative producers in most lodustries, while the results of the change-over would insure its continuity, Morgover, the cultural and qualitative values of the new order would automatically cut out a tremendout amount of wasteful and foolish spending, which would balance the higher cost of quantative productice.

To the second group I would suggest that blue-prints and detailed programmes have their limitations. A blue-print for a machine it one thing, but for a way of life quite another. I have a profound respect for nature, and especially for human nature. The devices of numels, even tray ones, in order to achieve their ends are positively amazing, while man's power of creative imagination. of improvisation and revention is so overwhelming that is would be a crime to limit it by blue priots. In aut the real tengedy of our age the fact that money values are depriving the majority of our tellow men of the right to create, thus condemaing them to a sub-homan existence? One man's blueprints may be another man's prison-house. Whole men must needs produce their own blusprints, and each focal commu uity its owa social programms, One of our main tanks is to free the human spirit, the imagination of the common man, from the bondage of conformity, and to trush the people for vocational living.

To the third group I will confess that often during the last forty years I have surveyed our national and the world actuation and tried to estimate the chances of human survival, and not once have I felt that this was certain, nor do I now, although ( see more hope than I did. Mennwhile it is well to remember that most of the world's civilisations have perished, and have done so in Prosperity, Time after time throughout the ages those in authority have chosed the previleges of class domination. self-indulgence and the wantage of natural resources to the values of freedom and culture, and paid for their folly in decadence, war and extinction,

(To be continued)

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#### LIBERAL PERSPECTIVE

## THE INDIAN MINORITY IN SOUTH AFRICA

By C W. M. GELL

(From the 'Chicago Jewish Forum,' Fall 1953)

11

HAVING failed to get sid of their Indians, the Whiten of South Africa them act about 'putting them in their place' is earnest, both for reasons of intendiate self-sejerest and in the hope of inducing them to take themselves off. As recently as January 21 this year an Afrikason necropages exhorted its readers:

"There is fear among the Indians that the apartheid laws of the Government will in the long run compel them to leave the Union in large numbers. If this should came about, few Europeans and non-Europeans will shed a tear. The time has arrived when every member of the public should help speed the departure of the Indians. Let all the Europeans in the Union stop buying from the Indian for six months and the problem will be half solved already. Can anyone who calls himself a Nationalist refute to

Now this "place-putting" policy ir in direct contravention of one of the terms of the 1927 Cape Town Agreement by which the Union accepted responsibility for the welfare, education and uplift of its resident ludtan population. And it is this breach of a pact between two victually sovereign States which gives Index her legitimate present to interfere In Sauth Africa's domestic affairs. 1 de de not think she is correct (in view of the Charter's ban on laternal interference) or wise to but the Union annually at UNO, mace she consolidates White upraion in that country behind the more reactionary policies without achieving any positive amelioration of the Indian minority's lot. But her right to contimut to press South Africa to fulfil abligations the latter freely accepted in 1927 counct be gainsaid and this exposes the fallacy wedstlying Dr. Maian's unfortunate remark quoted in the first Pattagraph of this article. White South Africa in general and the Nationalist Party (which Dr. Malan leads) in particular have one been generous in interpreting their legal and moral obligations towards non-Whites. Dr Malan, bow Premier, then Minister of the Interior, was his Covernment's signatory to the Cape Town Agreement in 1927. - He should, therefore, hnow better.

When considering the policies by which the Whites sought to put the Indians in their place, it

is important to remember that, since 1896, Indiana have been without the parliamentary framchise (except the tiny Indian community in the cemi-liberal Cape) and that they lost the municipal franchise in Natal in 1924. Africans do participate in the elections of three (White) members of the Assembly and four (White) senators-seven members representing 15 million Africans against 206 representing 24 million Whites-though in municipal afinire Africans are as helpless an Indians, Residential pegregation was theoretically applied to Indians since 1885 in the Transynal and trade licensing in Natal since 1895. But the early regulations were ficfully and inefficiently administered and many Indians got round the law by a variety of ingenious methods -bogus (henomi) companies with dummy White directors, tortuous leaves and publicates etc. During the twentier and early shutters, when the failure of repatriation was becoming apparent, Natal and the Transvaal bream to tighten up their discrimination against Indiana. Segregation and trade licensing are closely connected because, though a number of wealthy Indiana were "pene-trating - White residential great (particularly in Durban) and devaluing properties by their penproquity, the reaction to this was less concentrated (though zo let a vocal) than the efforts of interested White merchants to curtail the number of trade licences found to Indiana and to drive them out of the maid shopping centres on the plea of residential segregation or by limiting their mortgage rights

Since this policy was naturally directed primarily against the wealthy merchant minority of the Indians, one might have expected se find them leading their community's fight against caclal citecrommation. But it has not been so. Nearly all the residential and commercial legislation of 1918-40 recognised established interests on principle and sought to "per" the evolving assurance against pay further "penetration," The escablished merchant and her family have, therefore, been prepared to play hall with the authorities, although it meant excellence the future apportunities of their felfow-Indiana on the altar of their present profits. And other merchants whose rights were not securely established have been prepared to play ball all the more obsequiously in the hope of a

point being stretched in their favour. Dr. Malan's Group Areas Act of 1950, however, recognised on established rights. It purports to create separate sreat for the residence and work of sach race group, except foe non-Whites being allowed to work (but not live) in White industrial and agricultural areas. Theoretically so its proponents claim, the Art applies equally to all communities unthout discrimination. But this is specious pleading, for it was enacted and will be applied by nut race group without consultation with the others, without compression or adequate rights of appeal to the courts. The "evidence" by which the introduction of the Act was justified, the debate on it in Parliament and the tacit (occasionally open) support of Opposition members from Natel left un doubt that it was principally directed against Indians. And that is how it is proving in practice. For, though the Act denies the right of Africant to own freehold property anywhere except in their overcrawded and inplated cural reserves and proposes to shift large numbern of them from our urban site to another in accordance with White convenience, very few of them actually own the land or properties from which they will be ejected. A minute fraction of the urban African population and a much higher propertion of the Indians pre guing to lose their investments and probably there livelihood. Take, for instance, the proposal of Lydenburg, a email Transvaul country town, to move us 140 Indiana from their shops in the stain street (where they had been for generations) to a sets on a harren hilltade two miles away adjoining the sewage form and to cut their reading licences from seven to one. Although this scheme was rejected by the Government as rather too blatant, It and many like it will probably be passed was miner modifications. And the latest realing proposals for Duthan (Natal's largest city which is run by a nos-Nationalus English-Speaking majority) envirages moving half the Indian, African and Coloured communities (nesely 70,000 Indians, 20,000 Africans and 8,000 Coloureds) in exchange for one-fortieth of the White population (about 3,000 nersons). About £9 million of Indian-owned property will have to be said at knock down perces out of areas scheduled for White cornership against about £800,000 of White-award property in areas scheduled for non-Whiten. White South Africa easy not go all the way (at least explicitly) with a prospective Nationalist candidate for Parliament when he recently suggested putting "all the Indiana

in one large ghetto where parasite

can live on paramer!" but it is not altogether unsympathetic to the general principle which he in-

It is spainst this background, the Nationalists frank herrenvolk ideology of all Whites over all non-Whites whatsoever, the Opposition's implicit acceptance of this drain of equal human stature, and the vast facerant in the number and severity of colout-discriminatory regulations in every-day life during the last five years of the Nationalists' sportheld programme, that Indiana and Africana have drawn together in e campaign of passive resistance, This adjance is the more remarkable, not only because of the fissiparous tradencies of all saction African and Indian political movements but because so lately as Isnuary 1949 fifey Indiant were killed and nearly 500 injured by Africans in one of the worst roce ciota evec. 700 Indian stores and 1500 Indian houses were also destroyed or saverely damaged. This Durban rist was hailed as proof that even the Africans looked on the Indians of "alien paramten " But more eareful assessment of the causes disclosed that, while some Africans undoubtedly had justified grievancen against some Indian merchants, the general discontent of both Africana end Indians with the appalling slum conditions In which they lived and the venations of a colour rigid tennamy were on this occasion fused to flash-point by (1) accumulated resembnent at the rising cost of foodstuffs which most Durban Africans buy from Indian stores (where they are usually treated more courteously and patiently than in White stores); (2) jestousy of Indians' exemption from carrying the pagees which all urban Africans have to have on them at all times; (3) infiammatury anti-Indian speeches during the 1948 election campaign which, together with the Europeans' traditional heatifity and the conduct of a few Whites who actually obsered the African rioters ou, gave Africans the impresside that the small Indian community could be attacked with impunity. Minety Africans died and 550 at least were wounded by the police and soldiers in the four days battle that ensued.

But within three years of that fearful slaughter the Government's repressive policy had convoluted the non White freet. The African National Congress and South African Indian Congress, voluntary organizations of politically articulate non-Whites, combined to rus a Defiance Campaign against six laws or sets of regulations which they regarded as particularly unjust. Since June 26, 1952, over 8,000 Africans and Indians have gone joyfuily suprison for deliberate breaches of

one or other of these measures and have behaved (despite police provocation and ill-treatment) with a dignity and restrant of which few thought them espable. Rising eacial tension, aparked off by foolish or callous police and administrative action, culminated in African mois against Whites in four South African towns last November, in which six Whites and thirty-one Africans were killed and over 150 Africans wounded. Agreest this sombre picture of sugry and definet non-Whites -mosau hee totgores paincolnes promision Whites, the Union Coverament is introducing draennic tetalitarian legislation which is the measure of the witches!

cauldron it has brewed. But I have tried to about that, if the Nationalist Goverfiment is responsible for precipitating the racial crisis in its present form at the present time, the whole White population must share the blame For many years' indifference to the legitimate aspirations of the non-White majority Founded in the arregant assumption of perpated White superiority, South Africa's present only a is basically a moral one, whose pattern may be most clearly seen in the recatment of the smallest and most vulpreable race group, the Indiant. For if the Whites are un willion. I concede latger opporrunities and a greater share in the higher paloucal and economic life of the eminery to this least numgroup and most advanced of the

non White peoples, how will they ever bring themselves to face the risk of making the same concessions to the small educated vanguard of the African majority that is now hammetring at the door?

The outside world has no right to minumise the gravity of the predicament of the South African White minority, though much of it is of its own making; but since its solution of this problem will have repercussions (broughout the free world, this is no purely domestic matter. Asia and the rest of Africa are waiting for the answer. Is "White civilization" only for Whites in Africa? Is piementation the only test of a civilized man? Are all the local representatives of one of the world's oldest civilisations and all the products of the new Eur-African culture unfit to rank with even the meanest, least educated. most shiftless, poor-White mentber of the European aristoceacy? In search for the answers the Indian minority is more and more identifying thelf with the aspirations of the African majority. hoping to teach it to struggle by non-violent means towards a society free from racial discrimigation. But there is a limit to buman patience and one vital -au 16 or eatemen coireup answered. Can the Indians and Africans find alice among the politically-dominant Whites in time to forestall the Impending Tableolgra

Concluded,)

## LIMITATIONS OF SATYAGRAHA

By GANDHIJI

per to undertake Sates years, whether one who understake it has the interest to do so and whether the transe for which it is mught to be undertaken in with it can be talked only on the prevaling a communitation of lives to advise and guide founds and co-morares who they seek my white graphing their right to affect white graphing their right to affect the same breath that is was a when the time con the occasion for it

This were not been not, of course, apply to there who are not bound to seek or follow my navios. Its

who is by nature new-violent, who is by temperament Satyagrahi, In whose whole bring tenth persudes and who is the apirit of rereice embodied deserves the respect of the world. He needs not my advice, not my gardnore And no not need toy where and when he will offer Satyagraha per whether he has the right to do so.

Hat to those who are filled with anger and prair, whose ego file their bong and whose latellest is disturbed by possion I would certainly say, 'Please hold yourarires in patience. Any thoughtless aten taken even uncongriquely would not only localtably lead to bitter consequences but would also destroy the little control that is to reldence at treent and folder generations who would have to undergo sufferings on seconds of the ec-inited Satyagraha will cores ex end the very same Bulgagraha will unifer disrepute," Every thoughtful person should, therefore, appreciate the limitations of Satyagraba, It would be better If fortend we gave up the very onme of Satyernha and bobaved an we thought best. The world will

then know on for what we are. But the world will feel disturbed and perplexed and would be unable to see its way if note are performed in the name of Satyagraha but not deserving it.

B-7-185

If the Satyagrahi is patient there is no injustice for which bo bas no remedy. But it must be clearly borne in mind that if one who spffere injustice has no atrength to resist if there is no other means to counter it in Satyagrabs. The elm of Satyagraha is to train the sufferer by actual demonstration as to how he can free blurself from his aufferings. Till he is so traiged the Satyagrabi has to hold himself in patience, If this is a higheston of Sates. graba is is e'to its beauty and strength. So the Salyagrahi does not become POTODE'S patron or guardian. He saffers with the sufferer, becomes his partner in suffering and his comrade.

Do not be misled into the belief that you are bound to take aggressive action against any immorality or injustice you see. Datter train yourselves for such action by silent constructive work. Do not invite action against injustice but welcome it when it comes to your door

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#### AMERICA'S GROWING CONCERN FOR AFRICA

(An autumn 1953 review by Dr. Homer A. Jack who was Interim secretary for the American Committee on Africa during July and August 1953.)

( Concluded from last week )

THERE are, in addition, a number of presuizauous in America which for some time have had a deep interest in African affairs. These would African affairs. include the American Friends Service . Committee, the India Langue of America, the National Association for the Advancement of Calored People, Fellowship of Reconciliation, and the Phelps-Stokes Fund. The International League for the Rights of Man. (24 East 64th Street, New York 21) in an international nongovernmental organization recogained by the United Nations and han been instrumental, under the direction of Mr. Roger Baldwin, in helping African petitioners at the United Nations.

A group of organizations has recently emerged which are especially interested in belging waderdeveloped countries and people to help themselves raise living standards. The International Development Placement Amociation (Mr. Peter Weite, 345 East 46th Street, New York 17) recruits personnel in the United States and Europe for work in underdeveloped areas. especially Asia and Africa. The American Institute for the Tropies (Mr. Sidney Wallach, 381 Fourth Avenue, NY 16) is increasingly concerned with helping Africa in a technical nonpolitical way. The Foundation for International Economic Development and Education (1118 Fletcher Trust Bldg., Indianapolis 4. Ind | has for its first project sid to so African farmert cooperative in Ugands. The Pit-House (45 East 65th Street, NY 21) is interested in the development of better administrative practices abroad, especially in Asia sod Africa.

One Important aspect of American concern for Africa is with ecudents coming to the United States from Africa. Whereas int before World War II only 63 students from Africa were studying in America, the figure This acudemie year 1952-53. is only three percent of the total number of foreign students erudying la the United States (and in less than the number coming from Germany or Japan slone,) but the number is sure to Increase in the years immediately ahead. For many years the Committee on Friend-

ly Relations among Foreign Students (291 Broadway, NY 7) has belped African grudents in their problems after entering the United States and today such help to African students looms large in the total work of this committee. On a different level the Institute of International Education (1 East 67th Street, NY-21) aids students from Africa. At various times African students in America have tried to orgraver and the lastest effort is the All-African Student Union of the Americas which held a conference at Howard Univernity in June 1953. There are several hostels especially for African students, two being located in New York City.

INDIAN

This organizational activity related to Africa has been intendhed in the past year. Yet there is no over all, American organization concerned with the whole continent of Africa and its many problems Because of this apparent luck, a small group of persons met in New York City in December 1952 to explore the seed for a new, national organization devoted to Africa and with clearly a non-Communist and non-sectarian orientation After our months of careful enploration with most of the organ rations now working on the African field and with some of the individuals most interested in Africa, the committee decided that there were indeed gaps in the American work on Africa and that all the efforts taken together did not constitute the kind of job that must be done to acquaint the American people with the problems and peoples of Africa, and, is time, also to acquaig! Africans with the true American

Accordingly, tentative plans were made in the summer of 1953 for the establishment of the American Committee on Afaica-a factual, non-partisan membership organization to promote a better understanding pf hm jumped to 1,125 in the .the peoples, matitutions, and countries on the whole African continent by educating the American public through means of publications, speakers, and other educational media. This will be a clearing house of information about all facets , of African life and oplaion. This organization should help to bridge the gap between Africans

and Americans, to supply the vaguely hopeful with the means for concerted action, to broaden the channels of communication between Africa and America, to help break down the barriers of tenorance, and to forge, new links between Americs and Africa of today and tomorrow. Efforts are now being made to solicit initial funds for the establishment of this Committee and to appoint a qualified staff. The American Committee is applying for a Teeasury Department ruling that contributions to its budget be deductible for federal income tax purposes. Among the first activities of the Committee will probably be the publication of a mountly newsletter. Inquiries are invited is care of Mr. George Houser, 513 west 166th Street, New York 23. New York.

The widespread revolution in Africa must be understood. But some Americans want to act once they do understand. Because of tast problems and other considerations the action must be dissociated prganizationally from the education. Accordingly, representatives from more than 25 national organizations met unofficially in September in New York City to form a Co-ordinating Council on Africa (c/o 24 East 64th Street, RY.) Under the temporary chairmanship of Mr. Roger Baldwis, this Council will suggest to the national groups which loosely comprise it parallel action on African inutes as they come before the United Nations and its various organizations. The Conneil will also suggest that infairpis zonitzinegio linoiten the American delegation to the United Nations of their views es the delegation finds itself-confronted with African pro-

In the end, the African people must and can help themselves. The American people, however, must understand the rapid events on the African continent. Por the peace of the world, the American people must do so In less traumatic fashion than they learned the facts of life about Asia. As Professor Harry R. Rudin, chairman of the History Department at Yale University, has wisely observed, "A word preoccupied with the challenge of Russian Communism in the middle of the 20th century has suddenly found itself face to face with a startling challenge to Africa. For the Russian challenge we were more or less osychologically prepared, for the one on Africa, we were far from ready....One may well wonder whether there is time for us to acquire the information needed if our declaions in this gritical age are to have the intelligence required for Our survival,"

Perhaps the American Committee on Africa and the Coordination Council can belo inlangs lo bus...levivate and of equal importance, that of the African prople.

#### ON PROHIBITION

(Continued from front page)

power, honesty, towards their wives and integrity as not to yield to temptation; neither are all of them God-fearing.

All this naturally leads to a eriminal squandering of moneymoney which could be better saved for better purposes or spent on their matters which have a better claim.

Sir, no doubt you know all this: but still I could't help expressing myself after hearing your speech; and I hope you will forgive me my audacity to writing to you direct."

This was followed by the next Tetter.

Dear Ser.

"I feel greatly honoured by your having condescended to reply to me-I least expected it. I thought you would get angry with me for having dared to say your message was incomplete.

"Sir, you have rightly guessed the depth of the feeling behind that letter and can imaging with what a heavy heart I have seen my bushand off.

"I know scores of other wives who feel the same way I do about this drink business.

Certainly, Sir, you may make use of my letter without disclosint my same.

"I do pray that with your kind kelp and influence the exit of drink may be eradicated from India and expecially from the army."



#### AFRICAN VIEWPOINT

#### CLEARING MISUNDERSTANDING ON LIRERALS

BY JORDAN K, NGUBANE

BOUT a fortalght age I look mart in a symposium on the Bantu Education Ast organized by the Liberal Party of South Africa- Several members of the Liberal Party were surprised at the generous initute I paid to their courage, pairletiest and lerel-hendedures. I made H. state that although I was speaking on behalf of the African National Congress, the tribute was nersonals

The element of entyrier gave me the impression that my crie tical tops and attitude towards the Liberal Party requires ampli-

First of all there are points on which 'I saves with the Perty and others on which unnulmity to not so great. Three to no doubt to my mind that the White men and wenne who have joined the Liberal Party here made incomposably more partifices than the Africans lutheir camp. In the African community it is not as yet yogarded as wicked to consort with the Whiter. It is true that a enbetantist pretters of African colubn siready looks with suspielen on quite a number of White motives and groups. But there is not as yet a solid wall of estates ready to setrocice and prostige exactly any African who accesses the solour line in so endeavour to give reality to the concept of equal partnership.

The White man or weens who stype over the soleur lies to work with ne on the body of entablity in vites outractom, whose and, what is werse, might away andanger his husbares or loss his livelihood. That man and women should have risked three dangers for an admittedly anpopular ideal is semething for which I, believing I om a good Booth Africa, um truly grateful. I see no impossistency in laking or this stilly in on a public

The Liberale have not set themselves the goals I would like. to emphasize the eccentist unity of Black and White. They are handlespred by the desire to win African confidence without allegating White opinion dragtimily. As a result they find themselves advocating the Culour Bar mittly when atherwise their declared goal is its shelltion. Their instatemen on still franchise qualifications (obviously for the

African) is a form of discrimination, is my claw, which is tieeigned not to give the African his rightful say in the Governmost of the land, but to pisce him in the cosition of a junior citizen for the longest time mounible.

This does not, however, blind ma to the real significance of the Liberal Party; that it attempts to come forward with a positive alternative to apartheld. In other words it is sastching in my own direction; although a long way bokind. As such it is a friendly and not an enemy group. The possibility is always there that telarance and encouragement mucht below it, one day, to the position where people like tax might fied in it the Party to gave South Africa.

In the meantime there of no who are friendly-disposed in It can serve best the cause it and we have at heart by strengthenton he berestoing hand. I do not feel that by Johning the Liberal Party In large ununbers the African would help it much It is not its function to reposes the cause of the African; lie real fab is to resposile race with race in a multi racial society. Conpress because it is a national Riberation mavement—to ben a phress becrowed from the extrems Left-de poorly equipped Inc the tack of reconciliation in the present state of race relations. Dat Congress le le a very strong position to exposure the cause of the African; that is, to brain the African and bring him, with the minimum of delay, to the posttion where he can stand on a fooling of, at least, organisational equality with the other races when he would make his feattimate contribution to the commen appel.

A pirong African Nulloyal Congress will prove the Liberal Party's best ally. It will place the letter in a stronger position to win more Engagement to the way of consillation. Aparthald is in the accombancy towley inegely because the African Nahonel Congress to relatively week. The convenuence Whitemen sen get what he wante merely by taking a firm line against us. A strong Congress will engrises such people that they are beading for dissalar and will indicate them to grater conciliation. When that Depoces

the Liberal Party will some fain lts aws. I believe in conciliation: but not on the moster-servanthasis or at present. I believe in nesselliation as between one equal

The African people have been brought up in the tradition of fighting tyranny through strugallog. I believe that only through notice struggle, in a aca-violent way, will we reach our level. 'I am not extladed that the Libernia have made up their minds to struggle setlyely, to the bitter and, to see South Africa obsessed of the ourse of colour. Please undersland me-I definitely do not operation their elucority; but I do say that their ideas appear to be a little hear on the real challenge they are up pguinnt from the uparthold side, When you are food with a tyreat who has no regard for the pledged word, it does not impress me much to my that you will adhere to constitutional methode-La, the bellet bex. propagatele, the platform and examplificate—to drill a little unero stepshyling copyrgaurence lute his acregant head. Apartheld is no respector of law. You enuned defeat it by resolutions, no matter how strongly worded, or protests. You can defeat it only by execting presistible moral, counomin and other pressures.

But even here, we need a dalder query symmety foolbiles will provide a half-way hence for the average European who has been to entertals doubts on the wisdom of sparthold and who is well on the way lewerds unding a faller life for bimoulf in communion with all his countrymen regardless of mos. For, my view is that the calour probless is a qualitat of ideals and NOT a cleah of race. We much fight against anything which ourphosises rape to our structure. impress to know that the Liberal Pasty in Natal exerted a visible infinence-time, it was far from deciatra-ou a recent Dorton parliamentary by-election. The opposing candidates started fairly on the Right. Towards the sad of the election empring they were steadily gravitation comewhere near the Centre. We need an agreer in ferry us many White people from the Right in the Centre as possible and only the Liberal Party can do that.

I could go on countrailed the polule of agreement and divergences. But these lustaness should number to show that I have very good teasons for believing that the Liberals and : I have a lot in common. 'We both differ from the Malanlies in this one fundemental respekt: we ust appreciate each other's virines even where we do not sgree Melanism presches that these who are not with you ere against you and simightway prooceds to see in them, incornations of all vice. I believe that in human saffire there is always the men in the centre to consider on well. Without bim the world would be reblied of the bless- , lugs of conciliation.

Finally, and this is one of tay atrongest points in favour of the Liberal Porty, liberalism is the only philosophy of life on which a multi-resist sectory can be permanaging boils. On the one hand we need it to qualitan the tensions generated by restreenpolone bleelegies and area nontraltee their effect, while on the other we need. It to provide seems for the trulifor of the soutes of the different resist and entraral alessents composing that multi-racial assisty.

Against this bestgreened it will be seen that my telbuta was both genuine and descried. A friend who is sended in rebuiring about not be afraid to be generous in complimenting 1

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## THE KEY TO A PEACEFUL REVOLUTION

(By Vineba)

THE modern wars are specialspect. It is curious that they lead to a result which is contrary to what has been regarded as the scientific law of Nature, namely, 'the survival of the fittest. The prepent scientifically conducted were take a heavy toll of young men, which means that while the fittest are sacrificed to the war deity, those who are nucht stay back in their bomes and saved. This is contrary to the law of Nature. So these wart are utterly guinous in every respect, and may well spell the entire extinction of bumanity on the carth, unless something is done to/ check them. Let us see first why they come about.

A social order, whatever its form and structure, is designed to promote the bealth and bappiness of the people. And there is no doubt that they profit by it for some time, may be, even for a very long time. But gradually its utility dwindies and a stage come when it is no longer serviceable. It has then to be scrapped and remade even as a house has to be remade after the old one has dilapidated. The change and the reconstruction involve a good deal of suffering and labour. Naturally there ere some who are rejuctant to face this suffering and who therefore oppose this change. They throw in their support on the side of the stotus que. They do of course, introduce reforms, , but only at a mail's pace and try to keep the old system intact, so long as they can, in the nems of peace and order. Under the circumstance thore who went change are driven to the view that it cannot be brought about except through violence. The situation gives ties to tension and as it increases, the cleavage between the protagonists of peace and order and those of change becomes wider and the latter become confirmed in their faith In wichages as the only solution. This ultimately onds in war and

But we have now discovered a way which is both pesceful and 'revolutionary and un-

failingly potent, to secure the change of society without any of the evils associated with the other two ways. We want to overhaul the entire social structure without recourse to violence, that is, we want both peace and revolution. Revolution is indispensable. Now if we want peace also, then we have to prove that peace toobas the power to revolutionize the society-not gradually but with the speed of a revolution. If this is proved, the violence will cease to be the indispensable adjunct of revolution and society will be saved. This is what we call a preceful revolution or flatyagrabs;

We who believe in Sarvodaya, i.e. the well-being of the entire society without any distinction of class or creed, have taken to Satyagrabs as the end that we have set ourselves. We must then have full faith in itse fficacy. Secondly, we must be prepared to suffer for it, to any extent, Thirdly, we most have the zeal and conviction to convert the It fu beart of the people, certainly possible to convert the beart of man, for there is in him a divine flame which, though it may at times get obscured by darkness, is never put cut. We must then have faith in this divice consciousnom active in every buman heart, With faith in the indwelling divine, conviction of the truth of the thought which we have accepted and madiness to suffer for it, we can surely accomplish a peaceful revoluin the society.

With this end in view, we should take up pressing social problems and work for their solution in a social way, while, at the same time, concentrating on our own loner purification individually.

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do it. We have no objection to it. But we take delight in building up Jane-shakilenemently desire to finish this work as early as we can. And we firmly believe that this will be achieved in a very short time. This work will regenerate such numerous virtues and provide such a key that it will be casy for us to solve so many problems. We keep a record of the quality and the quantity of land collected, At the same time, we also measure our worb from the number of workers we receive and from their quality, i.e., how far they have faith in humanity and in our ideals.

To these secoks we avise that they abould develop motherly devotion for their co-workers. Whatever wrongs a child may commit, the mother goes on believing that the child, after all, is good at heart. We should cultivate like devotion for our colleagues and also for our spponents. In case we hear ill of our friend we should disbelieve it. On the contrary if we hear of some good act of our friend we should at, once

believe it. God dwells in every heart and He inspires him to do good.

Lawyers know that the law may acquit even ten accused persons but it seems that not a single innocent person is punished. If there is some ground for doubt, we have to allow lie benefit to the person concerned. The benefit of doubt should be so construed that it should lead us to find out goodness. This is indeed a fice characteristic of love based as it is on faith in humanity. The goodness of a man needs no testimony. It is misdeeds that need to be examiged. In case avidence is forthcoming, one should believe it; in its absence, one should dismiss the doubt from his minda

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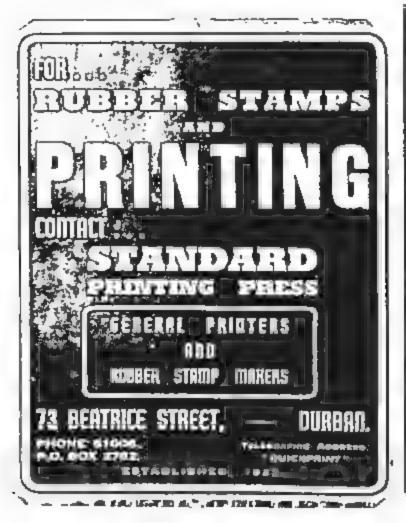
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# A.N.C. AND S.A.I.C. MEMORANDUM TO UNITED NATIONS

(Continued from last tisse)

#### REPRESSION CALLS FORTH OPPOSITION

NEVITABLY the discriminatory and repressive policy of the Nationalist Government has been met by steadily mounting opposition and resistance from the non-white peoples of South Africa. The African, Indian and Coloured people are proud people, and will never willingly submit to slavery and degradation.

All attempts by the nonwhites to place their grievances before the Government have been rejected. Expressions of their views by their leaders have been branded "agitation." Denied a say in their future and a voice in their foreerament and yet subjected to everincreasing appression, the nonwhites had no alternative but to launch a campaign in defence of their rights. On Jusse, 1951, the African National Congress and the Bouth African Indian Congress launched their empaign in defiance of nojust

They stated clearly the prociples which were the herael of their political demands and their struggle for freedom:

"All people, irrespective of the antional groups to which they belong, and irrespective ! of the colour of their skin, are entitled to live a full and free life on the basis of the folicat equality. Full democratic coubts with a direct say to the affairs of the Government are the malicoable right of every South African. a right which must be realised now il the country is to be saved from social chaos and tyranny and from the crite anatog out of the existing denial of the franchise for the vast masses of the population on the grounds of race and colour.

"The struggle which the national organisations of the non-European people are conducting is not directed against any race or sational group, but against the unjust laws which here in perpetual subjection and musery wast soctions of the population, it is for the creation of conditions which will restore buman dignity, equality and freedom to every Bouth Afretman."

The first phase of the campaign consisted in heads of selected volunteers deliberately and publicly floating various sparthed measures and regulations.

In the six months of this phase, which ended in December 1951, 5065 persons had served imprisonment for delying unjust laws. Volunteers went into action in Johannesburg, Port Elizabeth, East London, Queenstown, Grahamstown, Capetown, Kingwilliamstown, Maleking and Kimberlay, Reel towns, Versenging, Durban, Bloemfontern and Pretoria.

The campaign spread from these began towns into the country, in such places so Peddie, Ustenhage, Janszaville, Port Beaulort, Port Alfred, Alice, Paarl, Worcester, Ceres, Stellenbosch, Withauk and Bethel,

#### The Mailed Fist

The reaction of the Nationallet Government to this, as to all other manufestations of criticism and opposition and sensione to its wicked policy, has been one measure after another of Fascist suppression of the freedoms of speech and the press, of organization and assembly.

The Suppression of Communitm Act is one of the principal weapons used by the Malan Government in this drive to salence its opposents, The immediate thect of the Act was to render unlawful the Communist Party of South Aircos, which had existed since 1921. There can be no doubt that they suppression was motivated not only by the hostility of the Government to the philosophical and economic theories of this Party, but even more to the multi-racial character of its membership and its avowed num of equality of rights for

In practice, the Act has been used against all manner of opposents and critics of the Government, irrespective of their ideology. A new crime has been created in South Airica—"statutory communism." Numerous leaders of the African and Indian Congresses have been subjected to bans under this notorious law, prohabiting them from partiespating in Congress or from attending gatherings of any description, Elected African pelled under this Act, from Parliament and the Capa Provincial Council; trade mojon officials ordered to relinquish their positions and less their livelihood; a weekly newspaper

('The Guardian') has been banned.

Twenty foremost leaders of our Congresses, of the most varying political and philosophical outlooks, were convicted of "Communism" in December, 1952, and sentenced to nine months' imprisonment. The Judge stated that the accused were charged with "statutory communism" which, he pointed out, "has nothing to do with communism as it is commonly knows,"

In sentencing African and Indian Congress leaders under nu earlier case, the Magistrata said: "It is common knowledge that one of the nime of Communium is to break race barriers and strive for equal rights for all sections of the people, and to do so without discrimination of race, colour or preed.....The Union of South Africa, with its peculiar problems created by a population overwhelmingly non-European, is fertile ground for the dissemination of Communist propaganda, This would endanger the survival-of the Europeans and therefore logislation must be pursued with the object of suppressing Соптивіна.

Thus, by this ruling of the Magistrate, anyone who advotates the ending of race discrimination is a Communist and liable to prosecution and a period of up to ten years' imprisonment.

The African National Coogress and the Fouth African Indian Congress have maintained from the inception of the Suppression of Communium Act that it was promulgated to suppress all who appose the rabid and fascist policies of the Government, and that under cover of fighting "communium" all democratic movements are to be destroyed.

Over a bundred political books and magazines from overseas have been banned under the Customs Act. The publications come from many constries in Europe, Asia and America, including Britain and the U.S.A., China and the Soviet Union, Many of these relate to sport, culture, etc., and are dramed "objectionable" because they contain news and pictures of white and non-white pursons fraterning.

The Nationalist Government pravents progressive floath Africans visiting foreign countries by denying them passports, it refuses entry visus to foreign journalists and publicists who are unfavourably deposed towards apertheid, it has now refused, we understand, the right of entry to your Commission. It conducts increase

raids by the special (political) branch of the police on the offices of such organisations as the Airlean National Congress, the South Airlean Indian Congress, the Springholt Legion of Ex Servicemen, the Congress of Damocrate (an organisation of progressive whites), the South Airlean Peace Council and various youth organisations. The homes of the members of these organisations are also mided in search of evidence of a number of political crimes.

In February 1953, the Malao Government, using the definites campaign, although it had not been attended by a single act of violence on the part of the volunteers, accured the speedy enactment of two laws giving it sweeping dictatorial powers.

The Fublic Safety Law enables the Government, without
recourse to either Parliament
or the Courts, to declare "a
state of emergency" and to
suspend all existing laws and
regulations, abrogate all civil
rights, consor and muzzla the
press, but public arrembly,
search and confecute property,
establish concentration camps,
and impose the death penalty.

The Criminal Law Amendment Act provides maximum penalties of five years' imprisonment, a ,6500 fine, and fifteen alrokes of the lash for any form of support of an action of protest ugainst any law or of a campaign of resistance against the laws of the Union. The offer, solicitation or acceptance of financial or other aid, either within or outside the country, for a resistance campaign, is also made punishable by the same penalties.

The President-General of the African National Coopiess, Mr. A. J. Luthuli, warned the Minister of Justice on February at that he "must expect to witness continued opposition in action to these Bills."

#### No Surrender

The Airlean National Congress and the South African Indian Congress are profoundly confedent in the justice of their cause and the certainty that the noble principles of democracy and human justice must ultimately triumph. We shall not be deterred by the threats of the Malan Government-the jailers of the South African people-nor shall we be provoked into induscipline and anarchy by the terrorism and lawlessness of the police, the Native Affairs Department and other ageories of the whitedominated State.

The campaign of Defiance of Unjust Laws has gripped the imagination of the ordinary people of our country and fired them with inspiration and unconquerable determination. The campaign will not end with individual acts ofsacrifice by our devoted and heroic volunteets. It will broaden its scope and extent to include ever-widening masses, Whatever the lunalic theories of the race-obsested miers of Scrath Africa, the truth is that socialy is an integrated econo-Without the comuc unity. operation of the pon-white majority the administration and onlinery functioning of South Africa is impossible.

In this factor, increasingly in the consciousness of our people, lies the great weakness of the upholders of white supremacy and the great strength of our movement for national emancipation.

With clear conscience and the knowledge that we are armed with lofty humanitarian principles common to all the great philosophies and religions of the world, we appeal to the men and women of our country and indeed of all others, for that moral and practical support which will enable us to enter into the liberty and dignity which is the birthright of all men everywhere.

(To be Continued)

# NAIROBI TO INDIA & PAKISTAN Both Birst, Durban P.D. See 1833. UXURY AND TO SEE 1833. UXURY AND TO SEE 1833.

Details from LA.T.A. Airlines and Agepte.

# MEETING OF S.A. FELLOWSHIP OF RECONCILIATION

DELNG the week ending November 11 a small group of Christians met in the home of a friend in Natal for prayer and discursion so as to gain more inright into the implications of Christian living in a multi-rectal community. The group was conyeard by the Chairman of the S.A Fellowship of Reconciliation (Rev. & W. Distall,) and smoon the gue is were Paul Sykes, Alan Paton and Albert Luthulf, formerly char of the Amakulwa trabe in the Umvetl Musion Reserve. At the end of the deliberations It was resolved to release the fellowing conclusions seached:-

- i. In resential part of the recention of the Church is to witness that in Church Jeans all men are one, for which reason is to executial that in a multi-racial community there about he at least some churches which are completely ages-racket.
- 3. Recal discrimination is ab evil empublic of destroying the spiritual life of ladivident. It must be resulted and attimately studicated from human soundy, as has happened with the praction of slavery
- Separation arrangement for various graces of people are only
- 4 There are promions when an individual most thanker is a fire in obsidence to a higher is a of conserved promion always that the pantitude are accepted oven auto-limits.
- 5. While the primary responsibility for resolving radial conflicts and tensions rests with Month Africans themselves the concern of persons to other concerns in welcomed incomed as we are all part of a war I attacked. The expression of this concern should be: governed by two and apported by knowledge.

6. We arge the formation of small groups to study the impleations of these conclusions. In the first place the groups should consist, of like-minded persons to that fellow-ship in the straggle against discrimination may be atrongited and those who share the same fastle may be brought to know one another. Subsequently the groups will be widened as a mrope of awakening public conscience and awareness.

Interested persons may obtain more information from the Rev. A. W. Blazall, P.O. Box 84 Roode-poort; letters without a stamped and addressed savelops enclosed will be ignored. At this stage is will be assumed that those who write accept in broad terms the principles in these conclusions.

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# ઇન્ડિંગન ઓપિનિઅન

मदातमा गांधीकना दस्ते सने १८०३मां स्पपापुर



#### शिक १०१

આજે દુનિયામાં ંલાભનું, પરિગદનું રાજ છે. પરિગ્રહની મ્બાસ પાસ એવા કાતુન ઉભા કરવામાં આવે છે કે પરિગ્રહ ખાટા છે એમ માનવામાં આવતું નથી. થારીને આપણે શુના માનીએ છીએ, પણ જે સંપ્રહ કરીને ચારને પ્રેરણા આપે છે, તેની કૃતિને ચારી માનતા નથી. ઉપનિષદેઃની કઘામાં રાજા કહે છે કે, "મારા રાજ્યમાં નથી કાંઇ ચાર કે નથી अध्य है श्लुस के जूत से.<sup>33</sup> સરવાળી ચારને પેદા "કરે છે. ચારાને આપણે જેલમાં માઠલી ≈રે છીએ અને તેમના **આ**યને લુટા રાખીએ છીએ. તે એ શિષ્ટ, પ્રતિષ્ઠિત ભની બાદીપર એસે છે. આ ઢેવાે -વાય છે?

સાચી ધર્મ ભાષના વાળા માણસા સમાજમાં જેમ વધુ તેમ સમાજ વધુ ઉત્તત ગણાય, ધનના હગલાવાળા કેટલા તે ઉપરથી સમાજની કોંમત ખાંકની નહીં તોઇએ, પણ ઉત્નત સાર્જિય વાળા, કેટલા તે ઉપરથી ખાંકની 'તોઇએ.

વિનેાળાછ.



# દારૂનિષેધ

ત્રાસના વડા પ્રધાન શ્રી. ચકવર્લો રાજગાપાલાચારીએ શાડા વખત ઉપર શાતિકાર અંગે પરદેશ જતી એક હીંદી લશ્કરી ડુકડીને જે સંદેશ અત્યો હતા તે આ ડુકડીના એક શૈનિકની પત્નીએ રેડિયા ઉપર સાંભળ્યા તે પરથી તેણે શ્રી રાજ્યએને જે પત્ર લખ્યા છે તે શ્રી રાજ્યએ બહાર પાડ્યા છે. શૈનિકની પત્નીએ લખેલા પત્રના તરજીના નીચે પ્રમાણે છે:

"શાંતિકાર્ય અંગે કેરીય. જતી હીંદી લસ્કરી ડુકડીને અપે જે સદેશે. આપ્યા તે મે ખાસ રસથી સાંભળ્યા. કારણ કે આ હુકડીમાં મારા પતિ પણ છે. આપના સંદેશા ઉત્તમ પ્રકારના હતા અને તે અંગત જેવે. અને લાગણીબર્યો હતા. પણ મારે જણાવતું જોઈએ કે જે આપે તેમાં દારૂના પ્રશ્ન છેડયે. હાેત તાે વધારે સા**ર્**થાત. અ.પે અ.પના સદેશામાં **બ**હે તદ્દન કારૂ ન પીવાની વાત ન કરી પણ તેમાં કાંઇ મર્યાદા રાખવાનું લખ્યું હોત તે. ઘણું સારે ચાત. જ્યારે (આ વખતે) તેઓ શાંતિકાર અંગે પરદેશ જાય છે ત્યારે પણ "તાજગી" આવાવ, તેમને કેફી પીછ્યાંની જરૂર છે એમ અ.૫ માનાે છે.? કેશી પીછ્યાં એ સદાકાળને માટે ભારેમાં ભારે અનિષ્ટ છે. બીજા કે.ઇ પણ એક કારણ કરતાં આ ખદીએ ઘણાં કુડુમ્બામાં ભાગલા ૫.ડયા છે. જે હોંએ.ના પતિએા અ. ખદીમાં ક્સાયા છે તેમનાં છવન અને સુખ આ અદીએ ધુળધાણી કર્યો છે. આ ખદીને કારણે આ જમાનામાં આપણે મનીએ છીએ તેના કરતાં ઘણા વધારે ગુનાએ અને અકસ્માતો થાય છે. ખાસ કરીને આ રે,ગે તો લશ્કરમા ખલુ ઉંડો સુળ ઘાલ્યાં છે. લસ્કરમાં પણ તમે દારૂનિવેધ દાખલ ત કરી શકે. ? હું માનું હું કે અલ્મ થાય તેર સાર્ક. જ્યારે રીનિકા પરદેશ જાય છે ત્યાર્ર તેમને દારૂ પીતા અટકાવવામાં તેમની પત્નીએ સાથે ન હે.વાથી, તેમા જરૂર કરતાં વધારે દારૂ પીવામાં લલચાય છે. દાર્ તબિયતને માટે તુકસાનકારક છે એટલું જ નદીં, પણ તેમની છલ્લી નેખમમાં સુકે છે. કારણ કે અતિરાય પીવા પછી માસ્સ સાફ વિચારશક્તિ ઇત્યાદિ શુમાવે છે. ખાસ કરીને મે.ટર ચહાવવામાં આવા બહુ અતુભવ થાય છે. વિશેષે કરીને લસ્કરી અમલદારા દારૂ પીને અધારી રાતે અધેબેશાન અવસ્થામાં ગાડી ચલાવે છે તે વખતનાં એખમને, વિચાર કરશા. નશાની અવસ્થામાં તેએ: પાતાની ભાતને **ઘણા હ**ાશીયાર માને છે અને વાહેનની ઝડપના વિચાર કરતા નથી. આ સિવાય એક બીજું લારે, કદાચ વધારે લારે, જેખમ છે. અપે આપની સલાહ માં આપણા રૈતિકાને પરદેશમાં અગ્નિથી દુર રહેવા સલાહ આપી છે. પણ દારૂની વાત કરી નથી. માજુ તેનાે શાે ઉપયોગ્ય? દાર્તે કારણે તેમને આ યાદ આવે છે. અને દાર્ની અસર તળે આવ્યા પછી તેએ ઓએક્સે વિચાર કર્યા વિના રહેતા નથી. આ રીતે સીએકમાં ક્સાવા ના જેખમાં તા ઘણાં છે તે ઉઘાડી વાલ છે. અને આ હુકડી જયાં જાય છે ત્યાં આવી કટલીક અહિંગ, તો હૈાવાની જ. આવે વખતે પેતાની પત્ની પ્રત્યે લકાદ.રી સમવાનું યાદ રાખવા જેવી મનાેબળ બધા શૈનિકાને હોતું નથી; અને આ બધા શૈનિકા ઇશ્વરના કર રાખનારા હેાય એવી ુ આશા રાખની એ તો વધારેપાતું જ ગણાય. આ બધાનું પણિક નાણાંના દુવ્યાય હેાય તે દેખીતું છે. અને આ નાણાંના બીજો વધારે સારા ઉપયોગ દેવ છે તે તેા દેખીતી વાત છે જ. આ પકું તમારી જાણ મહાર તેા દેશ્ય જ નહીં. પણ રેડિયા ઉપર તમાર સાવણ સાલજ્યા પછી ઉપરનું લખ્ય વિના હું રહી શકી નથી. આ રીતે સીધા કાગળ લખવાની ષ્ટ્રેષ્ટલા કરવા આટે માફ કરશા."

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## નાેંધ અને સમાચાર

અ'ગત ખાર

થી. જેલલાઇ ફરતમછના જચાનક મએલાં વ્યવસાનધી અમને અહે અ'ગત ખાટ થઇ છે. તેમાં શીનીકસ મેટમમેન્ટના એક ટ્રસ્ટી હતાં અને એ રીતે તેમની મદદ અને સઘાદ જે भन्ने दर वध्यत नेजवी शक्ता दता તેને પણી ક/મતી મણતા હતા. ¥ીનીક્સ સેટલેમેન્ટમાં **હાલ મહા**તમા માંધીજીના ધર્મપતિન પુરુષ કરતુરમા માંધીજીના સ્પારક તરીકે 🕏, નિશાળ તું મકાન મધ્યાઇ રહ્યું છે તેના માધ્ય કામમાં પણ તેએક ઇઢા વસ સઇ રવા હતા અને તેની પ્રગતી ખેવાને વખતા વખત પાતાની તળીવતના ભાગે પણ શીનાકસની સલાકાત⊦ લેતા 🛦તા. 🍳 મહાનનું વિધિસર ઉદ્ઘાટન જે નજીકના સવિષ્યમાં થવાની અમે લગેલ સેવીએ ⊌ીએ તે સમયે તેએ। દાજ**ા કરી**જ એમ અમે ઇચ્છતા હતા. પૈરંત સંથરે જાદું જ નિમીશ કર્યું હતું. તેની અકળ અતીને અન-પથે સૌએ આધીન થવાનું રહ્યું. મરદુધના ધર્મપતિન શીમતી સરીનણાપ્ર તાે સંભંધ પણ શીતીક્સ સાથે અતે માંથી કઢમ્ળની સાથે મરદમ પારસી કરતમછના વખતથી વહેલા છે. આચી તેમના તેમજ તેમના સ્વજતાના પ્રત્યે તેમજ મરદ્રમના નાનાબાઇ થી. સારાભછા, જેમતું નામ દક્ષિણ વ્યા-દીકામાં જાણીવું છે, તેમના પ્રત્યે તેમાને યએલી મહાન ખાટમાં ન્ન**દે**ય રીતે ઉઠી દિલસેંડ્ઝ દર્શવવાની વ્યમારી ફેરજ સમજીએ છીએ. સરદૂષના ર્કતે ⊎પર અમળ શાંતા ~છે.

#### ₹પ્રીં∗સના જાણીતા કાર્યકર્તાતું અવસાન

અમને તેમ લેતાં અત્યંત એક શાય છે કે સ્પ્રીંગલ (ટ્રાંસવાલ) ના જાના અને જાણીતા ઉત્સાહી કાર્યકર્તી મી લગા બાહ સાળજનું શરવાય તા. ૧૧મીના માટે અકસ્પાતથી અવસાન શર્યું છે. સામવાય તા. ૧૬મીના કરબનથી જતા હે.લખર્ગ નજીક સવાયના ૬ વાલે ખનાવ ખનેલા. ત્રણ દિવસ સ્પ્રીંગ્સની દેવસાંગ રહી શરૂવાર ૧૦-૩૦ વાલે દેવાના થયા. ૧૧મેંથની દહન કીયા એક્ટાના થયા. ૧૧મેંથની દહન કીયા એક્ટાના થયા. ૧૧મેંથની હાજરી વચ્ચે થઇ હતી. ૨૧મેંથ્ય ઘણા પ્રેમાળ અને ધિલનસાય સ્વબાવના હતા. ભવેર સમમાં આવળ પડતાં , ભાગ

જેતા હતા અને સૌને મદદ કરતા હતા. ગાંધીજી પ્રત્યે યુખ્ય ભાવ ધરાવતા હતા અને પ્રીનીક્સ સંસ્થાના અને પ્રીનીક્સ સંસ્થાના અને પ્રીનીક્સ સંસ્થાના અને પ્રીનિક્સ સંસ્થાના અને પ્રીનિક્સ સંસ્થાના અને પ્રીનિક્સ સંસ્થાનો હાજર જ હતા. સ્પ્રીંગ્સના ભાષ્ટ્રીમાં તેઓ સાફ માન ધરાવતા હતા અને તેમના બાલ સૌ ઉદાવી લેતા હતા. સ્વર્ગસ્થની દુષ્પ વર્ષની વય હતા. સ્વર્ગસ્થની પાછળ તેઓ વિધવા તથા યુખ તથા પીત્રાને સાફ સ્તા યુખ સ્થા છે. તેઓ સૌ તરફ અમે શકી દુલસો છે. તેઓ સૌ તરફ અમે શકી દુલસો છે. દુશીવીએ ' છીએ. સ્વર્ગસ્થનો આત્માને પ્રથર વિરક્ષાંતી જશે.

જે જે બાઇએમએ જાતે હાજર ઘડાં તેમજ તાર, ટેલીફેલ દારા દિલાસા આપ્યા હતા તેઓ સર્વોના સ્વર્ગસ્થના પુત્ર થી અંધુઆઇ પાતાની તેમજ પાતાના કુટુઅલિજના વતી હાર્દોક આનાર માત્રે છે.

**કી ચંદ્રશંકર શક્લતું અવસાન** 

અમને નેત્ર્ય કેર્તા ઘણાજ ખેદ ચાય 😭 🌡 શ્રી. અંદરાંકર શક્લન ગયા પ્રાસમાં સ્વદેસમાં અવસાન વર્ધો 🕽. સી ચંદરાંકર શુક્રલ મહાત્મા ર્ચાંધીજીના જીના સાધીએામાંના ચિક્ હતા. 'નવજીરન'માં તેમણે ઘણા વખત સુધી કામ કહે હતું અને ત્યાર ભાદ ગાધીજીની પ્રયત્તિએક સાથે એક या भीक्ष रीते क्लेशमा 🛦ताः 🖹 🛱 🛦 મુક્ત સુધી તેએ 'ઇન્ડિઅન એનિય-નિગ્યન'ના હીંદના ખવરપત્રી હતા <del>થ્યને નીયમીત હોંદના પત્ર લખતા</del> હતા. તેમતું અવસાન થયું તે પહેલાં ४६० मृत्तवा वेके। अधिकती श्रीका श्वतारक, व्यंत्रेतं अर्थ अरी रवश हता. તેમને લાંખી મુદતથી દમનું દરદ હતું જેના **અંતે તેએ**। ભાગ માટે પ્રયા સ્વર્ગસ્થ ધાતાની પાછળ વિધવા તથા ને પુત્રી**માને અને અ**ન્ય કુટુમ્પીજના તે છેલ કરતાં મુજા ગયાં છે, જેઓ પ્રત્યે અમે **ઉ**ંડી દિસસેટક ધરાનીએ ⊌ી<sup>59</sup>. સ્વર્ગસ્થના ખાત્માને કૃષ્યસ विश्वाती अहे.

વર્ષ લેદના સવાલના ઉક્લ આર્ચીક **અહિ**લ્હારથી -લાવવાની યાજના '

માલુ માસની શરૂજાતમાં આદીકન લાયબેરીના મકાનનું સમારકામ કરા-નેરાનલ કેમિસ જ્યને તેય ઇન્ડિજાન વવામાં મરહૂપ જાલલાઇએ પોતાના કેમિસની પાર્ટ એલીઝાએપની શાખા આત્મા રેડી દીધા હતા જાને હાલ આવી ખાસ પરિવદ પાર્ટ એલીઝાએપ તેઓ તેની બાજાના મકાનમાં નવું

માં મળી હતી જેમાં ત્રમારી જેટલા ખીત-લાકાજર થયા હતા જેઓ માટેલાંગે આદ્રીકરા હતા. પરિયદમાં अवे। हराय भये। बता है के के પહેરીએ અને જે જે કારખાનાએ! અહ્યું કરોતે કેળવાયેલા કામામાં તેમ્કરી 'નહિ જ્યાપે અને ≔ાક્રીકન ગાહીન તરા સભ્ય વર્તન નહિ મતાવે તેવી <del>વ્યક્તિમત</del> પ**હે**ડીએનોના આવીક **महिष्कार करने। अने तेवां कारफाना** એોના ભાષિતગત માલ નાંહે ખરીદવા દરાનમાં જસાવવામાં આવ્યું છે 🥻 મીન-ગાશએને જ્યાં સુધી ગેરાએની સમાન પગારા અને સમવડા નહિ આપવામાં આવે ત્યાં સુધી બહિલ્કાર

ચાલુ રહેશે, કેપ પ્રાંતની આક્રીકન નેશનલ કાંગ્રેસના પ્રકુખ કા. જે. એસ. એક. ન્જો પ્રવેગે પરિષદને જણાવ્યું હતું કે આવાજ કરતોલ બીજાં પ્રાંતીમાં પણ કરવામાં આવશે. તેમણે કહ્યું કે એક એક પહેડીને વ્યક્તિ ગત લેવામાં આવશે. અને જે પહેડી કેળવાયેલાં કામામા આદ્રીકનાને નેશકરી આ નહિ અપ્યે અને વધારે ઉચા પ્રમારે નહિ અપ્યે અને વ્યાદ્રીકન પ્રાદ્રકાને વધારે સંત્રાપકારક સમવડા નહિ આવે તેને ડેકા આપવામાં નહિ આવે અને તેમાં કારખાનાના માત્ર ખરીદવામાં નહિ આવે.

## શ્રી. જાલભાઈ રૂસ્તમજીનું અવસાન

लसभाध इस्तमञ्जू गमा साम-વારની રાતના થ્યાદ યાગે ૧૧૧ ટવેલ્થ ઐવન્કુમાં આવેલાં પાતાના મકામે હૃદય ભંધ પડી જવા થી અચાનક અવસાન થયું છે. શ્રી. જાલભાષ, જેઓ ६४ વર્ષની વયના હતા, તેમા કેટલાક વખત ચર્ધા ડરબનની ક્રવીન સ્ટ્રીટપર આવેલાં એમ. કે. ગાંધી લાવછેરી અને પારસી યુસ્તમજી હૈાલની ભાજીના મરક્રમ પારસી કરતમજીએ બધાવેલ બાઇ **જરભા**ક ફરતગછ ટ્રસ્ટના મહાનમાં નવું ભાષકામ અને સમારકામ કરાવવા ર્મા રાકાના હતા. આપ્ના દિવસની પ્રશક્તિથી પરવારી એકાઇ-કલાક થયાં તેએ: પેર ભાવ્યા હતા અને રાતનં ખાવાનું પ્રફ કરી પાતાનાં ધર્મપતિન અને પ્રત્રની સાથે બેસી વાતે**।** titl. તેવામાં અચાનક ≰લ્પર્ધા કેં£ક સુંઝારા થવાની તેમ**ને** ક્રિયાદ કરી અને કેહ સીદાત. એએક તેમની મડેક્ટમાંજ રકે છે, તેઓ એવા ખાવે તે પહેલાં તા અઠ 🤰 એ બીનીટર્મા જીવ 🖁 🕽 અપેા. भरद्रभने अभाष्ठ मे त्रब् गणन क्रधना દુમલા થયા હતા અને કંઇ પશ મહેનતનું કામ કરવાને લેધ્યા અશક્ત ખતી ગયા હતા. જાાથી ન્યુ ઇન્દ્રિઆ એશ્પેારન્સ કંપનીના ઍજન્ટ તરીકેની તેમજ બીજી જવાબદારીએ। તેમ**ને** પૈલાના પ્રત્રમે અને પૈલાના બાઇ શ્રી સારાષ્ટ્ર કરતમછત્રે સાપદ કોધી હતી. અને પાતે જાતે પાતાના મરદ્રમ પિતાધીએ અધાવેલાં દ્રસ્ટના મકાનાનું શ્વમારકામ કરાવવાનું વ્યતે દેખરેખ રાખવાનું હળતું કીમ કરતા હતા. મરદ્રમ પારસી ફસ્તમછંથે રચેલી પરાપકારી સ'સ્થાએ(માંતી - સૌયા ભાણીતી સંરયા, **એમ. કે.** ગાંધો લાયબેરીના મહાનત સમારકામ કરા-વવામાં મરહૂમ ન્નલમાઇએ પાતાના म्मात्मा रेडी दीवे। बतेर अने दाल

ર્ભાષકામ અને સમારકામ કરાવવામાં रै। । पा 🕳 तदः 🌣 छभरांत भरद्रभ પારસી રૂરતમજુએ સ્થાપેલ બાહ ब्दर्भाक्त अने भारती इस्तम् छ दूरताने। વહીવટ ચલાવવામાં પણ તેએ આગળ પાતા ભાગ લઇ રવા હતા. હીંદી એકાની ઘણી નિસાજાના મકાના એ દુસ્ટાને લ્કાલારી છે. એ સિવાય મરદુમ જાલબાઇ આર. કે. ખાત ટ્રસ્ટના પણ એક દૂરદી હતા અને શીનીક્સ સેટલ-મેન્ટના પણ એક ટ્રસ્ટી હતા. પરા-પાતરકત્તિ અને મળતાવડ,પણત્ના વારસા તેમણે પૈતતાના મરહૂમ પિતામા ની પાસેથી મેળવેલા હતા અને એથી તમ'ગર તેમજ ગરીબાના ગેવી વ્યતે શુભેચ્છા સંપાદન કરી હતી. ક્રામની રાજશેય, સામાજીક, ધાર્મીક અને જાવણી વિષયક પ્રવૃત્તિઓમાં તેઓ છેડારસ લઇ રહ્યા હતા અને દ્રનીવાના બનાવાના ઉઠા અભ્યાસી હતા. ચેડાજ સમયપર તેમણે પાતા ના ધર્મપતિન સાચે ઈચ્લાંડ અને ક્ષરાપ ખંત્રની અને હોંદની વિમાની

सर्द करी दती.

मरधुमनी दिन्छोषा, के भंभणवारे सांके पांच वाले श्रुष्ट कारिय भारती क्षांक रहीरपर कारिय पारती क्षांक सुधीमां बकेली है। उपन भा काल सुधीमां बकेली है। उपन भा काल सुधीमां बकेली है। उपन सिक्षियतानी साक्षी पुरती दती. स्वांता वर्णना काली स्वयंता मतना लेकिन केलि मार्च द्वारती केलि कार्यों केलि पारती कार्यों देना स्वयंता कार्यों केलि कोंदिनीसमार्थी कार्या देना स्वयंता केलि कोंदिनीसमार्थी कार्या देना स्वयंता केलि कोंदिनीसमार्थी कार्या देना स्वयंता केलि कोंदिनीसमार्थी कार्या हती है। स्वतंतियां काल स्वयंता देवा देवार स्वयंता.

મરદૂધ પેતાની પાછળ પેતાના વિષયા શીમતી સ્તિરિનભાઇ ફરતપછ, એમા પેતાના ઘણાજ પ્રેમાળ સ્વભાવ થી હરભનની ખેતામાં ઉઠાં માનનું (મ્બદુસંધાન પાતે ૧૭૧ મે)

## મારા જેલના અનુભવ

(સેખક: મણીલાલ ગાંધી)

ગતાંકથી ચાધુ

જે રમીસ્ટન એલમાં પહેલી શત તો ક્રિક પસાર થયું. સ્માર્ક વાગ્યા સંધી કોવા ભળતો હેલ્ય છે. ત્યાં સુધી પ્રદેશીએ અં પ્રસંધે કા પ્રેક્ષીએ વાવચીત કરી શકે, બીજું એ કાવે તે કરી છકે. પુરાવા પછી કેદીએ! આઝાદ દેવ છે. ગારીથી તમાર લાબ્યા હૈાય તે તમાર પાએ, માંતે સુદાં પીત્રાતા ક્રાય 🥯. કેઈક સમતા રમે, લકાઇ અવેલા કેઇએન તા સત્રે તે રીતે એ દ્રઃખમાંથી સુખ મેળવે છે. જેમ્યો વાલની ઉત્તરહી, જેમા મતે પુરવામાં વ્યાચ્યા હતા, તેમાં દકત છ એક કેલમાં હતા. તેમાના મે' ષવિશ્વ કર્યો. તેઓ મારામાં વધારે રમ લઇ રુવા હતા. તેઓએ મારી પાસેથી જાહવાને હતું તે જાણકું. મેં **તે**ગ<sub>ાની</sub> ખપરા મુખી. *યા સુનાને* भारे तेमा सल पाल्या छे, शु सल પાકા છે વિશેર મુક્યું, તેઓમાના ત્રારા ભાષના આદિકનેક હતા. માત્ર પ્રશ્મીતાલમાં ગામ કરતારા કેરી કલાઈ ધ્વે પળ સાધારણ રીવે અરધા व्याहिश्च कर अभावः तेना पाण **મારિકન જેવા વાંકડીયા ક્રેલ્પ છે, વાત** ગ્રાવ કરવેલ માં કરે પરંતુ ભાષ્ટ્રિયન क्षपूर्वा व्यक्तिकानसम्बं तथारे हरे. व्या 10માં 🔻 લંગી મુદ્રતની સભાષાપ્રે માં નવેલાં, કેઝ દાણની ભાટલીએક પાલા હતી તેને માટે, કાઇ મારા મારીને ઘાટે, કેસ્ટ વેલ્લીને ગાંકે વ્યાર છ મામની સખ પાખ્યા હતા

आ। गामा भार वती असी असी साम માર્ગાઓની છે. તે પછી ક્રિક્ષી વાલગાન કે ધેવાર નવિ થઇ શકે. સૌચ શ્રુપ્ત જવાનું હૈત્યા બીજે દિવસે સવારે લમસામ સ્વરધી કલાકને સ્પંતરે ધંડ માગ, પહેલે માટે સીએ ક્રીક જ્યાન બીઝના મહામર સંકેશી ગાલી દેવા ના, મેલ્ડ કહું કેહ તા માત્ર દોવાનું. ખીતો ઘટ પણ અડેલે મળીએકસાંધ ≈ત્યના **છે.સન્દર પ્ર**થમ સંભવાય રસ્તાએ ખુધ અને કેડાબાલી સાવ્યા મળા દેશમાં આવે. પળ સૌમે નારત ગહાર નીકળી મોમીમીલની ધારેજ (મરાશ્ના નાખા) કેવા દાયમાં દબા સ્ત્રાને દેવાં એ વસ ઉદ્યોગ જાજા પ્રાથમિક ભારોક શકાલી અંજવમા મળ આવે. જેવા કારદીઓ ખુત્રે તેવાન કેમ અગે અનવારાને તમેલા માધ્યા પ્રાથમામાં ત્રિક આવતાં જેવ. એક અવાએ દેશમાંએ તરાવી દરી મુક્તામાં ભાગે, અને લાકદીએ ધા રતનુવરોને લાંકારાયા આવતા લોવ तेष कश्चामामा व्यक्तिः

करती रामध्य तो लग्नरता अत्याल का क्यांना द्रश्य क्षेत्र तेलां डील भाज्य तम दना जाने भारतक क्षेत्री क्यांचे वक्ष तेल जीतारा आफ्रिक्न को दना जोटले नारावश्यो प्रानु देशोजीने तेर शात, तमाओ है आहरी

વચ્ચી જ ત્રાહપથી સૌ ખ્રોહે ધાર્ક દે. પેલ્ટેન્ડ, અથવા એને ક્રેલી મળતી હોય, તેના માટે કેારી પણ ત્યાંજ આવે. મારી પાસે ગેડું સાદ કરવાનું કર્યા સાધન નહેરતું તૈયી ફેરમળા કરી જેટલું સાદ કરી શકાય તેટલે કર્યું . પારેજ મ્યાવા<u>નું</u> તે**ા કોલ નહિ થયું. કેા**પ્રીને માટે 🛓 અધિકારી નવેલો. બીજ હતા તેઓએ મને પાેડી આપી, તે દૂધ વગર ના પ્રાળા પ્રાપ્તી ખરમ પાણી પૈતમાં નાખતા પ્રસ્તી મેં પીધી. છ વાગ્યા र्भा ते। समग्रा महार ठाम पर लगारा ોડીએાને ભડાર લઇ <del>જવામાં આવે</del> અને અંદર વર્ષેનારાંગ્લેમ ખંદર કોંઇક ક્ષક કામ, એક કે, રંગ મારવાની શીવવાનો, પ્રાપ્તિએક સાપ્ત કરવાનો अभारे ध्रिपीताध विगेरे हरे. માં કશું કામ કરવાલું નકોતું. ઠેડી પથા શિક ક્રીક હતી અને કરપોતાલની કેલ્ડ્રીમાં સુલેક સળગાવેલા હતા ત્યાં એસી વાતચીતા કરતા હતા. બીજા કેડાએ તાદ્યા મને સમજાવવામાં આવ્યું હતું કે મારા જેવા ઉચ્ચ દરજ્જ ના કેડીઓને ખડાર શામપર લઇ જયા ર્મા આવતા નથી, બનતા મુધી **⊬સ્પીતાશમાં જ**્રાખવામાં અવે છે અને હળવું કામ આપવામાં આવે છે. મારે વિવે પણ તેલું જ કરવામાં આવશે. **અાસપ**છું બારા માનવામાં તે**ા ન**િ જ આગ્યું અને છેવરે કુંજ ખરા પાવા. સારા નવ, દસ વાગે દાકતરને આવવાના વખત હતા. अधारमेर.

કુરકાની સજા

અહિ જીંદમીમાં તહિ જોએન न दश्य कोर्स काने भर्त बहुय, की બિલ તે હતા જ તે વધારે ગીરામાં. રસ્ત કેશભાગે ભન્દમાંને હંકારી માવવામાં આવના દેવ તેમ હોકારી શાવવામાં આવ્યા. લેસાથે જેમીરને ૧૯કાની સન્ય માટે હતી તે વેદીએક્તે તે સત્તને માટે પણ શાયવામાં આવ્યા. ળદાર ચેલ્માનમાં એક યાહી બુકામેશી મેં' જોઈ, જહી માંબી તેનવની સોદીએક એકએક બાલદીમાં પોલી જોઇ અને કર્યવામાં આવ્યું કે એ સાદાઓને લાકાનાં પાળીમાં ધાનીવાર સુધી ધલાળી રાખનામાં આવે છે 🤰 એવી પાળી तेमां पण्या कर्म ते आहे धर्म जन-મીશાંના પાંચીમાં નાખવાને કારળ એ ી તે અમળે. પંચરેક શરદીએ, હતા અને અલેક ક્ટકાની અલ્લ પ્રશામા હતા. કાકતર આવી દેવાજ સવળા ક્રેલાંમાને મહાવા કવાં કાઢી નાગા યક જવાનેક દ્રષ્ટમ થયેલા તેઓ હોલ ब्दराचे यह तेत भीशास आहितन

પડી જ હેાય. પહેલાં ૧૯કાની સભ વ.ળ.ઓને કેવામાં આવ્યા. દાકતરે રેટેટીરોજ હાનીએ લગાડલું ન લગાડલું કે વારા કરતી એક એક કેદીને વેહી પર ઉધા સવાડી તેના એ ઢાથ અને એ પત્ર ચામકાના પટાચી બાંધવામા આવ્યા અને શક્તર અને વડા દેશમાના કેખતાં 🖻 કામને માટે ખાસ રાખવા ર્મા અલ્વેલા એક મજસૂત હુલુ દરાગા એ ફૂટકા પ્રાસ્તાની ક્રીયા શરૂ કરી. आरेक 🗽 बांभी नेतरती से।श बाही हेरने हे हेरती केटले कीर वही साध તેટલાં જેરથી કેહના હમસંપર મારે વ્યત્તે વહેલ દુરાંગા સ્ટકા ગલતો અધ. એ રીતે કાં⊎ને ચાર કાં⊎ને છ, કાં⊎ને आहे, में रीते १८४१ पहला में नलरे જેવા, પહેલા ૧૭૬:યા કદીની ચીસો સાંભગ ગલ્સ તેર કાર દારી જલા હતા. ખીત્વ કેદીએ! એ દસ્પથી ટેવાઇ ગયા હતા. મડીભર મારાં હરીરે પરસેવા આવી ગયા અને અંખે અંધારાં આવી ગયાં અને એ વધુ એ દ્રશ્ય જોવું પાત તા જારૂર એબાન થઇ ગયા ક્રોત ઐંગ લાસ્ક્ર. ફટકાયી દગશંપર ધા પડી જાય છે જેના કાય કાયપ્ર રહે છે. ક્ષેત્રી પણ નીક્ષ્મે છે. કટકા પડી રહ્યા પછી દારતજ શખવામર હામની જેમ આયોડીન ત્યાને ત્યાં જ લગાડી દેવામાં અમાવે છે. ત્વાર માદ ીદીયી ચાર, પાંચ દિવસ ન મેરી શકાય, ન થતા સંઘ શકાય, વ્યાંટા માર્થ કરવાના, કે બાજી પર પત્રમું इरी अध्या द्वित सुवातुः, जल दश्य ભોઇ મને ઘર્યું કે આ અમાનુષી અને દેશાંતની સત્ત્વએક ખરેખર આ સુધરેલેક ≥देवाते। कमाने। को भरेभ्य *क* श्र રેલો હોય ટ્રાલ્પમ થવીજ જોઇએ.

#### કસાઇના હામમાં

આ થઇ રતા પછી બીલ્લ દરદી न्याने तपासनाना नहीं आल्पा, अभे તેવા ખૂતી કેઠીએ અહિ તેં। માકરીના નવા શાંત ચામ જ જવું પડે કેમકે તે क्रमार्थन्स काममी नार्थकान भर्धने પોલા હાલ છે. અને આજે કા ગારા 🦥ા, ખાસ કરી અવિચારી અને જેલ માં કૈત્ય છે તેવા સામણી ચીવ. કાળાએ તરફ એટલાં કેરણી ભરેલા દેવ છે. કે કેમ જવે તેઓને, સંદેધા કરવાના કરી લાધ આવવાના જ નથી એમ ત્રાની તેએ)ના પર પૂરેપુક એર વર્ષો છે. સાધારણ નીયમ ઐતા \varTheta l lan પણ દરાશાંએ કેલી પર હાય ગલાવવા નહિ. એ તેએ મુત્રા કરેલા દેવ તા તેને રોનસર સુર્યોન્Σનાન્ટ સત્મદા રજુ કરવા વ્યક્તિ તે જે સળ દરમાંથે તે સબ અમાર્યા મુક્તી. પરંતુ કાળાંઆના સંબંધમાં તૈદ શયજામ સવળા દરામાં પૈદનાના વરતા જ પ્રાથમાં વાપરના હોય છે. 📭 मा अधिकारी जीतर करे ५४% होती । ર્વ પછ્યું જ શં. એક ગીમારા આદી

કન કેદાને લાકતર ભુંત્રળાધી અતી તપાસના હતા. એ વખતે દરઉએ પાતાનું ગાહું જગણી બાલ્ડ દેશ્વનું પડે છે. તેમ કરતાં તે અન્તશ્રુપએ ગુકરા તેમાં અ ધક દઇને લાકતરે તેના ગલપર તમાંથા ચાડી દીધા.

છેલ્લે પારા વારા આવ્યા. કાક્તર આદિકાનર હતે।, અને મેં તેની પાસેથી વિવેક્શ વર્તાનની જરાયે અલ્છા રાખી નકાતી. અર્તા મારે ક્યુલ કરવું પડશે કે તેણે મારી સાથે જરાવે વ્યવિધી વર્તન નવાતું ભતાવ્યું. તેથે કર્યું: "મે' ત્રને ભણી કરીને હેલ્સે! રાખ્યે။ છે. તું મહાત્માના પુત્ર છે કે મહાત્માને માટે મને વર્જમાન છે પણ તેમના સત્યામહને માટે માન નથી. પાળી ते हे अपर्य : "गति हो हियाह 💇 !" મેં કહ્યું એક તેં એ કે મારા ચરમાં, 🕁 હું દર વર્ષની વયલી પહેરતા અહવેલા હું, તે ગારી પાસેથી મધ લેવામાં આવ્યા છે. બીજાં એ 🕽 🕹 **દ૧ વર્ષની વર્ષના છું અને મીલ** રાઇસ અને બીન્સ એવી વસ્તુ 🕹 ખદાર પછ બનતા સુધી ખાતા નથી ત્રેમત્રે એ પચાવનાં સુરકેલ કેમને પૈકે છે. એટલે જો મને તેના ખદલામાં શાક આપ્યામાં આવે તેકસાં. વળા મારી છેંદગીમાં મેં 1ડી માસ ખાધું નધી તેમ થરબી પણ ખાતા નથી, ધર્મથીએ ખાતરો અને બાધ 🗣 તેયી તેના ભરકાર્ગા નિરામિશા **દારીયી ખાઇ શકાય તે**થા પદાર્થ મળવા જોઇએ." તેના જવાલમાં દાકતર કર્યા: "તંત્રે લાકા ખહાર તા એપાર દેવની વિરુદ્ધ લોક છેટ અને अहि अतीने अपार'देव भागा छै। 1 a.ળા સાંકાને માટે લડા છે**ા તે**ા પ**છ**ી તેએ કહે છે તેમ રહે અને એ આવ છે તે ખરંગા, અહિંજેમમાં ધાર્મીક बामधीनाना विभाव क्यी शक्षाय तेम નથી. જે મળે તે આવેજ પડશે." પછી મેં કહીં: ''મારી વયને લીધે ગારાની સખત મહેનત વાળું કામ કરવાની શકતી નધી તેથી મને 4ળવા કામ પર સુકવાર્મા આવે તે**ા કીક**ુ<sup>મ</sup>

મ્યતને ૧૧ વર્ષ થયાં તેના પ્રદેશના શો! '' તેથી મુખ્યું, મે' કર્યા : ''મારે જીકું ભાગવાનું પ્રશ્ને કારણ નથી. ગારા જન્મ હીંદર્માતા, ૨૮ ભક્રીન ગર ૧૮૯૨ માં પણા 📦 🖹 ટહો જ હે કહી શકું છું.<sup>તા</sup>ં એટલું **અં**બળી કાક્તર ચાલી ગયા. તેના ગયા ભાદ ધાતી લારે ઘરપોતાલની દેખરેખ રાખ નહીં હૈાંગા ભાષ્મીક મારા મસ્મા પાછા આપ્યામાં આવ્યા. ત્રીશાહ (લ્ટેક પ્રેડાને હીશાહ સ્થાપવામાં વ્યાને છે જે પર કેઠીનાં નામ, સા માટે સન્ય થઇ છે., અને તેને ૧૧૮ यानी तारीण निरंतानी नीम देल छ। માંગી, તૈનાપર ''લાઇટ લેપર'' (ઢળનું alu) મળી આવાનું અને alk ક <sup>તા</sup>જે તને કે.મ બહાર કામ પર લઇ જવા માત્રે તે આ દીકોટ ખવાવજે." ત્યાર ખાદ માર્ચ દુષ ખાદ, હ્યા પેસ્ટ, અસ્તરી, દેવીંગ કોમ અને શેવીંગ કાર્ય, અને નહાવાના આપ વામાં ખાવ્યાં અને એ સપ્લુ અને સાંજે કાટડીમાં પુરાતી વખત ચરમા પણ પ્રસ્પીતાલમાં વાખવા શ્રુચ્વનું. એક કહ્યા ખાદ વડા દરાત્રા આવ્યા. મને એક કહ્યું. "કેમ તારા ચરમા મળી મના ને તે" હવાક સાધારણ સીતે તો સલગા દેવીઓને મળવા એકએ

ધરંતુ ખીન-ગારા ક્રદાઓને આપવામાં આવતા નથી. મારે તેની માગણી કરવી પડી. સારા પર મહેરભાની કરતા હેલ તેમ મહેરભાની કાપ્યક્ષ આપવા માં આવ્યા. તે કોચન હાવક જેવે! જ બરાયર હેલ છે પછી મને કેલ આપના સામાન્ય વિભાગમાં જવાની સુચના મળી, ત્યાં કરપીતાલના મારા સાથી કેલીએ,નાં આવા તેના કેલ એફો કેલે આપના સુનેગાર કેલ એફામાના એક બન્યો.

파법숙

# વિવિધ ખબરો

યુનીયનની એપાઈહેઢ નીતી પર યુનાઇટેઢ નેશન્સ કમીટી

ક્ષીણ અ દ્રીકાની વર્ણબેરની નીતો પર તપાસ કરવા નીમાવલી ત્રશ્ માશુસાનાં યુનાકરેક નેશન્ધ ક્રમીશને તેમના ફેવાલમાં જણાવ્યું હતું કે જો દ્રદ્રીણું આદીકાની નીતી બદલવામાં નહીં આવે તે! હીંસા દારી નીકળશે. આ સવલતો. નીકાલ કરવા તેઓ મુનીયનના ખધી જાતના લોકાની માન્દ્રન્સ લરવા સુચવે છે.

મુનાઇટર નેશત્સના ૬૦ દેશતી માસીડીકલ કમોડીએ કમીશનના ગેરમેન જી. હ્રમન સાત્સા કૃત્રને કમીશનના દેવાસપરની ગર્યો નખતે હાજર રહેવા પરવાનગી વ્યાપી હતી.

દક્ષીયુ અપદ્રીકાના પ્રતીનીધી મી. જીસ્ટે જ્યાલ્યું કે તેમની સરકાર આ કર્માસતને ગેરકાયદેસર ગણે 🔒 ધ્યાને તૈયા તેમને સાથ અવધ્યા ન્દ્રોતેન મી. સાન્ટા કુત્રે કુબોસનના કપપ પાનાના દેવાલ સમજવ્યા તેમણે ≱હીં કે ક્રમીશન માને છે કે એવાઈ કેડની નીતી લુને ક્ટેડ નેશન્સના ચારડર વાર્લ છે તેમજ શાંતીને ભારાય છે અને દેશા વચ્ચેની દીલો ભળી સંબંધમાં હાતી પહેલ્યાકે છે. ન્ને યુનાઇટેડ નેશન્સ આ સવાલની અલગણના કરેતાતે મેહા અગિના મનુષ્યાના વિચાસમાત કરે છે. મી. સાન્ટા કુઝે દક્ષીણ ગ્યાદીકોને અવીષ્ય નું ખરાભ પરીષ્ણુમ દુર કરવા અન स्त्वास १रीथी बीमारवा वीवाती करी . ६ती.- अभीशनने भानवं **छ है** ले ચ્યા નીરૂપતેર શાંતી ક્ય તેડા નહીં ભાવે તા તાત્રાની બાગવતા લોકા તરાના સામના અને ચળવળા વધી

મી. જીરટે સામાન્ય મર્ચોમાં સીધી પટેલા બેહવા માંગણી કરી પરંતુ તે≆ા તે વખતે તક્ષ્યાર નહીં હોવાથી સબા મુલતવી રહી હતી.

છાપરએક સામે પાકીરતાને લીધેલાં પગલાં પાજસ્તાનની સરકારે ''ઢાન' અને

વ્યક્રવનીમ સ્ટાર" નામના છાપાએતને अपाती सरकारी लहेराते। योगेरेनी સહાય પાઇર ખેંગી લીધી છે. સ્ટાક ના સભ્યાને સરકારી ઐાપીસા અને એપ્રીશીયલ કાર્પક્રમામાં હાલ્સ્ટ થવા સાત્રે પ્રતીવધ મુક્યા છે. આ પગલું અમુક લેખાને લીધે લેવામાં આવ્યું છે. સરકારી જહેરાત જણાવે છે કે સરકારને જણાવવામાં ભાવ્યું છે 🖡 આ લેખે.એ તેમના હકદાતુ ઉલંઘન કર્યું છે અને તેનાથી સરકાર સાત્રે તીરસ્કાર ઉતપન કરનામાં ભાવે છે તેમજ દેશની પ્રજાતના આગલા પાડે છે. એમ મનામ છે 🕽 વ્યા લેખો અકરાળર ૧૯૫૧માં વડા પ્રધાન લીયાકત અલીખાનના થેવલા ખુનપર સરકારે પ્રવતી તપાસ નહીં કરી લાેવા તુ નથાવે છે.

#### હીંદી શઉનસીપ માટેનાં પ્લેનની ટીકા

હોંદીઓને ચેતવણી આપતા એક हेवासमां द्रासवाध होता राजेशे लच्छा-મ્યું છે કે જોઢાનીસળર્ય પાસે લેન્ઝ વીમાગમાં ઢોંદી ઢાઉનશીપ સ્થાપવાના કરાદા હોંદાએ ગાટે ગરપ એરીયા રયાપવાની એક રાજકીય ચાલ છે. મીનીસ્ટર એકા ઇન્ટીરીયર, ડેડ ડેાંગ્રેસે, હીંદીએાને સ્ટેન્ડેલ આપવા માટે પરમીટા આપી છે. હવે કામદા મુજબ ગરૂપ એરીયા રધાપવાની મે.ગ્યતા પર તપાસ કરવાના ુરસ્તા મીનીસ્ટરે ત્યછ દીધા છે અને આમ કરવાથી લાગતા થળગતા ગાષ્ટ્રસાના વિરાધ દુર કર્યો છે. આ ગાલના અર્ધ જોહાનીસમર્ગના ખધા હીંદી≆ાને ખરોડી મુક્ષ્યાના છે. સરકારની આં તીતીને સાથ આપવા બદલ આ દ્વેષ.લ એહાનીસમર્ગની સીડી કાઉન્સીલની रीध की छे.

સીડી કાઉન્સીલે ગરીબ વર્ષના ઘરા માટેની જરૂરીયાતની અવગણના કરી હૈાવાયા, ધેરાના સવાલ ઘણા કરાકો બનાવ્યા છે. લેન્ઝમાં રહેવા

થી સાધારુષુ કુટુમ્પને દર પ્રહીને **૮** ૫.ઉન્ડ ટ્રાંસપાર્ટના ખર્ચો થાય મ્પને તેથી આ વચના ગરીખ વર્ગના પરા માટના સવાલના ઉપેલ નથી.

શ્રી, નાના સીતાપર પ્રતીખધ

ઢાસવાલ **હોંદી પ્રા**ત્રેસના પ્રેસીડન્ટ વ્યતે દર્શાચુ અલ્દ્રોકાની ઢોંદી કેલ્લેસ ના વાઇસ' પ્રેસીડન્ટ, ધી. નાના સીલાને, સપ્રેશન એક કામ્યુનીઝમ ધારા હૈદળ ધ્યક નેદરીસ મળી છે. ≃માધ્**રા તેમનાપર, એ વર્ષ** માટે શ્વનીયનમાં કાઇ જ્લેર મેળાવડામાં હાજર થવા સામે પ્રતિબંધ મુકાયા છે. આ જપરાંત તેમને દેશમામાંની પદ્યો અને તેના સભ્ય તરીકે રાજીનામું આપવા ક્રમાવવામાં આવ્યું તેમજ તેમને એફીકન નેશનલ કેલિસ, એક્રીકન તૈજ્ઞનલ કાંચેસ ક્રય લીગ. દાંસવાલ ઇન્ડીયન સુથ કે.મેસ, સાઉપ એદીકને પીસ કાઉન્સીલ અને ટાસવાલ માસ કાઇ-સાલમાં આગ નદી લેવા કરમાવવામાં આવ્યું છે.

થી. નાના સીતાએ એક ક્રેવતમાં જણાવ્યું કે તેઓ પૂ. મહાતમાં ગાંધીજ તા જાત્યાયી છે અને તેઓ કહી પણ કે.ચ્યુનીસ્ટ પહ્લત, સપારટર કે સભ્ય ન્દ્રોતા.

ટ્રાંસવાલ માલ શુપક માંહળ

થી, ટ્રસિવાલ મેહ સવક મંડળની વાર્લીક સુંદરણી સભા હુંક મુદતપર **ક્ષી નામુબાઇ હરજી નદાસ આંધીન**ક પ્રમુખપણ દેડળ એંદાનીસળર્ચમાં શ્રી\*અધી દ્વેલમાં મળી દતી. સભાજ તાએએ પ્રિટારીજા, ખીતાની તેમજ ડીસ્ટીક્યી સારી હાજરી આપી હતી. મંત્રીએ મી હગનસંસ દુદમભદાસ મેહી તથા શ્રી સનીકાથે બાણાબાઇ માહાએ વર્ષના હૈવાલ રજા કર્યો હતા અને અજનચીએ ધી મગનભાક બાણાબાઇ તથા થી મોડાબાઇ મમત બાઇએ વર્ષ દરમ્યાનના એાડીટ કરેલા હીસાળ રજી કર્યો હતા છે સર્વાનુમતે પસાર થયા ભાદ નીચે મુજબર્ના નવા कार्यवादकी १८५३-५४ मार्डे सुदित्या

પૈટ્ન : નહુલાઇ રામલાઇ; પ્રમુખ: ઇંગનભાઇ રામલાઇ માંધી; ઉપ-પ્રમુખે, નહુલાઇ હરજીવનદાસ માંધી અને ગાંકાલાઇ હાલાલાઇ; સેક્ટેટરીએ: દ ઇંગનલાલ દુલ્થલદાસ માંદી અને સુનીયાલ મંગનલાઇ માંદી; ટ્રેઝરરા: ઇંગનભાઇ સીંખાલાઇ મેંદી અને માંદાલાઇ સંગનભાઇ, માંદીકર: વૈણીયાલ મંગનભાઇ મેંદી

કાયવાલક કમીટી: હલ્લુબાઇ પ્રસુદાસ મે.દી, ચુનીબાઇ બાણાબાઇ મે.દી, પ્રેમચંદબાઇ દરીબાઇ, જમના દાસ વીદ્વદાસ, મગનબાઇ બાણાબાઇ મે.દી, ચુનીબાઇ હમકાબાઇ ગાધી, રાલિશન ચુનીલાલ અને છેલ્લાઇ પ્રાંથણ

સુંટળીનું કામ પુર્ણ થવા બાદ સામાજક જવાબદારીએાની ચર્ચા થઇ હતી.

ડરખન, કેપટાઉન વિગેરે દ્રાંસવાલ તી ળહાર વસતા ગ્રાંતીજના સત્યે પત્રબ્યવકાર નીચેના સરનાએ કરવા વિન'તિ છે.

Secretary, T.V.L: Modh Yuwak

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# મનુષ્યનું મનુષ્યત્વ

भारीत्वकाल भश्चनाणाः मतुष्यत्व शुं छे ।

શારીર ભાજ મહત્વનું છે! પથ ભાજ વાન હાથી પથ છે.

ખુદીની સહયતા મહત્વની છે. પણ પુરુષાર્થ વગરની ખુદિ વાંત્રણી છે. પ્રતુખત્વ સીન્દર્યમાં પણ નુયો

પક્ષાઓનું કુદરતી સીદર્ય ગો તેટલા મુર્પાર કરવા અર્જા અપરો નયી મેળવી શકવાના

સરીરતી સંભાળ લેવી એ પ્રાન્તી માત્રના સ્વભાવ છે. પરંતુ કુતરા અને થેડિક જેવા પ્રાણીએ પોતાન માલીક માટે પેતાના જન અપ્તે છે. ક્યારેક પક્ષીએ પોતાના સાધાન વિયાગમાં પાતાના દેહ ત્યજે છે. ધુદ્ધમાં હારવા કરતાં દેહ પાડ્યા રજ પુતાને વધારે પ્રિય લાગતું હતું. દિવાળું કહ્વા કરતા મરસ્ય ભૈસ્યાને વધારે પ્રિય હતું.

માંચુમનું શતુષ્પત્વ ઉચ્ચ ભાવનાએ! સાથે એક કૃપ ઘવામાં છે. જેએકતા માં શીર્ષ, ક્ષમાં, દ્યા, અહિસા, સત્ય, પ્રેમ, કરણા આદિ ભાવનાએ! તે! ખુખ વિકાસ થયા હાંમ તેએ!ને આપણું મહાતમાં, પુજ્ય, સંત, સ્પા-તારી પુરૂપ માનીએ છીએ, તેએ!એ જ ઉમતી સાધી હાય છે. તેએ!એ ભાવનાએ!તી સાથે અત્યંત પુરૂપાર્થ કર્તાન બતાવ્યુ હાય છે. અને સંસાર તે ઉમત કર્યા હોય છે.

લગ્ય વ્યાદર્શ તો કેઇ કેઇ વાખે છે. પરંતુ તેને થણા ચાલ પ્ર્યાગી શકે છે. છુદિ અને મન વચ્ચે વાર્ય-વાર હુદ એ સદજ સ્થીતી છે.

આ કહતું, કારણ ભાવનાઓના વિકાસની ખામી છે. જે કાંઇ એક ભાવનાયી તરબાળ ખતે છે તેને માટે કાંઇ પણ ત્યાંગ કઠીન નથી કાતો. એને ઇન્ડીઓના સંયગ શિખરા ગયી પડતા. અને નથી એને પ્રયત્ત સાથી તપ કરતું પડતું.

એ કાઇ પણ એક ભાવનામાં તંદુકપ વને છે તેને પાછી શચ્ચ ભાવનામાં તદ્દકપ ભનતાં વાર નથી લાગતી.

# ળુના વખતની એક વાત

(मी: नभंदाशका)

२५१ देशमां संभू नैतिक मेरक हेर्नु સુંદર અળવાઇ વહેર્નું હતું તેની પૈ.છે.સે વર્ગપર જ બનેલી એક સત્ય વાત આ તીચે આપું છું. ભયાર્થ કુંદ્રમ્ભ તળ પાલીતાણામા પદી પેડીએલી રહે છે અને પ્રમાસિક ધેધારાજગાર વડે નિવીદ ચલાવે છે. મારા પિતાના એક કાકા-માધવછ જન્મથી જ પ્રદાયમું હતા સ્વમાની સ્વમાવના દેવાથી પેતિ અપ હતાં સ્વતંત્ર ધંધા કરતા. ચીરાડીનાં ગામ ना गार्ज भंभावी व्यति वर भूते। करी ને દરોક મંટીએં પર તે દળાવતા. મ્યા દેવેલી ચીરાહીના તેમના *બ*રાપાર એ યુગમાં સારા ચાવતા. તેમના રવભાવ જરા રંગીના હતા તૈયા સામગ ભદની રચેલી તથા એવી અન્ય વાર્તાઓનાં પુરતા લહીઆ પાસે सभावी राष्ट्रता अने अक्षरज्ञानवाणा માતાના કાಳ કાપ્ર ક્ષત્રાન મિત્રા પાસે વંચારીને ધ્યાનપુર્વક સાંભળતા, તેમની માદદાસન ભાદ સારી હતી. 🍑 વેળા ની વધી વાતીએ પવમાં જ લખાતી, तेथी पेकि अध्य यामधं पण बधाक्तः. અલ બધી વર્તીએ પાંધતેવેત સાવ-ળીંગાંની વાનો તેમના મધુર કઉ માણ કરત એ એક કઢાવા મળાતા. આ વાનો તેમને કેટર**હ થઇ ગઇ** ≼તી અને પે.તે ઐવા મીઠા રામમાં १६६१रीने ६६ना ३ केलाकी प्रत्यप्रथ ભાગ માર્ગ તે વાર્તા નહિ પણ ભાગે પારસ વાર્તાના ખનાન જ તેમની નજરસામે મની રવા દેવ એમ मानाने सामनुं, ज्येषी हैटलाइ भिद्रा पेतानी शेरीमां श्रीने भी वालीना જાબનો પાસ મહે તે કેન્યી કાય रुद्धि १६७७-मे.१भाँ ने भारे शिरवण 13.11.

दिनम परंग तो कीते पेतियेत्ताली भाष्ट्रिकता भंगती सभी पाळुपाशी पश्ची के मेर्न केशी कोत्रे पाळुपाशी पश्ची के मार्गी सभार पार्थीक केशव पार्थित केलें केशताधीली सभूक पार्थित केलें केशताधीली सभूक पार्थित केलें केशताधीली सभूक पार्थित केलें केशताधीली सभ्य भागे पश्ची सभावीला दीवा स्थि प्रभाव कहें। हर भूष्य हेतीक्षणी स्थानी भश्चे पश्ची सभावीला दीवा स्थितीक्षणी केशाविका प्रभाव केशाविका भश्चे तीला प्रश्चिम केशाविका स्थानीक्षणी

અમારા માધવજી શાકાને સરેવ'ન માદપરિકાર્ભી વાર્લા કહેં હતી અને ધારે થયુર રાગમાં મહતા, તેવી હત્વરેક માળુલ તે સામળા એકદું થઇ જહું. પાર્ધલાખુલાં મેંડા જીન ≩રામ્યુર પાર્ધલાખુલાં મેંડા જીન ≩રામ્યુર પાર્ધ અલ્લે બાદના, ચેલ્ફાના તર્ફો માલહ વ્યવ છે, તેને ચોલ આલ્ફે

भे ते करतां अने चेळा लक विशाण दताः अ बाराना स्या आहमानी हे। १ पर नाणेखा अ.सनपर मेसी પાતે વાતીની અમાવટ કરતા, ભુલંદ રાત્રે બાતા અને વાર્તામાં વ્યાવત ચિત્ર भाई करता. जिल्ला भाषा राष्ट्र यता મ્મને "વાહવાહ," "ર'મ છે!" "સાગાશ" એવા એવા શબ્દાથી વયમાં वसमां तेमने धरोलत करता. येति મ્યા વાતો એવી આકર્યક *હ*ળથી કરેતા કે મધ્યરાત્રી વીતી જની છતાં કાઇને ઉદ્વાનું મન થતું નહીં, પણ વલેલી પરાકર્મા ઉદ્દીને કામે ચકનારને ઉભગરા મા**ષા પ**ડે એમ સમજી મધ્યરાત્રી પછી એકાદ વાગે વાતરે કર્યત ખીજા દિવસ માટે મુલતવી રાખી પાતે શકાન્યતા, તેમની મા વાર્તા એક વ્યક્ષાડીયે પ્રતી થતી. તૈયી એ આપું અકવાડીયું એ સ્થગ રાત્રે ઉત્સવ જેવું થઈ જતું. ભાટના ચારા પર બેસી તેમણે અના વાર્તી अहा इस बच्चत संभवादी देती अने હજરા ગાતાએ તેના લાબ લાધા હતો. તેમની વાર્તા શાંભળવા કુવાન પ્રોડ, વલ સ્ત્રી ઓન્યુર્યો વખતસર ભાગીને જગા રાષ્ટ્રી ક્ષેતાં. સ્ત્રીએ। भावे छसामही लगा प्रदेती.

आम ज्या शिस वाली अपन
पेटमेश समय याधु रहाँ, परिज्ञास
ओ ज्यार्य के जीलामांना क्रियास
त्यार्थ के जीलामांना क्रियास
त्यार्थ के जीलामांना क्रियास
त्यार्थ के जीलामां दिवसे। सुधी रायता;
लेख के क्रियास स्त्रीमधान क्रियास
सुधी सहेबंत जनवरना मनेत्यस
सेवना यथा तेमल क्रिया क्रिया जनवानः
तरंभ सेवना साली ज्यार्थ क्रियान
व्यार्थ के शिक्षा सावणीया जनवानः
तरंभ सेवना साली ज्यार्थ क्रियान
आ वालीचवज्ञ पाणी ज्यार्थ प्रयान
व्यार्थ के शिक्षा (असेवमीन्द्र)ना परिसार
किल्लीमान तेमल जन्म वर्जुमां अस्थी।
क्रिय केटमां जनी ग्रमा,

પામીતાળાના નમસ્મા ત્યાંના મહા ब्यनना अध्या अजाप हो. भदावान તેમની પૈકી પર એકા, વર્લા અને व्यापः शिक्तानी सर्था करा क्रेप વ્યાવા ક્ષેત્રમાં ખતવાના મુખમાં આ 'ક્ષોપ'ન સાવળીંગા'ની વાર્તોનું ખવબ છે એમ નક્ષ્યા થયું. એવી એ હમના પાથીનામાના કાક તરેન્દ્ર લુસ્કીંક્રછ (दीर शादेन पासे भदालने कक्षते आ भारी ६४३६न निवेदन ६४३, धरता તરત માળક માક્ક્ષીને મહાજનની ≰र**भरीभा•र भाष**रछने ने।स•स्ट દરભારમાં માધવજી હાજર થયા. हारीर अजेने नार्तीक्वनती दशकत पुष्टी, तेमने क्षत्र वाली सरक्ष कीरम 🖨 मिने। अभ वर्षी, सहेदांत सायणीया ની વાલીમાં બધુ રક્ષ અમે છે, અધા

માધવજીએ ક્ષેત્રર આપ્યા: એથી ખુખ આકરા 14કા આપતાં કોકાર સાહેલે કર્યું : "માધવજી ! તું મધ્વરાંત સુધી અત્વી મુખારી વાર્તા કરતા કરે છે. એવી પારા ગામના ઉછરતા જાવાનીયા વંઠી જાય છે. સારા ઉજળીવાત વર્ષ્યુંના છેક્કરાને છેક્કીએક તારી વાતી સાંભગી ભાગેકુ ખન્યાના ક્રારસાની કર્યાંદ ગારી પાસે આવી છે. 🖹 સર્વતું મુળ કારણ તારી આ વાતો છે, એ યાદ શખએ, તને વાતોકથન ने। धे।पर ल बेम ते। हु राम, उच्छा, હરિમંદ્ર, સુધન્યા 🥻 🗟 પી આપણી ધાર્મીક વાર્તા હવેલા કરજે પણ આજપી આવી ગુંધારી વાર્તી તે' ખાનગીમાં પહા કરી છે એવે મારા लाध्यामां कावशे ते। याद राज्यके नीये देशीमां है। पड़ी के तेमां अरीने મધાની કોછ માપી સખત ત્રશીયત કરીસ; અને હતાં તાર્ફ વાર્તોનું વ્યસન ન છુટ એમ તને લાગતો ક્રેડ તા પાલીતાચાની 💰દ જેલ્ડીને ભીજે આવી. જજે. એ એ વ્યસન રાખર્વ ક્રેપ તા મહી રૈયતમાં મારે તારા જેવાના भाग नधी." केटस करी अ.धवक्रने રજ આપી મધ્ય તે દિવસથી સાધવછ

भ बातोक्ष्यनक सहातर अध्य क्या कित सेती क्रताबिधित प्रत कती ते प्रश्च अधिनमां क्षेत्री भेवी वार्तो कही न क्षेत्रानी प्रतिदा सीवी.

આ વાત માણાસા વર્ષપર જ લતેલી છે. 🖨 યુગમાં રાજકો પેતા नी रेपतना ६३३ नैतिक प्रिरंश भाटे प्रदेश क्षायकसाला हया पुर्व 🖦 🖦 સુંદર દર્શત છે. આજે તેન અશ્વિસ नस्टब-सिनेभा तथा ढणवा साहित्यने નામે પ્રમટ થતા ગંદા સાહત્વના धे।धमार वहेता प्रवाद र्ययत् नीति। ધિરણ દરેકક્ષેત્રમાં કેટલું નીમું લઇ लाध वर्षेश्व के तेनी शलपास्तक्तिन સુરથે પડી દ્વાપ તેમ લાગત નથી. ધારાસભામાં સુ'ટા⊮ને જતા સભ્યાે મ્યા વિષયમાં સરકારતા કાન હાલીને **પ્યાન દે**રરી સખત પશ્રક્ષા કેવરાની **લકે તેમ છે** છતાં ¥ા⊌તે કશીજ પ્**રી** હેમ્ય એમ દેખાનું નથી. સ્ત્રી પાતપાતાના रवार्धना ताउपर्भाव्य ज्याके तेः अस्त દ્રાય તેમ લાગે છે. જગનિયંતા આવે દીષેંગળ ચાલવા કે એમ જસાત નયો.

'ભાષનગવ સસાચાવ'માંથી.

## પરસુરણ

— સીમેલના દાયાયાને નાશ પામતા અંદાયવલ દાલંમામાં આરદીપૌશાયલ ઇ-શ્રેપતિશનના પ્રયોગ કરવામાં આવશે.

—કારછલીંગમાં પર્વતા પર અકવાની નીશાળ સા કરવા સરવીલ રકુલ એક્ટ્ર માઉન્ટેન્પરીંગના કેક, એકાર્ક કલકત્તા પર્વેલ્થા છે. આ નીસાળના કાશ તેનસીંગ નાર્ક કેશે.

— અરિટીશ વકા પ્રધાન સજ નીનસ્ટન ચર્ચોલ, હીસેમ્બર તા. ૧૦માએ પાતાને સચિત્ય થાટે મળતું નેપ્યલ પ્રાપ્ત તેવા સ્ટાક હોય લઇ સથશે નહીં.

—જાયાનીન કરીકાઇના સામના કરવા, હોંદી સરકારે ટેક્સ્ટડાઇક પ્રેન્યુફેકચરરેદ ને નીકોશ વધારવા એક કાઉદાવિ ખતાવવા અરજ કરી છે.

— કા. મલાને એક આવણમાં જનસત હરટ એમનું પુત્રળું લતાવવા જણાવ્યું હતું. કા. મલાને કહ્યું કે તેએ શુન કાળના તેન આતે વધારા પ્રદેશના તથી પરંતુ જનસત સમટસે દહિલ્લું આદિકા માટે કાંઇ કહ્યું કેલ એમ લાગતાં નથી અપરે જનસત હરટનાંગે દહિલ્લું આદિકા માટે અપર હરટનાંગે દહિલ્લું આદિકા માટે અપર હરટનાંગે દહિલ્લું આદિકા માટે આપ્યાં એક હોલા સ્તી, આઇસા સીરાજ, ૧૧૧ વર્ષની ઉપમરે પુંજરી મથા છે. તેઓ લેક્ટ્રેન્સ પાર્ક્ક્યારી માર્કક્યારે આપર હતા અને છે દર્શીમાં જનમ્યા હતા અને છે દર્શીમાં ક્યારે હતા અને છે હતા અને છે હતા અને છે દર્શીમાં ક્યારે હતા અને છે હતા અને છે દર્શીમાં ક્યારે હતા અને છે હતા અને હતા અને

भेकल पार बीपुरतान अमा बनाँ,

— કા. ચેકી જગન અને બી. એલ. પી. એસ બનેંદાર્મ, જેઓને મોટીશ ગીમાનામાં ઉચ્ચરદ રાજ કર્યું કરવા ખદલ બોરીશ સરકારે ખરતરક કર્યો છે. તેએ હવે લંડનથી હીંક ગયા છે. — ઇજીપ્ટના પ્રેસીકન્ટ જનરસ નગીએ ગંભીયન ઢાઇન્સમેનાને જચ્ચાવ્યું કે તેઓ સાહીયાદ સામે લક્કી રહ્યા છે. — ગાઇસે.ર મેંબ્લોર રસ્તા પર, રામનગર પાસે એક પ્રેનાઇટ ઢેક્ટીપર પુ. સહાદમા અંધિજીનું ૧૦૦ કુટ માર્કું મેડ્કું કાતરવામાં આવશે.

--- भुरतीय न्ये वास्त्रती ने हिन् हिन् स्टीमें कथार के सीमाये दर्भा कथे वर्षे मधेलां दर्भन महिन्दीम सक्तिमां शिक्ष करी मधिले कर्मा क्रिक्त का क्रिक्त क्रिक्त

— લીંદ અને કામનપેત્ય તીમ વચ્ચે સ્થાયેની પહેલી લીકેટ કેરટ મેગમાં લીંદ, એક ઇનીંગ અને ૧૫ રને છતી મધું છે. આ છત થી. સમક્ષ્ય અલ્મહ અને ગી. હાપ્તેની ભાષાંત્રને આભારી છે.

—नामक्रसीयाना अस्त्रन प्राची-समामा तेस भया व्यान्ध्र है, એક पाली

# આબરદાર માણસ

ન્યારે કેસ્ટ ઇંડીમા કેપનીએ विधापतधी आधीने होंद्वस्तानमा अवेश કર્યો ત્યારે હોંદુરતાન ઘણું સુખી હતું. કૃતિહાસમાં તેર 🦳 🕻 માત્રલાના **અતે 'મીજા યુસક્ષમાન સુ**ળાએોના લાકા ઉપરતા જુલમતી વાત અધ્યે છે. અને વ્યાવાત સત્યો દેશ્ય તેં પથ તેઓએ હોંદુસ્તાનની વ્યાપીક સ્થિતિમાં મત્રાડો થાય એવું કાંઇ પત્રહે અર્ધું नधी. करवेशका ते। तेन्त्रा पथ सेता, પરંતુ અંગ્રેજેએ જે છુદ્દિશક્તિયી टींहरतानन् स्व्यद्धरक्ष अर्थुं है, जोपी શક્તિ અને વ્યાવકત ગામલામાં 🕻 જ્ઞિમના સુખાગ્રામાં નહતાં. એટલે ખરી રીતે તેં અંમેનોના આમમન પછીજ હોંદુરતાનની ધનદાલત માણી ની મારત વિલાયત વગેરે/ દેશામાં જવા લાગી, અને તેમાં કરદે છેડીઆ ⊾'પતીએ ભારે મહત્વના અત્ર ભાજપોદ

**ગ્યા કેપનીનાં માણસા દ્રોક્**રતાનમાં અલ્બાત્મારે લેખાની પાસે વૈપાર કર્યાની નહિ જેવી સુઠી હતા. કેપની નાં માહસોએ એામલ માદશાદા પાસે વસવાટને માટે જમાનની માલણી કરી ત્યારે તે વખતે શાવન કચેરીમાં મેસનારા **ો**ટલાક ડાવરા માથસોએ બાદશાહને સલાહ આપેલી કે, જમા ગળ દરિયા-કાંદાની છે. દરિયાનાં કહોમાં ક્યળ છે, માટે 🖹 પ્રત્યને કાંદા ઉપર જગ્યા ન આપતાં દેશના પ્રષ્ય આગમાં અવ્યા આપવી, પરંતુ ≒ોવી, વાત ચારી છે F ભાદશાદે તેમાનું કહેવું માન્યું નહિ. અને ઉલ્ટાે એપરા નિ:સ્વાર્થી કથનમાં ભાકશાહે સ્વાર્થ જોવેલ અને ત્યારથી ખાદશાહતના નારાનાં બી રાપાર્યા. વ્યક્તિને 🥻 શાનવને ન્યારે ખેતા મિત્રા શત્રુ જેવા સાત્રે છે ત્યારે સમજવું કે તેના નાશ સત્વર છે. પરંતુ એ ચાલી આવેલી સ્વભાવ પરંપરાતે કાંઇ ઉપાય નથી. **ગ્યામ ખાદશાંકે મિત્રાનું કચન ન** માનતાં કંપનીના માધ્યસોને જગ્યા મહેલ કરી લેવાનું કર્યાં, કેપનીએ બધાં ગયકા દરિયા હીતારે પસંદ કર્યો. तेमां क्रिक भगक क्षकता कर्तु.

આ વખતે હીંદનાં જંદરા ઉપર ત્રેમજ જપીન શિપર ફેંમાે અને વલંદા એક ટ્રા અંગ્રેજોની પહેર્લ આવી

ખત શાહસોદાગરા સાથે પણ અંગ્રેજો એ વેપારના સંબંધ બાંધ્યા, વચ્ચે વચ્ચે જો કે તેએ તી ઉપર નવામની ચ્યકૃપા પ**શુ** થતી, પરંતુ તેનાં પરિ-શ્રામા આ પરદેશીએલ્ટ્રે ઘણી ધીરજ થી સહન કર્યો. સાંજ પડે એટલે નવાલના દ્રકમધી અધા પરદેશીઓને એમની કાહિમાં પુરી દેવામાં વ્યાવતા અતે દરવાજાની કુંચી નવાળને પ**હે**ં-ચાડવામાં વ્યાવતી. પાતાના દેશના સ્વાર્થ માટે તેમ્યા, એ અપગાન મળી ગયા, . શૈક શાકુકારાને, સરદારાને પક્ષમાં લીધા, અને આગળ જતાં **હોંદમાં માટી સલ્તનત રથાયો.** 

ભા કાળમાં ખંગાળામાં તારાચંદ

રીક પણા માટા શાહકાર ગણાતા હતા. આપા પ્રતિમાં લાખા રૂપીઓ ની તેઓની ધીરમાર હતી. લાગા રૂપી-ભાતું તેમતું દાન હતું. ગ્યાન્યની પ્રજાને આ શાહકારાની વહેલી કરણી તેર ખ્યાલ ભાવના અસંસવિત છે. परंद्व तेच्या देशना भूषणुरूप दला. એમના ભરી રાખેલા ધાન્યના ભંડારા अलेह्डाले पुरशा शुरी हैता. व्यापी દૈવી માપત્તિ વખતે નકાબારીના એમને પ્રયાસ પણ ન સ્માનતા. આખા મામને તેઓ કુટુગ્ય મજાતા વ્યતે ગામમાં કા⊌તે ઘેર લગ પ્રસ'ગ હેલ્પ કે મુરણ પ્રસંગ હેલ 'કે કાલ ખીજે ક્રિસવના પ્રસંગ હે.ય તે વખતે આવા હૈકીઅલ્લા પાતાની કેંદ્રે કપીઓ ની વાસળી ખાંધીને હાજર થઇ જતા. કાઈપણ લખાપદી કર્યા વિના શુભાશન પ્રસંગે છુટેદાયે શન અને મદદ કરતા. અને વગર ઉપરાણીએ એમનાં નાવાં સમયસર પાર્છા કરતાં. સલ્પ્યવાદ તા ભત્યારે ઓલ્પેક પર'ત *હોંદ્*યતાનના શાક્ષકારા તેંદ સે કડા વર્ષથી વ્યવસ્થિત રીતે તેના આ રીતે અમલ કરતા આવ્યક 🗣. તારામ'લ રીક જ્યા પ્રકારના शास्त्रात् कता

न्त्रे विषय कोर्चे विश्वे है है। કે.ઇ એક ને કરતે હાથે જાદર અદર ની કુસાહસીમાં અને ત્યારપછીની મારામારીમાં ખીજા નાકરતું મરખ થયું. મેહા માણસાને પણ દુશ્મના ते। है। ए छे, अदेवे सामा पक्षवाणाञ्च मुक्ति प्रमुद्धित समानी लाराम'ह श्रेट छपर भुतनी अधिए भुजान्ये। अने પદ્માંથ્યા હતા, પરંતુ તેઓ અંગ્રેજી કંપનીની કલકતાની કાર્ટમાં આ કેસ એવા રાજનીતિમાં કુશળ ન હતા. આલ્મેડ કેલ્ટમાં તારાયંદ શાને અંગ્રેજીએ દેક એક તરા વેપાર અને હાજર કરવામાં આવ્યા. આ શાહ બી⇔ તરફ રાજનીતિના શાળ બેલવા સોલાગરના પ્રતાપે લંગાળામાં ⊌સ્ટ માંડહા, બુંગાળાના નવાયના દરભાર છેડીઆ કંપની પત્રભર થઇ શકો માં અને શેંદ્ર શાદુકારામાં તેએ એ હતી, ચોલીસ પરમણાની દીવાની રધાન મેળવ્યું હતું. જંગાળાના કાયક ફેરજકારી મેળવી શકા હતી, વળા તા વિપાર ધીકતા હતા. એટલે ત્યાં સીધીઓને અને ક્રોલ્કરને કે બંગાળા રાહકારાની સંખ્યા પણ સારી હતી. 👍 અમેખ્યત્ના નવાળને સાખે રૂપસ્થા

ની રકમ તારાગંદ શક ધીરતા. માગલ ખાદરાહે પણ શેંદ સામે બીંડ ને પ્રસામે નજર કરતા, અને અત્યારે જેમ ખજારમાંથી જાદા જાદા ગામની ગાડીએ બહાર જ્વા છે તેમ એ बभ्यते अस्त्रज्ञा, अस्तीयमन्त्रकः, हे न्यां શાની માટી પૈડીએક હતા, ત્યાંની ળજરામાંથી રૂપીમ્માથી ભરેલી તકરામ'દ શૈકની ગાઢીઍા: નીકળતી, આવા માણુસને ખુનના સુન્ક્રાની સન્ત કરવી <del>ગ્લે</del> કાંઇ એવી તેવી વાત ન હતી. કંપનીના ડીરેક્ટરાને ભારે મુંત્રવણ થઇ પરંતુ ત્યાય વ્યાપનાર વ્યંત્રેજ માછરટ્રેટે પૈલાની સામાન્ય સુનિ મ્મને 'વિચક્ષણતાથી શેઠને કરવાની સન્તના માર્ગ શાધી કાઢમાં. વિચાર્યું કે એક જ ગુન્હાની સન્ત જાદી જાહી સ્થિતિ, જાદા જુદા સંયાેગા વ્યત્તે મિન્નભિન પ્રતિશ ધરાવનારાઓને એક્સરખી હેલ્કે કાર્ક નહિ.' માછવટ્રેટનું કામ કાયદાને. અમલ કરતી વખતે તેને સામાન્ય બુલ્લિની સરાષ્ટ્ર ઉપર ગઠાની નાવાની

વ્યંત્રેજ માછરડૂટે વેલાના મન સાથે દઢ નિચય કરી લીધેક. કાર્ટમાં કામ ચાલ્યું. તારાચંદ રેદ્રને ફ્રાર્ટમાં લેસવા માટે ખુરશી વ્યાપવામાં આવી. કરીમ્પાદીના વકીને તારાચંદ રહે કેલ રીતે પાતાના તેમકરનું છુન કહું" તે ક્રાેટને દાખલા દલીલથી સમજાન્યું, અને પુરાવાએક અલપી એવી રીતે क्षा उर्देश है है है है है है **ં**વા નિસ્તયમાં ત્રગી ગયા. ત્યાર પાળી તારાચંદ રીઠના વક્ષાલના વારા મ્યાવ્યો. <sup>20</sup>મણે કહ્યું કે 'વ્છાવે. મેહા માણુસ મીજાનું પુત્ર કરે તે માની શકાય એવીજ વાત નથી. વળી અનામાં સામા પક્ષને કહાય 🕏 ઐ રાર્ટે સુલી જતાં જોઇએ નહિ. આ દેશમાં કંપની સરકારની એમ નિવા વલંદાએ વગેરે નેપાર કરે છે. તે ધીરધાર કરતારાઓની ગાહી પેડી <sup>સ્ટ્રે</sup>લ ચાલે છે. આ પૈકીઓને તારા મેંદ શેંદ ખટકે છે. આ વાત પણ શુલાવી એકએ નહીં." અન્તે બાજ ના વક્ષ્યલે:ની વાત સાંબલ્યા પછી માજીરફેટ સા**દે**ભે ગુકાદા આપતાં પહેલીન વાત એ કરી 🧎 મન્ટ પ્રસાયાઓ પહેલા છે એ ઉપરથી મારી ખાત્રી થઇ છે કે મુત થયું છે વ્યતે તે તસ્સવ'ક શેડના **હા**થે થયું છે. તે વિષે મને ખીલકુલ શંકા નથી.'″ તે≇ા સાહેળ અન વાક્ષ જ્યાં <sup>પ્રક્રંકરે છે ત્</sup>ર્યાતા ક્રાર્ટમાં ભરાએસી હજારે લંગાળાંઓની મેદનીમાં મણ-ગયાટ શાયયો. એમ કહે છે 🦒 ≰જરા માણસાના તારત્મદ શા અલકાતા **ક**તા અને તેમાના **પ**છા વેદ મોને ઉપાડી જવાની વધવારી કરી તે આવ્યા હતા. માઝરફેરે વ્યાગળ ચાલતાં કહ્યું કે, <sup>ગ</sup>મ્માવા નામાંહિત ગુલરથને સલ્ત કરતાં અને બહ્યું દુ:ખ

થાય 🖲 . પરંતુ મારા ઢાચ કાવદાથી ળ'ધાએલા 🗣 એટલે હું નિરૂપાય 🤘. વળી મહત્રનો મદલા તા ખુનથી જ વાળી શકાય, સ્મેટલે ક`પની સ્વરકાર ઉપર રોઠ મેં સુરતા અસંખ્ય ઉપકારા છર્તાએમને દાખલા બેસે એવા સખત સભ થવી જોઇએ. એટલે એમએ પહેરેલા કરચલીની ચુડીવાળા અંબરપા ની બન્ને ભાદેરમાં સુડીના જે વધારા ના અાત્ર છે તે બહાર ખેંગી, કાપી नाभवात है ६२माई छ अने तेना વ્યમલ સુખ્ય પોલીસે વ્યક્ષિકારીને હાથે થ્યા કાર્ટમાં હમણાં જ માય એલું કરમાન કર્ફ છું."

મ્યા **વપ્યતે દેશી લે**ત્રામાં દેશી avsi प्रदेशवानी शिवाल हता, व्यन શોમાંત લાકા જે અ'બરખાં પહેરતા તેની ખયાિ મણી માંભી રખાવતા, ખને વધારાની ખાંધની કાંડા ઉપર કરચલી પાક્સા. રોઠના ખન્ને હાથ સીધા કરવામાં આવ્યા અને કાડા ઉપરની કરચલીની સુકીના વળ ઉતારી **હાયની બન્ને બાંચાે કા.ખી કરતા** લગભગ એક હૃંગ્ય હૃં.ય એટલી ખાંચ કાતરથી કાપી નાખી શેઠને કાર્ટમાંથી રન્ય આપવામાં અલી. જેએા અલ ફ્રાેસના થવાર્થર નારાજ થયા તેએ કહેવા લાગ્યા કે "તારાચ'દ શેકે કંપની ના ઢીરેક્ટરાને અને ખુદ માછસ્ટ્રેટને લાખા કૃપીઆની લાંગ આપી પાતાના જાન ભચા**ં**થા છે.'' પરંતુ જ્યારે બીજે દિવસે સવારે તેમ્બા**ર્ચ** સાંભલ્યું કે ક્રાેર્ટ પરંધી છુટયા પછી ચાતાતે થએલું ભૂપમાન સહન નહિ યુવાશી શૈંઠે રાચે પીરાકણી ગુસ્લીને આપવાત કર્યો છે ત્યારે એજ બધા કહેવા લાગ્યા કે મળતા આવરદાર ગાળસ." 'अध्यतकाम सञ्जासाम'.

#### થી. જલભાઇ રસ્તમજીને વ્યવસાત

પદ્મ પાતાનું અનુસંધાન )

स्थान घरावी रक्षां 🗟, 🔊 वस्त તેમનાં દુઃખમાં લાગ સેવા ચ્યાવેલ ભૈતે≀ની મે.ડી સ'ખ્યાપરથી સિ∗હ થતી હવી, મરદુંમના નાનભાઇ શી. सीराण्य इस्तमक, केमत् नाम हसिन અહિતામાં ભણીતું છે, મરકુમના ચે भुत्री इस्तम के पाताना अने जिद्ध પિતાશીનું કામ સંભવિ છે, 🗬 હથશીન માં દાકતરી અવસ્પાસના છેલ્લો વર્ષની પરિક્ષા અલ્પી રહેલ 🖻, એ પુત્રીએ। केमांनी क्षेत्र भीमती दीनणाई शीराज જે કરખનમાં છે અને શ્રીમત્તી જરબાક્ત નોરીવલવાલા મુખઇમાં છે 🤝 તેમને અને બુલાળાં કુડુમ્બને વિલાય કરતાં ક્રપ્તી ગયા છે.

લીમતી સીરીનખાક ફરતમછ પેલ્તા ની તેમજ પૈહતાના <u>કડ</u>મ્મીજના વતી તે.આના મહાન શાકમાં ભાગ લેવા કુતીયતના પ્રચા ભાગામાંથી ભાવેલા સેંકડા શુભેચ્છક ભાઈએક તેમજ ચેતાના તેમજ યુનીયનમાંથી તેમજ પરદેશથી ક્રેકું ખીજના, મીગા અને શુબેચ્છોર તરફથી મેરકલવામાં આવેલી ભર્માખ્ય પુષ્પાજસીએ! અને દિલસે.છ ના માટેશાઓ માટે લેએક સવેતા આ भन्नदारा सर्वदय आलाव भाने छे.

અવસાત

એને તાથી જસાવવામાં આવે છે કે ગ્રેન્ટેલુક પાકે (એનેક્તી)ના ધી કરિજાઇ અગાલાકના ધર્મ પહિન લી કાશીએન નું ૩૬ વર્ષની શુવાન વધે વ્યકાળ અવસાન થયું છે તેનાં સ્મરણાથે ધી **હરીલાઇ અગાનાઇએ** એનેક્કી જે!કસ **નેર્ગ હોંદુ સેવા સમાજને છ ગીની** એટ આપી છે. ગી હરીમાર્ડ અમાભાઇ સત્રાજના કાર્યમાં હગેશાં આગળ પાના ભાગ હેતા આવેલા છે અને એમના ધર્મ પત્નિ પાતાના ભાળકા સાથે પ્રીરારીયામાં રહી દેળવણીના मार्गभां सारा आज सेतां बतां. स्वर्गस्य ના અજમાને પ્રસુ ચિરસાંતી ભરે અને તેમતા દુઃખી યગેમાં કુડુખીજતાને ધીરજ અને હીંગન બધે.

મુક્ત કેમ (ઉપ) તા જાતા અને માણીના મતી મી દેશવાલ ત્રીકમ-દાસ મહત્વરનું છા વરસતી પુખ્ત વધે કું માંદગી બાદ શાકવાર તા. રહે માદેશમારના મુક્ત કેમના પાતાના મુદ્દામે અવસાન થયું છે. મરહુમની માંદગી વખતે તેમજ તેમના મરશુ બાદની મંત્રિય ક્રીયા વખતે ઘણા બાદ આ, ચિત્રા અને સબ્ધીઓ તરફથી મદદ આપવામાં આવી હતી તેમજ સહાનુ- તીનાં સ્ટેશાએ ગ્રેક્કશવામાં આખા હતા તે સવંતા સ્વયંત્ર માં પુત્ર યા ધીરજસાલ ગંદીર અતા કરથ થી આમાર માત્રે છે.

#### નવલ કથાએક

દેવાતા આપ યાતી પ્ર મેગલ ક્ષુપ ૧૨ રાજની રામાયણ (નાદીકાસ મહ) પ્ર હેલ્કા અનાનય જ

ध्वीक नवां पुरतहा

'Indian Opinion' F. H. g. Phoeniz, Natal,

#### નવાં પુસ્તકા

ત્યામ મૂર્તી અને ભીજ કેંગા દ મહના દેશ દિવસ ૧ માર્મ જંગન ૫ જીવન શૈક્ષન ૮ ગળવાનું દેશદહું: આ એજીક્ષ

> INDIAN OPINION, PRIVATE BAG, Phoenix, Natal.

### 'પ્રન્દિઅન એાપિનિઅન'ના એજન્ટો

#### ત્રેહાનીસણગ<sup>°</sup> :

મી. જીવભુસાલ ગાયાળજી, ૧૯ થી રઢ્ટીટ, ન્યુટાઉત, રૂચ નંભર ૧૪, વ્યથમા કેર સી. ધીરસાંક પી. નાયક, રેક્ટ (હે) ક્રમીશનર રઢીટે.

#### કેપટાઉન :

શી. અ. શિ. ગાવડા, ૧૦૨ મેન રાેડ, મેલ્પે.

#### પાર્ટ એલીઝાબેથ !

થી, ખી. રામછ, ૨૮ નેવસન સ્ટ્રીટ અને ૧૫ એડરલી સ્ટ્રીટ. \*

#### ઈસ્ટ લંદન :

મા. જ્યાર હેતી, ૧૦૧ સેંટ જ્યાં છઈસ રાક્ત

### ૧૧ પુસ્તકોના સેટ

આ સેટમાં વિવિધ પુરતકા તમને વાચવા મળ**ે.** પુરતો મેહાએ માટે છે.

કીમન ધ્ધા પા. 1—10-⇒. આ એાપીસેથી મળશે.

#### રાહેશિસની સફર

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| Phoenix, Natal.                            |      |   |

# નવલ કથાએા

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# 'INDIAN OPINION' P. Bag, Phoenix, Natal.

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| to the me. t                   | 4. 6 | માં તોમલા ગાર પુસ્તોમ ભાગે પશ્ચિમી 🔐 🐉 🥫<br>છે. એ પુસ્તકો ક્ષેત્રા ભાગોદ ફાલ       |
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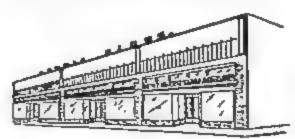
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-Dr. James Aggrey.

# Who Won The Two World Wars?

INCE 1914, thanks to persistent propaganda, it has come to be accepted that the two World Wars were ideological ones, and not the usual mere mercenary conflicts. And this happened notwithstanding the plain facts that after the first of these wars the Allies filched some 43,000 square miles of territory from Germany, while in the second War large tracts of land in the east were again taken from her, and many nations profited by these confiscations.

An ideological war surely pre-supposes the object of super-imposing the ideas of the conqueror on the vanquished. Taking this as a basis, could not Germany make a very good case that she won both wars? Let us consider a few points -

- The professed main object of the Alites was to crush German Militarism. They have succeeded, but in casting out these devils they (like the Biblical story of the Gadarene swine) have entered into the Allies and are doing to them the same as happened to the swine, i.e. driving the Allies to destruction. But unlike the Biblical story, an attempt is now being made to pass back some, at least, of the devils to their original owner!
- 2. It appears to be customary in great world movements to put two extremes before the people in order to love one and hate the other, and so we find God and the Devil in religion. Hitler recognised this and selected the Jew for his "Devil". The Allies have now slavishly followed him and have nominated Communism for theirs.
- 3. In "Mein Kampi," Hitler advocates "Inghtfulness" in war as being most humane in the end as it shortens the conflict. Italy followed suit in the Abyssinian War with poison gas, and America did the same in Japan with atom bombs.
- 4. Hitler created the cult of the superiour Aryan race, and denied that all men are equal, and he is now being followed in South Africa, substituting "Whites" for Aryans.
- 5. Much amusement was caused abroad when, before the last War. Germany limited travel and the export of money, but now similar restrictions have been foisted on the people of many of the Allied countries.
- 6. Hitler instituted internment camps, with gas ovens for the "liquidation" of unwanted imates, and now we find pale imitation in the pictures from Kenya shewing similar camps, with hanging sheds therein instead of ovens.
- 7. Slave labour has been practised in Germany, and condemned abroad, but is not the treatment of natives in many parts of Africa a copy, and apparently Russia has fully adopted the system?
- 8. Hitler made no secret of the fact that he wanted Germany to dominate the world. Are not the objects of both America and Russia the same, though the exact method of doing so may vary?
- 9. There was severe tritteism of Germany some years ago about training boys in the use of military weapons, a practice which has since been followed in Great Britain, and probably also in many other countries.
  - 10 Conscription was unknown in Great Britain before 1914, and the "com-

(Continued on page 729)

# INDIAN OPINION

FRIDAY, 4TH DECEMBER, 1953

# S.A. And The U.N. Commission

R. G. P. JOOSTE, ernment's policy of Apartat the United Nations, has severely criticised the report of the U-N. Commission on the racial situation in the Union and has accused the Commission of having insulted the Afrikaans-speaking people of South Africa. and having taken "a definite antifuro; in and pro-non-l'uropean bias " He has also stated that the Commission has been very in recovate in its lact. If that is on it is no bault of the Commission. It is the fault of the Union Covernment who denied it the buyers may be got and hand The Union (plucin as an Coverant at legented the Commission and his repour od tiez rodst now to accurate of michanic or no points of her . If the Union Coveriment had a stroom cine it bould not have feared to by it before the Late the fact is then it holing case at all. The United Nations sirely time not ignore the cries of mil-In or ad year pile of letted the gross injustice by a Gostransect who have been them. aniels of two chle donn than it is obtained has no meaning a stall. The United Nations, was there fore fully practed in an point ago the Commission and the Unsum you by performed as duty to the be a of it white thefre the prevail or intrace Even it its facts were not rante aexurate the combisigns, that the Union Conv.

Amean delegation ternal peace and international relations, and that the situation in South Africa was daily becoming more and more explosive and more menacing cannot be refuted by anyone who is conversant with the existing state of affries.

Mr. Jooste has taken strong exception to the Commission's criticism of the South African police and of the Afrikaner element in it. One thing has to be borne in mind in this connection that ever since the \* ationalist Government has come into power English element in the police force is leardly noticeable. Therefore the Commission cin only speak of the Afrikaner police. Uut Mr. Joonte admits that it has not critic sed only Atrikaner but the African police as well. And when Mr. Jooste says of the police that 'though it indeed had a difficult task to perform the South African Police borce was an organisation that stood back for no ministr one anywhere in the world," we cannot bein leelmg that Mr. Jooste has also blundered in regard to bis first and that his statement too contains the germ of half-truth. Hor in so far as manurers go the South Afrion Police Force might be and not death is, well mansered in its dealings with White people But it is certotally not or its destinger with the non-White people, And we say this from our

own personal experience. And if we in our position have suffered, what to speak of the ordinary man in the strect.

The following Press repart would go to some ex tent to prove the case.

Brig. J. P. Coetzee, who has retired from the post of Assistaut Commissioner of Police, gave advice to his former colleagues in a speech at a farewell in his honour. It was the duty of every policeman, he said, to serve the public with courtery and to give assistance to any person, no matter what their colour. "The raw Native wearei bos eten e ei isaoeld a goi proud of his manhood. This should be respected and he should be treated with courtesy if he comes to ask assistance from the police."

We do not however blame the police for this misbehaviour. It is the system that is at fault. The non-White person does not only suffer at the hands of the police. The Government's Aparthold policy has so reduced him to the status of pariah that, for instance, he is looked down upon and treated with disrespect even by a White railway porter or a White shoc shiner, Just as there is Apartheid in other mutthe non-European is progressively experieneing Apartheid in the obaccounce of the ordinary rules of courtesy. Thus was the Bishop of Natal, the Right Rev. Vernon Juman, recently provoked to make the following comment

"I think it true to say that there never was a greater need for the spirit of courtesy among our various races than there is now. And here perhaps I might ask a question of the Coverament:

"In it really necessary generally to omit the monal constants of address and aubicription in official correspondence white Africana? Surely even the most fervid apartles of 'apartheld' can hardly walt us to believe that White supremacy is really endangered by tising such terms ai 'Dear Sir' and 'Yours faith fully' in correspondence with Africans.

"It is discourtenes of this sort that really wound and embitter human hearts, and we ought not to tolerate them. But if we have to go on enduring them, let us endure them with patience and courtesy on our own part.

We may mention here that it is not the African alone in regard to whom these ordinary rules of cournot observed. tesy are We have had letters from certain Government departments addressed to us in a similar manner, from which one can assume that this practice is meant for all non-White people.

Mr. Jooste also lays a charge against the Commission of using language of incitement. He is reported to have said that Mr. Santa Cruz, had stated that a situation was being created in the Union which involved the risk of arriving fairly soon at a deadlock. since the only remaining solution would be the resort to force, with all the dangers which that inevitably entailed. "This is an unwarranted statement," Mr. Jooste said. "It is also an extremely dangerous and irresponsible statement. It is little short of incitement to open revolt, with the added implication, in the context in which the remark was made, that those renorthly to such measures would have the sympathy and support of the United Natioas."

What language, we wonder, will Mr. Jouate call the following, emmating frum Mr. S. P. Le Roux, Minuster of Agriculture, while opening the Cape Nationalest Congress at Port I have beth, but week. Mr. Lo. Rous Is reported to have

The Covernment's determination also applied to apart-Isoid, which the Untted Party,

# INDIAN DRINION

From the above quota-

tions it is quite evident as

to who is inciting whom.

The non-Whites have never

at any time said that they

want to make this a Black

man's country. What they

have said is that they must

be treated as humanbeings

with feelings such as the

White man claims for him-

self and they have claimed

that their feelings must be

equally respected. We ven-

ture to suggest that the

present Government is en-

tirely on the wrong track

and if it obstinately refuses

to mend its ways the result

will be disastrous for the

country and its people. We

do not think the U.N. Com-

mission has said anything

more than this.

Liberais and Communists were trying to oppose.

Mr. le Roux said: "We are not going to do anything tojudicious. We ask you to trust us. We want to do things the perceful way. But if our opposite want a battle they will have one and you must he prepared to make sacrifices in that battle. The future of our people demands it."

And read what the Minister of the Interior, Dr. T. E. Donges said at the Nata! Congress of the Nationalist Party in Greytown:

"The Nationalist Party," he said," offers something to the thinking people of South Afrigen which threaten us, it is more than ever essential that the Europeans should stand stogether to ensure that South Africe remains a White man's coughry.14

to assist you further in this · matter. H

#### New Control Of Immigration In Contral African Federation

The Interim Federal Government of Central Africa is reported to have taken over immigration into the Federal State. In a statement released receptly, it is stated that since the coming into effect of the Federation there have been indications that the economic balance both in regard to classes of persons entering and the types of employment they have entered is likely to be affected unless certain controls are exercised. It is contemplated that a comprehensive Federal Immigration Bill will be introduced in the Federal Assembly as early as possible next year, but until then it is considered proper for the Federal Government to take over certain immigration powers immediately. The Immigration Regulations, 1953, which are published in the Federal and Territorial Gazettes, provide that the Monster of Internal Affairs, with authority to make rules for the setting up of selection boards and prescription of quotes in regard to the number of persons which may be permitted to enter the Federation from any specific country or group of countries during any specific period. The Pederal Minister of Internal Affairs does not propose to take any immediate action on this basis, but the power has been given to but under the regulations in case the need arises before-the general policy of immigration can be debated in the Federal Assembly. In addition, the regulations provide the Minuster with power to declare any person or class of persons to be undestiable inhabitants on economic graunds, or on account of standards or habits of life. This power is similar to the existing provision in the Southern Rhedesia and Northern Rhodesia laws, but practice in operating it has not been undorm; also, there is no number provision in the Nyasaland law.

#### Central African Federation's Indian Policy

'The Central African Post' dated November 20 states .-

In the steambtest terms in which the Federal Party's Asiatic policy has yet been given, Mr. J. M. Greenfield, Q.C., Southern Rhodesia's Minister of Justice, told a meeting at Lusains that the Federal Party's policy would be to stop Indiana coming into the Pederal area. Mr. Greenfield's statement come at the end of the meeing, and was in reply to a Wood.

ducation on Indian immigration asked by an Indian in the audience. The Federal Prime Minister, Sie Godfrey Huggins, said in Bulawayo that the Federation could get Dominion status long before most people thought possible if the Federal constitution was carried out in the spirit in which the people of Rhudesia had accepted it. Sir Godfrey was replying to a question at a Federal Party meeting. Sir Godfrey said that the South African Government wanted Federation to succeed. It knew quite well that if it did succeed the future of white civilization would be assured up to Tanganyika. If Federation failed Rhodesia might be foisted on to South Africa as a poor relation "and the safeguards provided by us against Asiatic impersulum would be gone." Later, Sir Godfrey was asked what was the Federal Party's Indian policy. He replied: "To treat all Indiana now living in the Federated Territories fairly and squarely as Federated subjects, but not to

# NOTES AND NEWS

Frade Troup Heleased

Min Betty du Tolt and Mint Freda Troup were reletted bet Tuesday, November 24, from the Johnnesburg jail after serving their sentences of 25 days for taking part in the defiance campalga last December. Migz Troup and Mire du Toit were each sentenced to a fine of £50 or 50 days, of which half was suspended, for having "behaved in a manner calculated to cause Natives to resist and contravent the law" by entering the Germiston location on December 1. They · were given a hearty welcome by a number of friends.

The Late Mr. Narntamy Naidoo

The funeral of Mr. Naramamy Naidoo, soit of the late Mr. Thambi Naidoo, and vice-president of the Transvast Indian Congress, took place on November 16, in the presence of a large concourse of people. The body was cremated at the Brinton crematorium. Tributes were paid by representatives of various organisations with which the deceased was connected. Floral tributes and messages of sympathy to the widow and family of she deceased were sent by a large number of ferends and relatives and political, social and ethicious organizations. A memorial service was held at the Melcose Temple on Saturday and Sunday when prayers were offered for peace to the decessed's soul and the peace of mind of the becerved

Miss Betty du Toit and Miss SABC Turns Down Request For Dally Broadcasts

> The request of the Natal Indian Congress for daily broadcast in the Indian dialects has been turned down by the S.A.B.C. Is a letter to the Natal Indian Congress the S.A.B.C. states : "We wish to advise that this matter has in the past received the careful commderation of our Board of Governper and we have been instructed to inform you once sgain as follows t

"(1) With a view to its functions as outlined in article 14 of the Broadcasting Act No. 22 of 1936, the Corporation eaunot consider under: talong regular broadcasts In any but two official languages of the Uoseo. The only exception to this rule is a limited number of broadcasts in certain Native languages indegenous to the Ugion.

"(2) Any broadcasts in Indian dialects must, therefore, be considered as concessions from time to time, and not as forming precedents for the future; and

"(3) The Board does not see its way open to extending the Indian broadcast semions at present conducted from the Corporation's Durban studios.

"We trust that the above will enable you to see the position in its proper perspective and that you will fully appreciate that in view of the circumstances, it is not possible for us

### Who Won The Two World Wars?

admit any more."

(Continued from front page)

mon" soldier was looked on in much the same way as in ancient Chino, i.e. as being of a very inferior stratum of society. Germany and other European countries held opposite views and did practive Conseription. Since the wass the word "common" has duappeared and "hero" has taken its place, and, of course, Conscription has been installed.

These are only a few of the points scored by Germany and, no doubt, readers of "Pax" can suggest several other.

To conclude this article we feel inclined to quote the words:

"And what shall it profit a man if he shall gain the whole world and lose his own soult" and also-"to him who knoweth to do right and dorth it not, to him it is ria " The same can be said to apply also to a pation.

W. J. K.

By courlesy of 'Pas' Journal of the little Anti-II at Crusade.

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# COMMISSION ON COLOURED VOTE

# S.A. INSTITUTE OF RACE RELATIONS

THE following avidence was presented to the Commission to enquire into the subject matter of the Separate Representation of Voters Act Validation and Amendment Bire:

The Implitute's conviction is that in any democratic state the conferment of the franchise can be determined only by the capability of the person to exercise that right. Such expability is in no way affected by the colour of his skip. The denial of the right to properly qualified persons for at partailment) simply on the ground of their colour is therefore undemocratic and unjustiable. The Institute believes that this follows logically from the scorptance of the values and principles of Western democracy. The curtailment of sights is parcicularly unjustified in the case of the Cape Coloured people who do not differ in tradition, language, culture or interest from Europeans who have full franchise rights. It considers that to place the Cape Coloured geople on a separate voters' full and give them communal representation in the form suggested in the Bill would comit in a serious deprivation of political rights based not on incopacity to exercise them but merely on grounds of colour.

The Institute submits that the proper function of a Member of Parliament is to represent, to the best of his ability, national sather than sectional interests and that the consideration of pointy should have as its primary objective the interests of the population as a whole. Such interests consist in the moral, political, and economic development of the individual as a member of the hast and these interests are not made less important by membership of any particular colone group

The Institute considers that differences of soproach and action on the part of Members of Parliement should be concerned with matters of principle or opinion, rukural, moral, as specomic and that the more such concern is submerged by subordustion to sectional interests, whether of class ar religion, of language or race, the less useful and affective for the common good Parliament will become. The circumstances that in the public life of thus, so of many other countries, sectional saturests play an active and disruptive part, is no justification for extending the process by creating additional sectional representa-The course of windom and statesmanship would be to strive for the subordination of sectional

claims to the collective interests of the whole body politic and to legislate for the good of the people of a-whole eather than for the real or supposed interests of any particular group or groups. The Institute believes that the interests, present and future, of Europeans as well as non-Europeans demand this conception of government and policy.

In a multi-ratial country, demarcation by racial groups is of all forms of particularism the least desirable, and indeed, the most dangerous, as likely to foster and intensify autogonisms of a kind which history has shown to be peculiarly harmful.

The separation of voters into constituencies of the basis of any other than territorial division is, unless in exceptional circumstances, unsound and undemecratic political practice. Political epinion is organised in parties on a national basis and any grouping which is not national in its scope will either fail to fit into any party system and so "become ineffectual, or it will be the source of new parties which are not ustional in their purview and will greate fissures in the body politic. A legislature split up into acctional groups (more expecially if they are based on racial differences) gannot represent a unified national interest, would have nothing to hold it together, and is therefore liable to give rise to a dictatorial and irresponsible executive.

Representation by territorial ronstituencier, on the other hand, ready to countriact any such development because . & large variety of interests is present in every locality if widely enough demarcated. In each locality, there is, with varying exceptions and so differing degrees, a crosssection of society, and the total pattern of the nation is made up of the mutually complementary variations in the different constituencies. Representation should therefore plways be on a territorial system, with local constituencies. and only in the most exceptional circumstances, and only as a supplementation of the territorial system, should there be say departure from this principle. The Institute maintains that no such exceptional circumstances exist in the case of the Cape Caloured pelloly.

The Institute is of the opinion that the Cape Coloured people have absorbed Western ideas to the extent that they must be held to qualify for acceptance into the democratic state. They know no

other language than Afrikaans and, to a lesser extent, English, Their culture is that of the Europeans of this country, as are their mutitotions. Hence, the Institute in at a loss to conceive on what grounds, other than grounds of racial prejudice and pride (which are inconsistent with the acceptance by Huropeans of Christian democratic principles) the pollfical segregation of the Cape Coloured people can be based. The Cape Coloured people have mede undeniable progress educational and sconomically and in the fields of religion, culture, and democratic responsibility and by doing on have established their right to the maintenance of the political position which they have enjoyed for a century. Institute is not aware of any convincing evidence that their participation in the common roll has been abused by them or has had any detrimental effect on the well-being of the state. In the sbrence of adequate evidence to the contracy, the Institute is not prepared to consider allegations of political encruption and, even if such estruption abould be entablished, the Institute does not consider it any justification for the deprivation of common rights, for such corruption implies a similar degree of corruption in the European candidates. And, surely, if corruption is held to make the Cape Coloured unfit to exercise the franchise on the contaton roll, it must equally unfit them to you on a communal register. Ja the latter case, indeed, their unfitness in these terms would be a greater danger if they voted at a solid racial group than if their influence were dispersed over 4 number of predominantly European constitu-

It should not be everlooked that a small compact body of even four representatives of the Cape Coloured people, elected by the Cape Colouted people 10 represeet Cape Coloured interests. esight well be in a position to play a decisive role in Patliament if the balance of power smong European members depended upon a marrow majority. The very undesirable result would be that a excisity acctional group of a few members, tapeasenting a small minority of the whole people, with a provoked sectional conscioument, could determine the course of policy in matters of the grayest import to the nation.

The alternative position which the lantium regards as no lemundestrable in one in which a racially - sectional group would find stell permanently in a small minerity in Parliament, in which case its power to further the interests of the Cape Coloured people would prove futile. The

existence of such a group in Parharnest would mean that other members of Parliament would throw the entire burden of represeating Coloured interests upon It but, as a small sunority, it would be unable to affect legislative or administrative action to any eignificant degree. This is what has occurred unce the Cape Africant were placed upon a separate roll. The three Native representatives have come to be regarded as the protectors of African interests and other members of Parliament have tended to divest themselves of responsibility

It beems hardly necessary to add that, should the establishment of a communal register for the Coloured people be combined with a limitation of the right of their elected representatives to vote in Parliament upon all intues, that would be a form of disfranchirement which they have done nothing to deserve and which they could not but resent very bitterly.

After 100 years of the exercise of normal democratic rights there can be no doubt that the Cape Coloured people are, and have been, considered, to be adequately qualified to exercise the frauchine on the common soil. In fact, the Institute goes further and suggests that the maintenance of exvilized principles in South Afries demands the extension of the Cape Coloured franchise to the Northern Provinces, on the same basis as in the Cape Province and the enfranchmement of Cape Coloured wamen.

The Institute therefore is complately opposed to any measure which would transfer Coloured voters from the common roll to a comunal registre. It would oppose such a teamifer no less strongly if the Coloured franchise were to be widened by the inclusion of warment and extended to Previnces to which at bresent It is not applicable. Not would the objections of the Institute be removed by an increase in the anather of communally elected representatives, nor yet if Sections 26 (d) and 44 (c) of the South Africa Act were in be amended so as to enable Coloured personal to sit and vote in either or both of the Houses of the Union Parliament. Even in the unlikely event that the Coloured community were, by means of a seferendum, to express itself as agrecable to transfer to a communel register on defined conditions the Institute would still deprecate such a change as undepirable on the interests of the equatry at a whole. In fact, the majority of the Coloured community is known to be resolutely opposed to the suggested transfer. and the Institute expresses the carpear hope that the Commission. in its deliberations, will give due weight to the importance of ronsidering not only the interests but also the feelings and susceptibilities of the people whom its recommendations will affect. The Insulate is concerned to promote

inter-moial harmony and good understanding, and is firmly persubded that nothing but gvil to the future of South Africa could result from the exacerbation of inter-racial tensions.

( To be Continued)

# MEMORIAL MEETING FOR THE LATE MR. JALBHOY RUSTOMJEE

A PUBLIC meeting was held under the auspices of the M. K. Gandhi Library and Pariet Rustomice Hall Committee on Thursday, November 26, to pay tribute to the late Mr. Jaibboy Rustomice, who passed away suddenly on Monday night (November 23) at 8 o'clock through beart failure

Natal Indian Organisation), Hajee A. S. Kajee, Hajee Abdul Hack Kajer, Hajee S. Rooknoodero, (Orlent Club), V. Lawrence, J. N. Singh and Ashwin Choudere (N.). Congress), Sister Lawler (representing the Coloured community), Dara and Kooveree Tavaria (Parsee community), A. M. Moolla (South African Indian



The Late Mr. Jalbhay Rustomjes

The Parses Russance Hall was fully packed with all sections of the quaminty. Mr. A. J. Chaonco struded

Ly am o fechiates were paid to the the Mr. Rubemice by De Clarbeth and Mr. Peatteans of the Sultan Technical College, of which the deceased was an executive member, by Mr. Wil-Lart Doull, recretary of the Bit Jarbai and Parice Rustomice and R. K. Khan Haspital Tousts, and Me Mapilal Gandon Managina Trustee of the Phoenix Settlement Trunt, for the fine services Me 14thbuy P-minnise had rendered to those Treat during his life time. Among the other apeakers were, Melien, A. Christopher, Italian Child Welferel, P. R. Pather (P. F. Chan Truft and Organization), Dr. N. P. Desai (Mathiawad Hindu Seva Samai). R. R. Miharaj (Shei Sanatan Dhiram Sabhal, Govan Mani (Sarat Hundu Association), S. R. Parher (S.A. Hingdy Maha Sabha), D. Satyadev (Arya Pratioidhi Sabha, Natal), and V. Lawrence and others

Mr. A. J. Luthuli had rent a merage on behalf of the African people in appreciation of Mr. Purtomice's services on various occasions to that community.

The following resulution was then moved from the chair and parted by the audience standing in a lence, expressing the deep sortow of the menting at the very and and sudden demise of 242 Jalbhoy Pintonice and conveying to Mrs. Pustom/ce and the members

of the deceased's family and to his brother, Mr. Sorabjee Rustomjee, the community's deepest sympathy in the very great and irreparable loss sustained by them:

"This mass meeting held under the auspices of the M. K. Gandhi Library and Parsee Rustomice Hall Committee desires to express its deepest sympathy with the Rustomice family in the sad d taise of the late Mr. Jalbhoy Rustomiee, The passing away of the late Mr. Jaibhoy Rustomite is a major and unfortunate loss to the people of this eity and in particular the Indian community. His selfless devotion in the service of his people and many institutions will ever remain a public monument to bir greatness and glory,\*\*

4th December, 1953

Mr. Nasarvanji Jiowalla, whose daughter has just recently been engaged to the late Mr. Jaloboy Rustomice's son, Rustom, acrived from Quilimane last Saturday and Mr. Rustomice's eldest son, Edul, who was in Dublin, arrived in Durban last Tuesday and has just completed his medical course.

## APPEAL COURT DECISION ON RED ACT CONVICTION

THE Blotmfontein Appeal Court on Thursday, Nevember 26 held that there was nothing in the relative section of the Suppression es Communismo Act which expressly deprived person liable to be affected by the action of the Minister of Justice from being heard, nor was there anything in the section which, by accessary implication, deprived him of the right to be heard.

This ruling was given when Johnson Newevela successfully appealed against his conviction in the Capetown Magistrate's Court on a charge of contravening a Notice served on him by the Minister of Justice under the Suppression of Communism Act.

The charge alleged that he contravened the Act by attending a meeting at Salt River at which protests were made against cerlain laws passed by the Government.

The notice had prohibited Ngwevela for two years from attending gufhaeinge other than gatherings of a bona fide, tellgious, recreational or social nature.

The appeal Court held that Newcycla was entitled to be given an opportunity of being heard before the Minlater exercised his powers under the Act to Issue the Notice

The Court held that the more fact that the name of a particular petson was on the list of those connected with unlawful organisations, did not entitle the Minister of Juntice to fame on order against him in terms of the Act. as the person whose name had been placed on the last might have severed his connection with, ar withdrawn his aupport from, the unlawful organisation long before the Act came Into operation and might now be a stannch appearent of Communism

In the present case, the Minister of Justice had not issued an order prohiblung a particular person from attending a particular gathering. The Notice was of a general charreter and operated for a period of two years.

It was questionable, the Court beld, whether the delay of a few days which could be entailed by giving the accused in the present case the opportunity of defending homself, could be said to defeat the object which the legislature had in mind.

The case of the Garment Workers Union and of Sacks v. the Minister of Justice dealt with by the Appeal Court in 1952 and 1953, was not concerned with the principle involved in the present case, and those cases could not, therefore, be said to govern the present case.

The Appeal Court Judges sitting were Mr. Juntice A. van ilee S. Centhyras (Chief Justice), Mr. Justice L., Greenberg, Me, Justice O. Schreiner, Me. Juntice O. H. Hoenter and Mr. Justice B. M. de Beer, Acting Judge of Appeal.

The decision was unanimous. Mr. D. B Molteno, Q.C., appeared for Ngwevela, and Mr. W. M. van den Berg for the Crown. Sapa.

About 100 people who have been placed under centralnts by the Minister of Justice, Mr. Swart, under the Suppression of Communism Act are said to baye been set free by the judgment of the Appellate Division in Bluemfontein. The restraints took the form of orders to resign from specified organisations and not to attend any gatherings for usually two years: Latterly the probible tion on attending gatherings has contained no exceptions even for religions, recreational or ancial The Idea was that the DIN DOICE people affected aboutd have to ant the Minister for auch exempfirst as they require and it was for him to decide whether to grant them. He told Parliament that automatic exemptions for religious and recreational purposes had been abused.

Until the Minister of Justice either amends the law once again or agrees to hear the objections of the people upon whom he proposes to place restraints, says

the Pretoria correspondent of the 'Natal Darly News,' no more restrictive orders will have any practical effect. The only portion of the Act which still appears to work in the straightforward one which makes it a crime to promote Communism and lays down punishments which the Courts alone can impose in the tame way as for fraud or assault.

#### S.A.I.T AND A.N.C.

THE African National Congress and the South African Indian Congress animated the following memorandum to the Select Committee to enquire into the Separate Bepresentation of Voters Act Valudation and Amendment B.S.

The African National Congress and the South African Indian Congress are the oldest and most representative organizations of the African and Indian peoples of the Union and therefore speak for the majority of South Africans. It is consequently our duty to state our views on a matter which not only affects the Coloured population of the Capa Province but deeply involves the intere of the country as a whole and the batto principles of democracy as well.

It is obvious that any proposal to remove Coloured men from the common roll of voters in the Cape Province constitutes a dimpultion of the already shamefully restricted remnants of the non-White franchire. The Appellate Division of the Sagreme Court has roled that the contemplated change would be such a dimunition. The experience of the African people during seventeen years of community representation has proved abundantly that this system operates to their grave detriment. The endless stream of legislation discriminating against the non-White people which has passed virtually enopposed through Parlament during this period demonstrates beyond question that the representation of one section of the community by a fixed and insignsficuat minority of members of Pay-Siament is no ralegized whateoever of the rights of that section. It is nothing but a pretence of demaeratic representation which deceaves Bo-man"

For a century the Coloured man in the Cape has exercised his vote; It is autrenched in the Act of Union which was ported in 2010 and its maintenance has been the subject of constant pledges by White politicians of all parties since then, particularly at a time when these politicians were depriving the Algiana of his vote. The spokesmen of "White Eauth Africa" angert their re-called civil sing measur in Africa and their devotion to high

ethical principles. The legislation which you are considering expense the hollowness of these pretentions for it is both ancivilized and a crude betrayal of colemn pleases.

It is regretted that in discussing this Bill, and its predecessors, the racial obeen on of Parlamentariana her obscured a vital muse, vix., the general obaranter of the Coloned electorate. For many years three voters have exercised the franchise to a serious and responsible manner They are mately working people; artisane, small businessmen, and professional propie. They bave therefore, as a part of the electorata exerted a beneficial and progressive io/luence impelling politicians to deal with brend and butter matters rather than the steelle racial france and demegogie flagwagging which have for so long dufigured South African poblic life. To remove 'these voters from the roll will serve forther to attengthen the under domination of vested interest and teaction in Parliament.

The proposed legislation is yet another in the series of barels and najust laws oppressing the non-White people, which, particularly in the past five years, has been pleced on the statute book. cannot be assumed that the victims of this oppression will continue to tolerate ever-renewed attacks upon their rights and dignity as buman beings. The proposed legislation will once more slam the door of Perliament in the face of a big eretion of the non-White people and thereby dony them the right to their just demands by constitutional means. There can be one notcome -disastrons uphravals in which White and hop. White will suffer

The oxteoms can only be avoided by dreatic reverest of the present policy of appreciation and discrimination. The principle of government by content must be reaffirmed. While throughout the civilized world the people have attained an ever greater messure of participation in government through the abolition of properly qualification for voters, and the achievement of women's suffrage, South Africa has retrogressed from the Cape Consti-

tution of 1858 which did not disorizolasta between voters on the grounds of race or colour. There must be a return to the great democratic tradition which has been the pride of the advanced nations of the world, torinding the lands of origin of the main white population groups of South Africa,

For the aaks of the harmonions development and future well-being of South Africa, the non-White population must be given its full share in the making of the law of the country. We demand the retention of the Coloured vote in the Cape, we demand the abolition of qualifications required for Coloured voters which do not apply to European. We demand the sateration of the franchise to the other Provious and to all non-Whites, both mea and woman

The African National Congress and the South African Indian Congress express their emphatin opposition to the Separate Representation of Voters "Aut" in its entirety.

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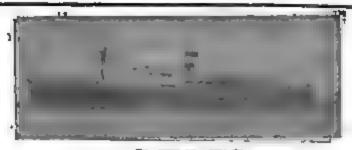
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### A.N.C. AND S.A.I.C. MEMORANDUM TO UNITED NATIONS

(Concluded from last week)

#### THE SOUTH AFRICAN GOVERNMENT AND THE UNITED NATIONS CHARTER

WE submit that the facts authoritative book "Internationand illustrations fornished on the preceding pages constituted incontrovertible evidence that the racial policy and ections of the Government of the Union of South Africa are patently in violation of the spirit and the letter of the Charter of the United Nations. Whether we regard the South African Government's actions teparately or, indeed as they are, as parts of a logical and consistent policy, we find that they are inconsistent with the a Higmallons, purposes, principles and rules of the United Nations as defined in the Chafter,' In particular :

We charge the Government of the Union of South Africa, with violating the fundamental buman rights of the ten million non-white people of South Alrica to participata in democratic self-government, and to share in the land and wealth of their motherland.

We charge this Government with flagrantly overriding, rejecting and flouting the United Nations principle of the equal nights of these men and women without distinction as to race, sex, language or religion.

We charge this Government with failing to fulfil to good faith the obligations assumed by it in accordance with the Charter.

We charge this Government with blainntly and contemp.namely infringing the fundamental freedoms of these prople; freedom from fear and want, freedom of movement and organisation, freedom of speech and opinion, freedom to learn and develop their inherent capacities and talents.

We charge the South African Government with taking actions and following a policy which is a threat to peace.

We maintain that by its actions and policy as thus summarised the Government of the Union of South Africa violates the preamble of the Charter and Atticles ; (2 and 3). 9 (2), 13 (1b) and 55.

#### The Charter As A Really Binding Instrument

We uphold the view that, in respect of human rights, the Charter of the United Nations is a legally brading instrument in international law. In his

al Law and Human Rights," Professor H. Lauterpacht, Prolessor of International Law at the University of Cambridge,

"Any construction of the Charter according to which members of the United Netions are, in law, estitled to distingued and to violate human tights and fundamental freedoms is destructive of both the legal and the moral authority of the Charter as a whole."

If the words of the Charter on Human Rights have any meaning, then it is clear be-Union Government has violated those rights. If the Charter as a whole has meaning and signi-Scance, as a treaty and as a law of nations, then It is clear that the Union Government must be branded as a trenty brenber and as a criminal Government.

Again, to quote Professor Lauterpacht:

"A State would act contrary to its clear obligations under the Charter if it were to impose fresh discrimination on a religious, ethnical or racial group. And there would be no doubt a flagrant breach of its legal obligations if it were to embaris upon active persecution of persons under its jurisdiction on account of their race, language or reli-

The South African Governmont has in the past invoked, and will no doubt continue to iovoka Article 2 (7) of the Charter relating to "matters which are essentially within the domestic jurisdiction of may

We submit that the matter of the human rights of the people of South Africa cannot be regarded as a matter of essentially or exclusively domestic juris. diction in view of the fact that the South African Government has entered into international agreements concerning these matters, Such agreements conent is not only previous andertakings made to the Government of India regarding the treatment of South Africans of ladica arigie, but above all, and in the first place, the United Nations Charler itself

regarded as a solemn international compact.

"The provisions of the Charter-its splems and repeated provisions-in the matter of burnen rights would be tendered menningleis if Articla o, paragraph 7, were inter-preted as excluding, for instauce, the night of investigation and recommendation, What, so that case, would be the meaning of Article 62, paragraph a, which laye down that the Eronomic and Social Council 'may make recommendations for the purpose of promoting respect for, and observance of, human rights and fundamental freedoms for all'? Article s, passgraph 7. retains a sense and a purpose even if we consider it as not excluding recommendations; Article 62, paragraph a, retains on sense and an purpose if, by reference to Article a, paragrah 7, we exclude the right of recommendation,

"The interpretation which is here submitted as the accurate interpretation of the Charter dore not, in turn, raduce the enterorical provision of Article 3, paragraph 7, to a mere form of words. For although-on that conatruction-buwan rights and freedoms, baving bronce the subject of a soleme international obligation and of one of the fundamental purpotes of the Charter, are no longer a matter which is essentially within the domestic jurisdiction of the members of the United Nations. there still remain important questions which may remain within that category for the reason that they have not been made, as yet, the subject of international obligations."

The South African Government and its spokesman have repeatedly themselves furnished evidence that their policy is by so means a matter of purely domestie cancero Oo a number of occasions Bouth African Gov. crement representatives bave expressed concern at the opparant concession of certain deconcretic rights to Africans. elsawhere on the Africas contineut, as in the case of new constrution for the Gold Coast.

Dr. Malan bimself made representations to the British Government to reluse to ollow Secretse Schama to take his place as head of our neighbouring country, Bechunclend, on the ground that Sereter Khama had married an Englishwomen The ductrine of "domestic jurisdiction "did not, apparently, app. ly in that care.

For seven years, the conduct of the South African Government with regard to its treatment of Non-Whites has occupied the attention of the United Nations. On 8th December 1946, the General Assembly adopted a resolution stating that "the treatment of Indiana In the Union should be in conformity with the international obligations under the agreement concluded between the two Governments and the relevant provisions of the Charter.14

On 14th May 1949, the General Assembly "invited the Governments of India, Pakistan and Union of South Africa to enter into discussion at a round table conference, taking into consideration the purposes and principles of the Charter of the United Nations and the Declaration of Humas Rights."

On and December, the General Assembly resolved specifically: "that a policy of racial segregation (uparthoid) is necessarily based on doctrines of racial discrimination" and called upon the Union Government "in particular" to refrain from "the implementation or enforcement of the provisions of the Group Areas Act, pending the con-India and Pakistan.

This call was ignored by the Union Government which was mentioned in the General As. sembly resolution of 7ath Janpary 1952, which noted "that the promulgation on 30th March 1951 of five proclamations under the Group Areas Act renders operative thereby the provision of paragraph, 3 of resolution 395 (v). In the resolution the General Assembly once again sligmalised apartheid and called upon the Malen Government "to suspend the implementation of enforcement of the provisions of the Group Areas Act pending the conclusion of the negotiations."

At the end of 1952 the General Assembly once again had to consider the unmititfactory conduct of the Union Gavernment and decided to establish a commission "to study the recial estuation in South Africa."

In view of these sumerous precedents we consider it no longer permissible for the Bouth African Government to bide the wording of Article 3 (7) of the Charter, which must read In relation to the Charter as a whole and in particular to the repeated references to human rights.

We wish further to point out that the Charter is a legally binding festrument not only on the South African Government. ut also on the United Nations

#### INDIAN DEINION

other members have a solemn obligation to promote "universal respect for, and of, human rights and fundamental freedoms for all without distinction as to race, sex, language, or religion," not only in their own countries but also in the Union of South Africa.

We submit that the notetions pulsey of the South African Government.

-- Insults the majority of people in the world, who are non-white and cannot tolerate the reiterated elander of race inferiority; -- leads to continuously worsening relations between our country and our neighbours in Africa, as well as our friends, the peoples of

Asia,

-acceptuates the physical
differences between peoples
and ignores the essential
carness of manhind; and

-results in the interference
of the South African Govvernment in the internal

affairs of neighbouring ter-

and that therefore the racial policy of the Government of South Africa is a threat to world peace and international harmony.

On behalf of the overwhelming majority of the people of South Africa, the African National Congress and the South African Indian Congress claim and demand the fundamental burnan rights of the Non-White people of our country to equal rights as citizens and voters; to equal opportunities for economic and cultural development, to land and freedom.

As South Africans, we love our country and wish to redeem it from the universal disreputs which its Government has recurred. As citizens of the world we uphold the principles embrined in the Doited Nations Charter. As oppressed peoples we relate to submit to bondage.

(Copeloded)

#### AFRICAN VIEWPOINT

# OPEN LETTER TO MAJOR COWLEY

By JORDAN K, NGUBANE

DEAR Major Cowley,—At the conference you held in Durban list week and which was attended by your electors es well as the public, I gut to you questions which you did not suswer- 1 said to you that it opposes to me Maken and Co., could not do better than you In falling the Zalu people into believing that the Malantin tyranny is not the evil thing that it is. I saked you if you are aware of the principle behicul the River Election Ast-that the transfer opens the sluicegater to convert. African education into a political lastrument for our englaversent, that to tell we that we should not be anxious to to play Malin's same; that to tell no that our representatives In the Senate were our watchdige wie just not enough. I sebel you to make your own standpoint clear beyond all shadow of doubt on the prinelpla of argameta development.

You elected not to answer these questions. Institut, you mostly yourself up into a temper, banged your become that I must hear, never my you are a Malania. I must do me an injustice I mean and you are a Malania. I wanted you are a Malania. I wanted you are that you are a mean that pool must be that you are a general you.

that Malan could have in our midst. I want to develop this thrme further-

As you know, apartheld in a philosophy of division. The whole spirit of the present Covecoment is to break down beliges sot up to oreals accord between the races Christelike Nationals Onderwys has been introduced to bolate the Afrikaner shild from your own people, the English speaking South African. The Group Act has been designed to separate every then from every taca-The Banta E Incation Act gives the Minleter of Native Affairs the right to say what shall be laught in African schools. You have not for about five mouths in the Hanale and one of the things which might have impresent you to the keenures of the Government to encourage the astrower type of African nationalism-de encourage telhallem. The emphasis is on the Zata people, the Xhoes people. the Dasato people and 1 Zeen prophery that the Banter Elizantion Ast will, among other things, semphasies these spicetes In Zolo, Xhors or Beento history which will work up passions so told battede among ne se a people so se to make it impossible for the oppressed to noite effectively for purposes of defeating the Melanite britany.

I gotton that the Affalater of

Native Affairs goes out of his way to gustoh every available opportunity to enlugies the came of Zulu. These days, he is full of every kind word for the Zuln prople- And when he translates that kindness Into action, he been the greatest Zula ron living to-day—I meso Mr. Albert John Lulbali. Now, I know that when you planed blm dawn on this he said he was not responsible; that it wes the Minister of Justice who had banned Mr. Luthuli. there is such a thing se collective responsibility in Ministerial and Cablact decisions. The Minister might have thought be wer being clever in trying to avold your questions in the way he But his leigh occining impresed no reasonable zonn.

My real point in: Ministerial love for the Zolu these days is merely a political tastle to encourage you to go as fer se possible in unconsciously persuading the Zula people to believe that sites sal reg koulam sure that when the Management president must be that you are one with them on things like suprate representation and, by implication, he rejecting the ideal of integrated multi-recial society.

Your approach suggests that you have narrowed down your vision to the problems of the Zulu people only. Quite pe-(ura)ly, you are responsible primarily to the Zala people. lint you know, there is no problem proulies to the Zuine. Erery problem worrying the Zaly warries overy African and it is enwise for the White representative of the Zales to enconragn the less advanced to beliere that Zalalem might be en en Hallerlf. You meatlaged Zala resiments and what not. Samely, angety, Sanator Cowley, you apply not been been been The Malanites might think you are a "dangerous man," to give congressions to whom might be realistic but I can stance you, they do not bothor themselves about your ileasms of Zala regiments. Only the Ignorant among na take you sectoraly when you talk about these thinger. But the real eightformer of your emphasis of Zala goldlere ties in its entitle encontemporat of Kninlem by appealing to those things which warm up the Zalo beart, without bringing real material advanteges. Zalulem, as you know, to incompatible with the ideal of a natted African people. If you want to disrapt that unity, presab Zalnism; speak of Zaln antitiore. Aud, in clotog that, von help to tealate the Zala from the real of the Africana, to weaken them and, and in the

end, you incorpoliste them for fighting effectively to obtoge the status quo. So, you see, Major, Naintem is, in the final analysis, spainet the true interests of Zulus themselves. That is why Verwoord and Occurs so much in love with it. I repeat that I believe you are not a Majorite. Your trouble is that you do the things the Majorite love.

You next told me I had no business to be at that meeting because I had not been fessed with an invitation card; because I was in the pay of an Indian; because I represented an Indian paper; hecause I was a liberal and you did not went liberale in your conference. You shook your dat-to be fair to you, I believe not at me-you banged the table and indulged in studied thesirlesis to imprees your endlence with your resentment of my questions which you did not answer.

As I said to you, I had every right se a member of the Zulu public to come and hear you Justify yourself before the representatives of the Zulu people. I did not enter the hall by force. Your Chaleman knows ma very well. I raised up my hand at naration time, he gave me the right to speak. And when I had Unlabed my address in Zulu. he did me the couriesy in ask ma to repeat it in English. He ald say it was a special concession; which indeed it was For you to come, after all this, and say I had no business to attend your meeting was, to say the least, erequing.

flut what struck me was your vehemence to condemning me for my associations with 'Indian Opinion.' You said I was there in the service of '(adian Doinlog, and that I was employed by this paper—which was not lens. I am sare your informants did not know all their facia. I conteibute a regular weekly foature to findian Opinton' as I did to the 'Forum' and other papers. I have published settoles fairly frequently in some of the dailles in Darbin and Johnnesburg. It is my profession to do this. There is nothing wrong with

The significance of your sites's lay in the appeal to the racial projection of the bulk of the litterest Chiefe who have strong and Indian feelings. I am are you did not mean to imply that it was a dirty thing to do bulk-need with the indiant-for in your own affect you employ fadient and I would not be surprised if you put them higher exterior than you pay to "your Zola people" list I was intrigued to see the toolest you treated to when placed in a tight sorner. Obviously you do not know that some of those who oleim to be your friends.

have shares in Indian bus come panies. Could you tell me what is wrong with that?

I could san you were furlous when you told me you did not want liberale in your mesting. Ithink you have good reason not to But I was not brought up in the tradition of trambiling when a Whitemen bange a table at me. In the first place I am not a member of the Liberal Party so I could not represent the liberals. On the other hand, I am not sebamed to my that I think the liberals are very fine fellows. I never apologies for my friendships. There are men in Congress who may that the communists are very fine fellows. If they can take that stand, I have every right to like the Libersia. In like manner for have every right to feel that Malanite supporters are fine enough to be invited to your conference. If I like the liberals and you like Boshoff and Natwell, your friends are not my friends. But in answering a question you raised, I would not run away from it and begin telling you about your friends.

I am traly auxious about your atlitude on Coloured representation. You appear to have learnt no lesson from the failure of par own representation. There are two fundamental objections to representation which a representative of the non-European people should bear to mind. It places a premium on commugal interests. Commonst totureste are angular; not easy to reconcile. By ancouraging them, roparate rapresentation is a plan for diesetor. Becoudly, once the Colourade have been shunted into their own corner to the way you advocate, White South Africa will virtually forget all about them as happened with ne. The respon is simple; the Colourade will not got represemiation in proportion to their numerical strangth. They are being led down a blind alley and you say, in effect, there is little wrong with that-

On one thing I agree wholebeartedly with your When you press for direct representation. But the way to get that is not to ecquieses to tyrsuny. Your own people, the English, for whom 'I have abiding respect, had to fight at every point for the free institutions which are part and parcel of the English tradition the world over. They did not win by retreating, I think the Zula will win only when they take a firm stand by the side of other African peoples in alliance with European, Indian and Coloured democrats.

There is also a fauction you perform which I appreciate. There is so much cruelly and durogard of button values in

administering the whiteman's laws sgainst us that there is need for someone—I chealth say very many—to try and altoviste African suffering by bringing to the notice of the powerful the harmful effects on us of their stupid policies. This is a fourtion which is truly humanitaries and not political. It could even be done by an ordinary lawyer, out of parliament. Just in passing, does it not cirile you that our representatives in the Senste and in the Assembly are but social welfare workers; an extopded erm of the legal aid bureaul They are not responsible for this fragin commentery on demograpy. But it seems to me that is the best they can do within a system which discriminates against a man for ble colour.

Finally, the Zulu people are not stratified in one class. And anyons who claims to be their spokesman must always bear this in mind. As Prince Pika ha Sitaka wheely said, there are things on which the average Zulu can pees judgment, but there are others where the Zulu must be trained to opine intelligently. I should be happy to know that you appreciated this and did not regard criticism as merely an effort to unsent

you at the next elections. I am not interested in that. I went to see you represent the Zulu people correctly. For this resson, I wonder it you would accept an invitation to mest a group of intelligent African man and women and justify before them some of the thiogs you said in Parliament on our bahalf. Last promise you one thing in advance: Nobody will beng tables at you from our side This should help to give you a faller picture of how the Zala people as a whole thinks For, as it should have been close to you, the things I raid to you were approved of by very many Zulus-Chiefs and commoners slike. You heard the cheers I got. You heard the protests against your manuer of replying to me. When Mr. H. J. Bhengu was ordered by the Oheir to sit (down abviously because he and I were of one mind) you saw the Branl-men rise and merch out of the hall. I might add that they kept us outside the hall up to well after 6 p.m., congrutulating us on the things we said. So, you see that it is pot enough to tachie Zulu Chiefe on the "Am I right or wrong," principle,

Yours for a free Africa.

JORDAN K- NOUBANE.

### INDIAN AND AFRICAN CONGRESSES ON U.N. COMMISSION'S REPORT

THE following Press statement has been issued jointly by the African National Congress and the South African Indian Congress concerning the report of the United National Commission on the racial situation in South Africa —

The text of the U.N. Commission report, now being discussed by the Political Committee, has been made available and we have had the opportunity to study it:

We consider the publication of this report to be a historic event. Clearly the fruit of intensive study and objective evaluation of the facts and of international law, the teport authoritatively establishes a number of highly negaticant conclusions.

It hads, with a wealth of detailed documentation and exemples, that the system of racial and colour discrimination establiabed in the Union, continued since this country endorsed the United Nations Charter, and gravely intensified since the advent of the Nationalist Government, and its apartheid policy, is in conflict with South Afreca's obligations under the United Nations Charter. It finds further that the Nationalist Government's policy is a threat to world peace.

It proves that it is not only the right but also the duty of the United Nations to promote human rights in South Africa.

These weighty conclusions cannot be spaced by any serious or responsible statesman concerned with the future of the country

Despite the obstacles placed in the way by the Union Government the Commission succeeded in accurately understanding the main features of the eachal situstion in our country. In particular it has within a comarkably short period, assembled and lucidly precented practicating summaries of the basic facts of South African history, geography and demography. It has acutely outlined the legal and social disabilities of the African, Coloured and Indian people and traced their effects on the lives of these people,

It is not difficult to understand why this irrefutable exposure caused such anger of the South African Government, as expressed by Mr. Jooste at the United Nations. It is from that Mr. Jooste about reprove the Commission for its tack of first-hand

investigation on the spot. For an lie knows perfectly well, it is the Malan Government which prevented the Commission from corrying out its expressed purpose of coming to South Africa. Had they come here they would only have been fortified in their principal conclusions.

Such a visit would also have enabled the Commission to avoid certain minor defects which while they do not affect the correct conclusions reached by them, are open to mistaterpretation. The Commission is occasionally prope to generalise about the racial groups in South Africa in a manner which cannot but give offence. Thus they write "a number of Coloured people live in areas reserved to Natives. share their daily life, and, being of krener intelligence, sometimes become their accepted leaders."

In dealing with African-Indian relations the report places a quite unjustified emphasis and relatince upon the findings of the white-washing Commission of Enquiry into the 1949 Durban Riots, which was boycotted at the time both by African and Indian organisations, acting jointly, in view of its manifest bias. The Commission appears to have overlooked the obvious interest of the authorities in provoking inter-racial and inter-tribal bostility among non-whites

It is also unfortunate that so otherwise perfectly correct reference to the police should be so worded in the report as to give critics an opportunity to distort its meaning and imput to the Commission the intention of indiscriminately condemning all Afrikaners.

These minor blemishes, however, cannot in any way diminish the outstanding subjevements of the Commission, which despite the handicaps under which it laboured, has produced a monumental work of localculable significance to the people of our country, and which will leave every person seriously interested in our country permanently in its debt,

The African National Congress and the South African Indian Congress acciaim the Report of the Commission as a major contribution towards the achievement of racial harmony and the establishment of a true democracy in South Africa.

The statement is signed by Mr. J. Motshabi and Yusuf Cachalia on behalf of the African National Congress and the South African Indian Congress respectively.

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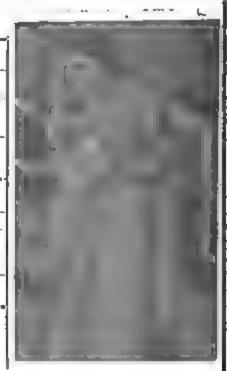
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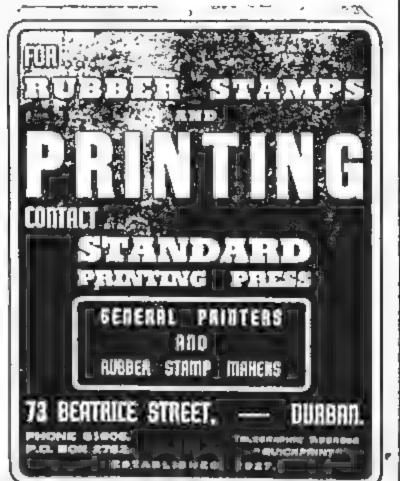


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# INDIA LETTER

(From Our Own Correspondent)

- Bombay, November 18,

THE main topic of discussion io India today is the reported negotiations going on between the United States of America and Pakistan for a Killtary Aid Agreement by which Pakistan would get military equipment worth nearly ago million dollars in ratura for granting military bases to the U.S.A. in Poliston. Paliston was trying to secure such an Agreement since long, but America was deterred from entering into such an agreement by a timely warning by Mr. Nebrus, the Prime Minister of India, to the effect that such agreement, which will bring war near India's border, will be regarded as a hostile' action by the Government of India,

America tried to woo India first but falled due to Mr. Nebru's firm policy of not aligning the country with any Power bloc and maintaining an independent foreign policy. Had India entered into an elliance with America, would have received millions ol dollars as economic and mulitary aid, but the country preferred to maintain her freu-America's dom of action, present attitude is obviously a reaction to India's persistent neutral policy.

What India is concerned with is the consequences of such a military alliance between U.S.A. and Patistan, Apart from the war between the communist countries and the democratic countries penaltrating right up to the Indian Ocean, the military alliance between U.S.A. and Palustan will definitely encourage Pakisten to be aggresalve towards India and will mar the prospects of the settlement of issues straining the relations between the two mountries.

Reflecting the public opinion in India, Mr. Nabru eightly declared at a press conference · in New Dalhi that the proposed delence agreement Fetween the United States and Pakistan "will have far-reaching consequences on the whole structure of things in South Asia and especially on India and Pakis-Lan. What we are concerned with is the consequences of these acts, We are watching these developments with the greatest care,

Mr. Nehru Juriber said that there is talk of buses, about American buses to be established in Palitatan. It is open to

Pakistan to have bases, to have foreign armies, to have anything it likes on its territory, It is even open to it to give up its independence, if it so chooses, or to limit it. We shall not interiere. But we are concerned with the consequences of these acis and, therefore, necessarily we are watching these developments with the greatest care,"

Mr. Nehru revealed that India had informally discussed this matter with various Ambassadom in Delhi.

In the meanwhile the Indian Ambassador in U.S.A., Mr. G. L. Mebin, has strongly represented India's views on the proposed pact, to the American foreign eccretary.

#### Pakistan

About Pakistan's decision to have an Islamic State based on Sharist, Mr. Nehru said that the conception of the State enviraged in those decisions was "rather a mediaaval conception and one totally opposed to any democratic conception."

"It is perfectly clear," he said. "that such a constitution, as enviseged by Pahistan, creates at least two classes of citizens, or two grattes of citizenship, one having more opportunities and the other less. The result isthat the minorities, whether Hindus, Christians, Jown or Buddiste. quite inevitably will feel tether out of the picture, will feel frustrated and will have little hope for the future.

"Now, as a friend of Paking tan, I regret this bind of dovelopment, because it can only lead to continuous tension and unbappinese: Again this decision of Pakistan is a breach of an agreement reached between India and Pakustan in 1959. I am not concerned to much with saying it is a breach of that egreement. But I am concerned with the larger consequences of that, because, insvitably, certain elements in India which are communally inclined will take advantage of it to spread their wrong policies and wrong arguments and create ill-will when we want goodwill,

"It is unfortunate that when there is a basic feeling of friendliness on both sides, things should happen sither in India or in Pakistan which drive a wedge and create difficulties for the future."

Replying to questions about the progress of the talks be-

tween him and the Prime Minister of Pakistan, Mr. Nebru said that after their last mesting, there had been some correspondence. He had written some letters ro the Pakistani Prime Minister. Replies fcom the other side were rather delayed, partly because Mr. Mahomed Ali was very heavily occupied with developments in Pakistan and partly because he was nawell.

#### Dolhi

With the commencement of the winter session of the Indian Parliament, intense political activity has been revived in the Voice Capital.

A study of a cross-section of the opinion of the members cevenl that overy State has its own problem to tackle.

Members from Travancore-Cochin, who are here for the first time after the State Mioustry sustained a deleat, are of the view that it is still impossible to predict whether another general election would result in any single party obtaining absolute majority.

They also completely tule put the possibility of several anti-Congress splinter groups co-operating effectively, once the elections are over.

#### Madras

Members from Madras confirm that "Herculean" efforts are still being made by a cuctain section of the Tamiland Congress to distodge Sri Rajgopalachari from the leadership of the State Legislature Congress Party.

Supporters of Sri K. Kamraj, sival of Sci Rajgopulachari for the Chief Ministership of the State, say that Rajaja had committed two mistakes. Firstly, the Chief Munister introduced the new education scheme without consulting the Tamiland Congress and it came as a 19tprise to the Cabinet members themselves.

Secondly, Rajali expanded the Ministry against the wishes of the President of the T.N.C.C. It is pointed out in this connection by one or two Congress members that Bri Nehru, during his recent visit to Madras, also expressed himself against further expansion of the State Migistry after partition.

It is learnt that the Kamrai group is not strong enough to oust Sei Rajaji from the Chief Ministership of the State.

#### Peptu

Members from Pepsinate condident that elections in that State will be held next year. Non-Congress M.P.'s strongly support the more for setting up

of care-taker Government in that State during the elections But inquiries show that the chances of such a Government are receding as agreement could not be reached between various political parties in Pepeu.

The whole scheme appears to be breaking in view of the insistence of the Akali Dal to bare separate representation in the Ministry, busides giving representation to the National Front led by Sarder Rarewals.

#### Rajastban

Congress members from Ra. jasthan say that in spite of the strenuous efforts recently made by Sri S. N. Agarwal, General Secretary of the Congress, Sri Jayannayan Vyss, the Chief Minister of Rajasthan and Bri Palwal, the former Chief Minister, have not been able to reach an agreement in regard to a change in the present set-up of the Ministry.

#### Andhra

Andbra Government's fate is still hanging in the balance, Acharya Kripalani, the Praja-Socialist lender, bus not still decided whether to allow Srs Viswenatham and the Andhra Praja-Socialist party to cooperate with the present Congress Government in that State or to ask them to quit the Ministry,

The Government of India have decided to take firm action against the tribramen in the hilly border districts of Assam who ambushed a Worth-East Frontier Agency party and killed several persons.

The garrison at Gusar bas been strengthened already and some para-troopers are being dropped to reinforce the garrison further. The action searnet the hostile tribesmen is scheduled to be completed within a month.

This year Diwali, the festival of lights, and the Hindu New Year Day was celebrated with much pomp by the passantry. With a bumper crop in almost every commodity, the passants were in a say mood. Controls over praces and distribution having been relaxed, the trading community was also in a happy mood, with better trade prospecis in the new year.

Place for bringing about a merger of the different foftish groups in the country on the basis of a United Marrist party to fight the Congress "with a clear-cut leftist and progressive

political programme" were an-

nonneed at the fifth All-National Conference of the Revolutionary Secialist Party which held its session at Bom-

Sri Tridib Chowdhari, M.P., submitting the report of the Party's political Bureau to the coolerance, disclosed that the R.S.P. leaders have conducted merger talks with Pensant's and Workers' Party and the Forward Block and that a high-powered committee to direct and co-ordinate the activities of the three parties would be formed immediately.

He said that other leftist groups like the dissident Socralists and Balshevic-Lennists were also likely to come into the orbit of the proposed merger.

Relection to the negotiation spontored for a united front of all left parties forfulling the communists. Sri Chowdbart stated that the talks were satisfactory, despite his party's ideological differences with the Communist Party of India.

The electoral alliance reached by the R.S.P. with the Communities and the Kerala Socialist Party to fight the Congress in the forthcoming elections to the Travancore-Cochin State Legislature was welcomed by the Co ference.

On the bilth biethday Mr. Nebiu received meiniges of constitutions and good within

from all over the world. The Prime Minister received a tumultous ovation when he went to Delhi's flag-bedecked National Stadium where 50,000 school children had gathered to celebrate his birthday. The air resounded with the cries of "Chacha Nehru Zindabad."

As Pandit Nebru opened the celebrations by releasing a cluster of 64 multi-coloured balloons, more balloons went up from every corner of the grounds. Then came the march past by 3,000 children in uniforms representing the 250-schools in the city.

Speaking feelingly, Mr. Nebru said that when he saw such a happy crowd of children, he could see nothing but a bright future for the country. He advised his youthful bosts to work hard, play hard and always keep the welfare of India is the forefront of their activatives.

Villagers hving in the community projects areas gave the frime Unister a unique birthday gift of Rs. 40 labbs mainly in the form of promises to open new schools and contribute land for use as school premises.

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# ઇન્ડિઅન ઓપિનિઅન

ગતાનમ સંધાજના હસ્તે અને ૧૯૦૩માં સ્પપાર્થું.

# વ્યવહારને જ ધર્મમય

શ્રી. કૈદારનાથજના પ્રવચનમાંથી

વહારશુંહિ એ અ.જના વિયય છે. અમે તે વિષય લ્યા તેમાં મહતવી જીવનના સંબંધ આવે છે. આવે છે. જીવન વીલી નાય છે. તે સ્વપ્ત જેવું છે. પ્રત્યેક વર્ષમાંઠ આપછુંને યાદ આપે છે કે જીવન ચાલ્યું નાય છે. સંત કહે છે કે ઘઠિયાળના ટકારા વાલે છે તે સ્મરણું કરાવે છે કે જીવન ચાલી ગયું! માટે સાવધ થાએા; તેને સાથ'ક કરી લ્યા. એ સાથ'કતા વ્યવદારશુહિથી થાય.

અલ્પાયું મન શુદ્ધ હોય તે દરેક કાર્ય શુદ્ધ રીતે થઇ શકે. શરીર, ખુદ્ધિ અને મન એ આપણને મળેલા મહાન વારસા છે. સારા સારા મહાન શ્રાયાનોથ વારસા મળેલા છે. એના આધાર લઇને માણસે શીલ, યારિક્યશુદ્ધિ સાધની નેઇએ. વ્યવહારશુદ્ધિ એટલા માટે છે કે જીવનના ઉદ્દેશ સમજને આપણે ખધી શક્તિઓના સદુષ્યાંગ કરી જીવન સાથેક કરી લઇએ, જીવનને તેજસ્વી ખનાવીએ.

આજે આપણે સામી બ્યક્તિ પાસે શુદ્ધિની, ચારિગ્યની સંયમની, વિવેકની, પવિત્રતા ની અને પ્રામાણિકતાની આશા રાખીએ છીએ, પરંતુ એમાંતું કશું આપણે પોતે કરતા કે પાળતા નથી. અંતર્મુંખ થઇ દરેક જણ વિચાર કરતા થઇ લાય એવી મારી વિનતિ છે. ખરી રીતે આપણે પેતાનું મન સાથ કરતું લેઇએ. આપણે કહીએ છીએ ખરા કે લાખ ચાર્યાશી કેરા ધરવાના છે પણ આપણે કહી એમ કહેતા નથી કે સુખ, ગૈલવ, વિવાહ, લગ્ન, માજમળ, એ લધુ બીલા જન્મા માટે રાખીશું અને આ જન્મમાં તો શુદ્ધ વ્યવહાર કરી જીવીશું.

આપાલને માનવ દેહ મળયા છે. સાર-અસારનું રાત મળ્યું છે. એતા ઉપયોગ શા? ધર્મ આપણા દુદયમાં કેમ ઉતરતા નથી? બીજાને મારા, હુંટા, એતું શાપણ કરા એમ કાઇ મહાપુર્વે કહી કહ્યું નથી. દરેક કહે છે: આત્મભાવ સંમભાવ રાખો. બીજા સાથે મિત્ર તરીકે વતા. બીજા પાસેથી જેવા વર્તનની ઇચ્છા આપણે રાખીએ છીએ એલું વર્તન આપણે બીજા સાથે કરીએ. માનવી જીવનને સમજ્એ તા કાે છું દુધમાં પાણી નામે? કાે ભુ માલમાં ભિજસેળ કરે કાે કાે હું લાંચ રૂશવત જામે કે લે કે પ્રેમ, દયા, કર્ણા વગેરે ભાવા વ્યવહારમાં ન અતાવવામાં આવે તાે તે શું કામના કાં આપણે એ ભાવાને ભુલી ગયા છીએ તેથી બધા વ્યવહાર માટા અપલકાર માટા થઈ શકે તેથી છે!

આજે હેાંશિયાર કેામુ ગણાય છે ' ભાગ્યવાન કેામુ મનાય છે ' જેની પાસે ધન છે તે. પરંતુ જેણે સાચી રીતે રહેલું છે તેણે ધનને મહત્ત્વ ન આપતું જોઈએ. ધમ' અને ધનને મેળ નથી. સત્તા, સામચ્ય', અને ધનથી માણસને મદ ચઢી આવે છે. સક્ષ્ટ આવે છે, દુ.ખ સહત કરવાનું હોય છે. અરઘુ આવે છે ત્યારે મદ ઉઠી જાય છે. સાચુ' ખળ તેા ધમ'પુર્વતું છે. શરૂનીરતું ખળ સંગ્રામમાં દેખાય. તેમ ધમ'પુર્વતું છળ મરણ સમયે જાણાય છે, સુર તેત્રબહાદુર, સા≩ટીસ અને ગાંધીજીનું ખળ એવા ધમ'પુર્વતું છળ છે. ધમ'તું અરતું ખળ તેનુ આચરણ કરવાથી પ્રાપ્ત થાય છે, પણ આપણે ધમ' કરીએ છીએ મ'દિરમાં અને વ્યવહારમાં જીદી રીતે વર્તીએ છીએ. સત્ય, પ્રમાણિકતા એ લધું વ્યવહારમાં ન ચાલી શકે એવું સમજીએ છીએ, સત્ય વગેરે સાધુ–સન્યાસીએા માટે છે. એમને જ પાતાનાં મન શહે કરવાનાં છે.

હું યુષ્ટ છું કે યુનિએને મન છે અને બીનાએને નથી શું ? પરમાત્માની એવી ઇચ્છા છે કે સાધુ, સંન્યાસી સુખી રહે અને બીના દુઃખી રહે ? ખરી રીતે સત્ય, સંયમ વગેર ગ્હારો માટે છે. વ્યવહાર માટે છે. પણ આપણી દ્રષ્ટિ ઉલદી થઇ ઝઇ છે. પાલીસ વધી, અદાહતો અને ધારાશાઓએ વધ્યા. ઇરિપલાલા વધી. એને આપણે સુધારાની નીશાની માની છે. આપણા ગામમાં બીમારીના પાર નથી તેથી દાકલરા વધ્યા. કાવાદાવા—જુદ કપ્ય વધી (અનુસંધાન માને માર મે)

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# સદ્દવચને

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એક બહેને કહ્યું: "હું પ્રાય' ના કરતી હતી, હવે છેલી દીધી છે." મેં મુખ્યું: "કેમ ''' તેએ જવાળ આપ્યા : "કારણ હું માજ અ'તરને છેત્રથતી હતી." ઉત્તર બરાબર છે, પણ છેતરવાતું છેઢે, પ્રાય'ના સા પાટે છેલે '

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પેનેજર: મળીયાઇ લાગામાઈ કારીપારવાથા ૧૨૧ ભાગની ગોઠાઈએ, ચેલ્પમા પીતી તેમજ ગેરવા ચેવા, મસાશાથી અમે બનાવીએ છીએ.

અલાર્' વખવાએલું સુરતી બુધું રીવ, પ્રસાર, માહિઆ, ભાજીઆ, ધાનક વિગેર દારોજ તક્તાં વનકારીએ છીએ.

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—બાક્સ, ટેખલ અને કીચન કરેસર—

के कामारी केपरेण नाम्य तार्मगाइ मान छ। तीना १३१४ कामेशा तार्य-नाव १वे छे। भाग नेत्रका कानीता आर्थक बीका घंणाना काने वेपाव नात्रक नकानीत

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# "ઘન્ડિઅન ઓપિનિઅન"

શકવાર તા. ૪ હીસેમ્ખર, ૧૯૫૩.

### દ્ર. આ અને ચુ. એન. કમીશન

नाम्प्रेर नेकन्स भावेना दक्षिय 🕨 અહિદાના ડેલીગેશનના લીકર 💙 ખો. છ. પી. જીરટે ઘુનીવનની વર્ષ્ય લેટની રિયતિપરના યુનાઇટેક નેશ-ન્સના ક્રમીકાનના રીપાર્ટની સમ્પત ટીકા કરેલી છે અને ક્રમીશનપર દક્ષિય અહિકાના અહિકાત્સ લેહેલું અપ-માન કરેલું કે લાતા જીતે ગાયાએક વિક્રહ અને ખીત-સારાઓની તરફેપામા ગાષ્ટ્રમાં પસપાત કરેલા દ્વાવાના ભા**રે**ાપ મુક્રેલા છે. વધુમા તેમણે लक्षानुबं से के अभीयाने- बक्षीकर्ता रहा કરવામાં લાગી મારી કરતી છે. જો એમ હેમ તા તેમાં ક્રમીશનના વાંક **કાટના માલ્ય નહિ ગળાય. ખ**રી રીતે મુતીયન સરકારના વાક ગયાય **કે જેવે કબીશનને અહિં આવી** कारी अल्बीली नेपायवानी तक नेकि ભાષી, શુનીયન સરકારે કમોશનના મહિલ્હાર કરો હતા અને તેથી હવે તેના પર હાળકતા રજુ કરવામાં ભૂલા કરેલી ક્રેલાના અલ્દાય સકવાના હક તેવો સમાવેલા છે. યુતીયન સરકારની • પાસે જો મજબૂત કેસ જ હતા તેં. દુનીયા સમક્ષ રજી કરતાં તેને કરવાની કર્યા જાર નથેલી. પરંદ હર્યક્લ 🗃 છે કે તેની પાસે કરોા કેસ હતા જ • નહિ. અને મતાધિકાર વિનાના અને દેશના તેંત્રમાં કેછ પણ જાતના મનાજ વિતાના લાખા લેપોના પેલાના ઉપર મુજરી રહેલાં ધેલ અત્યામાં વાકારતી મનાઇટર નેશન્સથી અવગણના નજ 4री स्वधाय, की तेम करे तो की कश्मानी करितने। क्या व्यवंतर नथी. આવી સુનાઇટેડ નેશન્સે કમીશન નીમ્ય 🕏 વાજળીજ કહેં" હતું અને કબોરાને 4માત સંજોગામાં પાતાની શક્તિ **અનુસાર જેટલું ખની શકે તેટલું કરેલું**  तेचे रख करेसी क्ष्रीक्ती कराय साब भेक्ष न बेल तेर पद देना निवां के। के अनीयन सरकारनी अपार्ट **હે**ડની નીતી દેશની અધ્યત્ની સાતીને તેમન આંતરરાષ્ટ્રિય સલંધને એખમ કારક છે, અને દક્ષિણ આદીકાની પરિસ્થિતિ દિન પર દિન અને અયંક્રશ અસૂરી શાતારી ખતતી જાય છે, એ. એ કાઈ પણ પ્રચલિત પરિસ્થિતિ થી વાક્ષિક છે. તેનાથી ઇન્કારી નહિ

> દક્ષિયા આદીકાની પૈલ્લીસની અને तेनी - अंदरना आदिकानर तत्वनी કુબારાને કરેલી ટીકા લીધે બી. જાઇટ વાર્ધા ઉદાવેલા છે. આ વ્યાખતમા

એક વસ્તુ વાદ વાખવી **ઘટે છે** કે ત્રેરુતલીસ્ટ સરકાર સત્તામાં **અ**ાપી સાર**યી** પાસીસ ખાતાંમાં **અ**ંગ્રેજી તત્વ ભાગ્યેન જેવામાં આવે છે. આધી કમીશનથી માત્ર ≃ાક્રિકન તત્વને વિવે જ માલી શકાય. પરંતુ ગી, જીરટ એટલું ક્રણલ કરે છે કે ક્રમીશને માત્ર अविद्यानर पे.बीसनीच्य टीका नथी वरी પરંત અહીકન પેલીસની પણ કરેલી છે. અને મી. જીસ્ટ જ્યારે માલીસ તે વિલે એમ કહે છે કે, "જો કે તેએ ધર્યોજ મુશકેલ કામ કરતું પી. છે છતાં દક્ષિણ આદીકાની પેત્રીસ દ્વીયા ની, કાઇ પણ પાલીસથી વતરે તેવી નથી," ત્યારે અમારે કહેતું જોઇએ કે મી. **જીસ્ટે પણ દે**કીકત રજી કરવામી भूध **क्र**रेक्षी के म्मने तेमनी बत्तमां અર્થ સત્મને તત્વ વહેલું છે. હારશ. દાખલ તરીકે, સભ્યતાની ખાબતમા દક્ષિણ ભારીદાની પાલીસ ગારાઓ તરફ ભેશક સમ્બ છે, પરંતુ બીન-ગોરાએન तराः नथी. व्ये वस्त व्यप्ते व्यपादः પાતાના અગત અતભા પરથી કહીએ છીએ. અને એ અમારે અમારી રિયતિમાં એ સહન કરવું પડેલું હોય તા રસ્તે જતા સાધારણ માણસની ते। बातक श्री करवी !

તીચેના અખવારી કેવાલ આ હતી क्तनी क्रवंड साक्षा भुरे नेवे। छे:

"બીલેકાયર છે. પી. કાર્યા, છે એસીસ્ટન્ટ કોસિનર એક પાલીસ वशीनी पदिपश्यी निश्च थया छ, તેમણે પાલના માનમા મએલા મેન્દ્ર-વડામાં આપણ કરતા ધાતાના ભાગત ના સાધીએાને સવાત આપી હતી કે પ્રત્યેક પાલોસની ક્રશન છે કે તેણે **अदेर प्रश्न तर्द सक्वतायी पर्दार्ध** અને ગંધ તે મહજૂસ ગદદ માગવા આવે તેને વર્ષ્યુંના એક વહેલ્યા વિના મદદ કરવી, દાગળી આહી કરતારા **ल'नहीं आ**ही इन अब्बु आश्**स** छ અને ધાલાના ગતુષ્યત્વત ગોરવ ધરાવે છે. તેને માત અપાતું તોઇએ અને એ તે ધાલીસ પાસે માત્ર માત્રમા भावे ते। देशिक्षे तेना अत्य शक्यता યા વર્લનું સહિલ અને તેને - સહના મદદ ભાષવી તોઇએ.

પશંદ્ર પાેલીસનાં આ ગેરવર્તનને માટે અમે પાલીસના વાક કાટતા નથી. વાંક કરીના છે. વળી બીન-ગારા ને પાલીસના હાથથીજ સહન કરત પહે છે એટલુંજ નથી, સરકારની એવાર દેવની તીતીએ બીન-ગાસના દરનાએ વ્યક્તના એવા શારી સહેલા છે अने क्रिक नेति। इम्रोध कथवा लोक

મામ કરતારા પણ બીત ગારાથી સમાય છે અને તેનું અપમાન કરતાં સંકાચાતા गामतानी નથી. 나() 93 ળીત મારાને સત્ધારણ સશ્યતાના નીયમેડના પાશનમાં પણ વધતા જેલા પ્રમાણમાં એપાર્ટ કેટના અનુસવ સેવેટ પી છે. આવી જ નાટાલના બીસપ राध्य देवरच्य वरचन धनभेनने थे.अ વંખતપર નીચેની ટીકા કરવી પડી હતી.

भभने कार्र छ है काम क्राहेप सल 🗗 🤰 આ પણી જુદી જાહી બલીના શ્વપળ હૈાઉમાં સભ્યતાની ભાવના नी नहीं नहि हती तेरबी आने करेर છે. અને આ સંબંધમાં મારે સરકારને એક સવક્ત યુવવાના છે આક્રીકના સાથેના સરકારી પત્ર વ્યવ હારમાં સલ્વતાથી સંભાધવાના સામાં-रक् नीयम शासान्य रीते लता । स्वा માં આવે છે તેમ કરવાની શ્રે ખરેખર જરૂર છે ખરી ! ખરે જ એવાઈ હેડના પ્રથાડ હવાસક પણ અમારી પાસે એવું તેમ નહિલ્લ મતાવવા ગાંગતા देश्य है, स्थारीहर साथ पत्र व्यवदार દરવામાં "ડીવર સર" (મહાલા સાનેબ) ખરે "મે.સ" કેમકુલી" (આપના વિભાસ) શબ્દાના પ્રયોગ કરવાથી माशनी सर्वोपरिता लेपभयां आवी પટરી 🕽 આવી બતની અસ્વયતાએજ માણસના હદયને હેં છે. અને આપણે તેને સહત કરવી નહિ નેઇએ. परंत के से अदन अस्पान के देश તે! ધીરજથી સહન કરીએ ખને આપણે માતે સન્યતામાથી ન યુકાએ.

अहि अमारे क्षेत्रं लोधने है आ સમ્યતાના સાધારણ નીયમાનું પાલન માત્ર અમેરીક્રેનોના સંજંધમાં જ નધી કરવામાં આવતું એકું તથી અમત્રક પર પણ અમુક સરકારી ખાતાએભાં ધી એવી જ જાતનાં કાગળા આવેલા છે જે પરથી અનુમ,ની" શકાય છે 🕽 એ પ્રયા સામળા ભીન ગેધ્રામોના સંબંધમાં લોગુ પાડવામાં આવી રહી છે.

મી. મુવરઢ ક્રમીશન પર ઉસ્કેરસી કરતારી ભાષા વાપરવાના પણ આદાપ भूते थे. तेमने बहेन् क्यावाय थे કે, ગા. સાન્ટાયુત્રે જણાવ્યું હતું કે, યુનીયનમાં એવી પાંચરિયતિ ઉભી કરવા માં આવી રહી છે જેવા દ્વરતમાન્દ્ર કાહ્યું શું મુવતન જવાના ભવ રહ્યું છે. અને છેવટે શેકેલ લાવવાના માર્ગ તેના અનિવાર્ય અયકર પરિસામે. शाध भणाता स्नेक्ट રહેશે. મી. જીરેટ કહે છે કે ''આ ક્યાન भवां ल को भगवारक અને ખીન∞ જવાળદારીભરેશું છે. ખુકશા ળળ વાની ઉશ્કેરણી કરતાં વે ક્ષેત્રનું નથી ભાગે જે રીતે તે કરવામાં આવેલું છે તેના, અહરળ પાછળના સાળધ જોતા. એના જ અર્ધ્ય થઇ શકે કે તેવાં પગલાને શ્વનાકરેડ તેશન્સ જારદથી સહાનવાની આપવામાં આવશે.'' ા

ગી. જીસ્ટને અને પ્રક્રીશ કે ખેતી ખાતાના પ્રધાન મી. શ્રેસ પી. શ્રીયુંએ

I'v તૈરાનસીસ્ટ \\?ોસનું છેદ્વાટન **१२** ता क्षेत्र क्षप्रकाश कापरेली नीचे પ્રમાણેતી બાવ, ફેવી અવાયક तेकेर जास्या हता है।

'એપાર્ટલેટ, હેટા શુનાઇટક પાર્ટી, લીભરલ પાર્ટી અને કારણનારદા વિકાસ #री स्था ७, ते अपतामा श्रद्धाना यरधारे हट निवास हरेडी के." मधुमा તેમણું કહું: ''અમે આ અવિયાસી પણે નથી કરવાના. અમારાપર વિસાસ રાખતો. અમે બધું શાહીથી કરવા માંગાએ ક્ષેએ, પરંતુ અગારા વિધાની की है बराई के भागता देख ते। ગમ તેમારે તે આપાશું અતે અ લટાઇમાં એ.ગ આપવા તમારે બધા એ તહેવાર રહેવાનું હ સ્થાપણા લાકાના વાલિને ખાતર તે જરૂરી છે." ભાગે સુલ્છી પ્રધાન હો, ટી, ઇ. ડે.ગીસે મેટાઉનમાં તૈશનશીરટ પહીંની

विभा: तेका भावता दता है: "ત્રેસનગ્રીસ્ટ માર્ટા દક્ષિણ આદિકા ना सद्या विचारमान केरोने हेडह माधी रही है. आपनी सभी भागी પહેલાં અનેક હોખમાં એતાં આ દેશ મેત્રાના રહે તેને ખાતર સપળ. ग्रीशकोको सभावत वर्ष ६४८ रहेत

ही नवि ६६ तेरहें भाने भावश्यक

નાટાલની કેામેસમાં શં ∡હાં હતું તે

ઉપર્ધા વ્યવતારહો પરથી કાસ કાને . શ્વરોરી રહ્યું છે એ સાવ દેખીતું છે. ળીત-ત્રારા<sup>ર્</sup>માએ કાઇ પણ વખતે એવ नधी अहा के क्या देशने तेका आणा એનો દેશ ખનાવવા માત્રે છે. તેઓએ a દુધિ à તેઓના તરફ ગેલામા પાતાને વિષે ક્ષેત્રાના દાવા કરે છે તેવાજ લામણીએંગ ધર,વનારા માનવી મા તરીકેના વર્તાવ રાખવામાં માવવા જોઇએ અને એ લામણીએ,ને સમતન પછ્યું માન અ.પવામાં આવતું જોઇએ. અમે સુચવીશું કે દાલતી સરકાર તદન ઇર્ધમાર્ગે ચડી ગયેલો છે અન્તે છા કરી જો તે પાતાની રીત સુધારશ न ि ता व्या देखने मा≥ तेमल तेमां વસતા લેહોને માટે પરિસામ થહું જ અતત્તવજના આવશે. અમારી અલ્પ પુષ્ટિ દાજળ શનાઇટેક કમીશને આ કરતાં કર્શ વિશેષ કહેતું હેત્ય એમ અમને લાગતું નયો.

### નાંધ

સેન્દ્રલ આક્રોકન ફેડરેરાનમાં वसाद्यतपर नचा आंद्रश

સેન્ક્રથ આદીકાના કામચલાઉ हैंदरल सरकारे हेदरल राज्यमा इत्यास યતા વસાદતીએ પરના અધ્યા પોતા ના હાયમાં લીધા છે, હમસાન્દ્ર भदार प्रोबां क्षेत्र नीवेहनमां, कञ्चा-વાયુ છે કે ફેડરેશન સ્થપાર્થ ત્યારથી . એવું જોવામાં આવેલું છે કે વસલાત પર અંક્રેશ રાખવામાં નહિ આવે તે: अबे आवारी में पेर अंशीक मेथमां सभव बनास वस दर्शायी अने अन

ેના સાધ્યા - ૧૦ નથી ધક to all how one or a second ed the month of the Attended to the fact of HER R STATE CAR MANE Resist to some first enthan ex a A 4 2 304

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1 - 11 Market Market State of the Stat gregor free a residence ANGER FOR A SECTION AND -1 त्रमत् ६६ । १ १ मा १८ त्रिकः स्था क्षमा प्रतिस्थाप्तः सर्वत्रम् । १४ राजः स्था अस्ति द्वा वीपास ६० १ १ १ १ स्था अवस्था स्थानिकः C. I say the whitely as માર્ગ માટે કાર્યા કાર્યા માના માટે માર્ગ માર્ગ માટે માર્ગ માટે માર્ગ માટે માર્ગ મારાગ માર્ગ મારાગ માર્ગ માર્ગ માર્ગ માર્ગ માર્ગ માર્ગ માર્ગ માર્ગ માર્ગ

તે.કરીએમાં ૧ 👝 🕟 ૧૯ ૧૯ છે. અલ્લોકાના શ્વિક મરીબ સર્યાના જેવી य १.६ लने केशीयाना शादिवार સામે જ સલામતીએ ઉત્તી કરવામાં ખાતા છે તે પડી આંગરી.

> ત્વાલ પાસીની હોઉંએક સંજાધી તો છે શુ છે જેવા પુછાએકા સવાલના कराणमा अह जीवहेंसे क्षेत्र हैं: 🗥 🕬 अहेरामां बास 🔊 हीराना વસ્ત રવા છે તેએક તરફ પ્રશેપ્રશ ન્દ્રયુપા વર્ષપામાં અલ્ટેટી પરંતુ નવા दर्भिने दाभक्ष अश्यक्ष - नि 44 14 "

જેસમાંથી છુટલી બે

અંત્રેજ ખેતા મહારામ તરુપ અને મામ મેડી

ડયુરાય, જેમ્માને અના ડીસેમ્બરમા સત્યામ**દ** કી લાતમાં આગ ક્ષેત્ર, ખદલ પા, યુરુતા દુધ અઘવા પર દિવસની केंबनी सल यह दली अने केमांनी અરધી સત્ત મેહક રાખવામાં આવી હતો, તેઓ ૨૫ દિવસની જેવની સળ પુરી કરી અંગળતાર નવેમ્બર લા રૂપમાંથ જોદાનીસવર્ગની જેલમાંધી છડી ગામ છે. લેમોને આવકાર આપવા કેટલાક જઇએ દરવાએ ગયા હતા. અમે પણ તેઓએ આપેલા લેગને માટે લેઓને હાર્દીક અભિનંદન આપીએ છીએ.

# વિવિધ ખબરો

યુનાઇટેક નેશન્સમાં ચર્ચાતા દક્ષિણ આ£ીકાના વર્ણ લેદના સવાલ

કળાડેએ રુબ કરેલે, હેવાલ, યુનાક21 तरुन्स ह र्पेतीयन पेह्नीटीम्स अभादी માં નવ્યાઇ તથી છે. ગાઇલના ગી. ન -! 14, દેસના માં, દેનની લાગીર -ા ીશના લા કાન્ટે ખેતીમાર્ક આ કલતાના સભ્યો હતા. આ ક્યોશન ત કાલ માટે દ્વીપત્રણ આવતા तामा कर बंद क्यांच

Wan miller nertt Ginni નાં, છે. પી જીહી લાગાવ્યું હતું કે જાર હાર્ક રહિજ અહીદાનો ઘરબધ્ય મહાદ મહેર કરવે। જોઇએ અને તમાં જુવવસ્ટક નેહન્સને તેનાવર ચર્ચા 33 931 433 420.

of the tentor & Sampr daen satan ant Gusul me તંકાન્ય બાળ ભારતારાએકનું અપુષ્ઠાન का<sup>र हो</sup>. ६व पानाना क्रीक्क अक्रम क भगेरपालीक क्ष्मी मनी असी र - देशाचा केंग्र बरमाके बरुद्धान्य ા કે જ્યારામાંને લાક્ષક સૌથા વધાર के मार्ग्यासन् विषय आजना તાર જામ ત્યારા અને ઇન્ટરેક્ટરેક તા કાર્યક છે,'' આ રીવ આયોકાન્સ યા ન માંબા અને પૈક દિશાના અપમાન ના ભાષ ગામ ક વિરાધ કરાંચ છોંઘા.

્યું જાતીમાના વ્યક્તિનુરાણીએલના ુક, પારેયુમ, કરવામાં આવેલા જુદાવાની કતાત્રણ અવસ્થાના કરી the thirst has applying and पुनीत्रकार लगा प्रशिक्षली प्रवस्थान retrial wild to \$ 500 felos

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રાૃતીવનના વર્લું તેરના સવાતપર કુના⊎- કારના અવ છુપાવદા છે. કુતીવનની એ કેટ તત્તર-અને વચ રાખ્યાની ખનેલી સરકાર માને છે કે દેવલાંમોના રાજ યા ક્રમરા ધાળત્મોના નાશ છે. ક્રમીરાવને લુનીયનમાં દાપ્યસ થવા દેવામાં આવ્યું ન્દ્રાતું હતાં તેમણે व्यक्षरभारक धेवाध पडी आडपे। छ. આ દેવાલથી જે કરત રજા કરવામાં આશ્ર્લું છ તેનાથી અતપશામાનક ઘણા ંચાને અર્ચાંબાે €ત્પન ચાવ છે. મુત્તીયનમાં પ્રયત્તિ સ્થીતી કુર કરવા શુન્નાઇટેક નેશન્સે ખુનતા પ્રયતન કરવેલ ભેષચી.

> हदिल्ला स्वाहीकांना अतीनीधी, आह છ. પી. જીરટ, કમીરાનના હેવાલને એકપદ્ધ મળાવી ગયા, પરત કચીશનના રાયેલ્ટ ક્રહ રીતે ખેતા છે તે રોમણ બતાવ્યુ નવી. દક્ષિય સ્માદીકા જો આ ક્રેવાલને એકપ**્**લ રુપાવતું કેવ તેર તેમએ તેમની ભાગ તી વ્યામની રજા કરવી હતી. હા. મધાનના આવબાયા દક્ષિણ આદીકાના ગા ભાત માત્ર છે હા મહાને ાર્ધ હતું કે, જે બીન યરાપીએકોને સમાન ૯૬૬ અનપવામાં અદય તેન કેશના કારભાર ખીત-હરાપા⊇ાના દાયમાં ગામ્યા અંગ અને યુરાપીએડી ચારવા જણ પડે, હીંદમાં આજ પ્રમાણે થયું હતું અને તેનું પરીઆપ તમે હવે જાએકાછા."

બીયજવમ તરકથી બાહાનાં પા. જોમદ તીસપાટ કર્યું 🥻 એસેમ્બલીને લુનીયનના જનવીબેરતા સવસ્ય ગર્ચભાગે હ

आश्रम वरस्था नेतलतां भी अंतरदेशा મેમને કહ્યું કે દર્શાબુ આદીકાના મા જાસ્ટના ભારોપોનેક જ્યાપ ભાગમ કમાશનના ચેરપેન મી. સાન્ટા કુલને ભેતમવા દેવદ જોઇએ, ગી. જ્યુસ્ટીન લાસપ લેલા છતાં કર્યારોના સફમેન વાન તાથા મા. સાન્ટા કુત્રને ભાષકા દેવામાં આવશે. સી. જીરટે આ દરમાનની સંમતી આપી હતી.

ध्योदन तरावी भेतातां, सर नेत्रदर દેનપ્રાનસને કર્યું કે આ સવાલ દક્ષીય આદીકાના ઘરમધ્યુ સવાલ 🕅 અને તૈયી જનરલ એસેમ્બલીને તૈનાપર સવ્યો કરવાના હડક નથી

શાકળીરીયા તરાધા ભેલતાં, મી રીચાર્ડ લાઇટ જણાવ્યું કે કમીશને જણાવ્યુ છે કે કરિણ વ્યાદીકામાંની રપોતી સમય અનસાર નથી. દક્ષિજ્ઞ અલ્લોકાના જાલગા વર્ણબેદધી વ્યાખા કાળી પ્રજાતે ભાષતમાં રાખવામા ⇒ावी છे. धनीवननी सरधारने સપજવા અગે વીનંતી કરીએ છાએ.

એક્સ્સિવિંશના ત્રવદથી ભેતાનાં પી. કેક્રેડર ગેલેલ્લે કહેં કે દ્વાળા આદીકા ના વર્ણભેર/દી દેશા વચ્ચેના મીત્રી ભર્મી સંબંધ તકી અમ છે અને તેધી કુનીવાની શાલી અવમાં છે.

#### ૧૮૮૪ના એક ખનાવ

૧૮૮૪માં જીલાઇની પાચરી તારીખે ચાર માણસાને લઇને ગૌત્રનાનેટ નામ તું એક વહાજ દરીનાઇ ઝસાકરી કરવા ઇંગ્લ હેવી નીકળું અના વહાસા માં, માસ્ટર, એક સત્યી કામકરનારા, એક ખલતી અને પારકર નામના क्रीक छत्त्रदेश हता. दस्तामां, आ દેશ્કી કુળવા સાગી અને તેએક એક લાેડકામાં ૨૪ દાવસ કારી પાણી અને ખારાક વગર રહ્યા. ૨૦૧૨ દાવસે ગાર**ટરે અને તેમના સાધીઓ**એ પારકરને ગારી નાંખવા વીચાર કર્યો. भारकर भरता केमें। ते। शहक अधे। હતો. મારટરે પારકરને કહ્યું 🥻 ''ડીક લગ તારા વખત આવ્યા છે.'' આના જવાળમાં પારકરે કહ્યું. <sup>ત</sup>ર્ સારેળ હં!" ત્યાર પછી વ્યાપ્રથી તેની નસ કાપીને તેમણે તેમાપી વકેત્ર રેલાથી પાયુ અને તેનું ક્રમેન્ટ્ર અને નેરવ ખાઇ ગયા. એક જરૂમને 🖦 વૈતાક જોવે અને તેને ફેલબથી અહ મ્માવ્યા ત્યાં આ લખ મામસાને इंग्लीनी बल्ल करवामां न्यानी पर'छ त्यार पृष्टी क्या सम्ब र भदीनानी કેકની સભા નરીકે બદલવામાં આવી ቴረቤ

#### દ આ લોકીઓ અને આદી-🐪 કંતાએ યુ.એન. કબીશનની કર્યની પ્રશાસા

लेक सञ्चयत के एवं द्वारा, कीरीकन तेशनल शिक्षस अभी दक्षिण आसीहर नी दर्देश शिमेरी, सुनास्त्रिक शिक्ष-स म्मीसन्तर केप्रापती असरेशा करी 🐞 तेवले ज्यानात्ते हैं द्विल अवस्थिता सत्या क्रेमामसी स्परवता तरा क्रमीकने ગાઉલ કાળા અલ્લોક છે, વ્યક્સન त्रेमाण् कल्यान्यं हे सरकार त्रवसी તેમના કાર્યમાં મુખા અનેત્રાથા ્યુકાલા શ્રેલા ભર્તા, ક્રમીસને તૈયના

ગુપના કાર્યમાં સફળતા મેળવી છે. ક્રમાશને ઢું≽ સમયમાં દક્ષીણ અધીકો ना अतीदास, भुगाण गीगेरेना सार्वस હતા કાઢવા છે. તેમએ એક્ટીકન, કલાઈ અતે હોંદીએ!ની રાજદારી અને સામાછક હાડગારીએાની કપરેખા આપી છે અને આથી તેમનાપર થતી અસરા ખતાવી છે. ક્રમનસીચે પાેેેલીસા નીસ રીપાર્ટમાં એવી બાયા વાપરવામાં <del>=</del>ાથી છે કે એથી વીરાધ કરનારાએ। ત્રે તેના ઉલટા અર્થ કરવાની તક 되에 함.

#### રાજળ ધારણ ઘડી કાડવામાં . પાકીસ્તાને માગેલી સલાહ

કરાગીનું ટાક્રગ્સ જણાવે છે કે માક્રીરતાને ચાતાનું રાજગંધારલું ઘડી કાઢવામાં પરીઢન અને ક્રેનેડાની સધાય માંગી છે. પ્રીટન પાસે સલાદ થેવાં તેમએ સીધેન નીલાપીકના, વાઇસ ચેનસેંતર, સર આક્વર જેનીઆના ''ોબીનેટ રીસપાતસી તીલીકી' તે. લેખેો પ્યાનમાં હીધા છે. બીજી વીનેતી 1નેડાની સરકારને કરવામાં આવી છે. થ્યા ખાબતમાં, પ્રેસીકન્ટને અપાયલા **હકો**ાને લીધે, અમેરીકાની સલાદ અનીચ્છીત ગણાય છે. કેનેડાનું રાજબંધારણ પાકીસ્તાન માટે વધુ ચાેગ્ય લાગે છે. પાક્ષીરતાનના કાતુની અધીકારીએક કુર્યું હોંદી બધારણની જેમ ગુંચનાડેર ઉપરથાત થતા અઠકા-વવા માંગ્રે છે. તેઓ મૂળભૂત સિલ્હોના સીતાય ભાકોનું મોધારણ ભવીષ્ય માટે भुद्ध रहेवा देवा अभि हे. तेकी। લેખાત અને અલેખાત **ખ**ધારથ શ્રુવા માત્રે છે. પાશસ્તાનમાં મનામ છે કે લઘુમતી અને હોંદુઓના **૯કોન** ભાગવવામાં આવ્યા છે. **દ.વદાની નજરમાં ભધા સરખા** છે અને વાણી અને ધર્મની સ્વતંત્રતા અહવામાં આવી છે.

#### લ્યાવેકનીંગ ઇન એક્રીમાં" नाभन पुस्तक

દાસ્ક્રીમાંની ઇનકરમેશન સરવીસ મારકતે હીંદી સરકારે ''અવેકનીંગ ba એક્ટીકા" નામનું પુરતક **લ્લા**ર પાક્ષ્યું છે. વ્યા પુસ્તક આદીકન ખ'ડના જાતીએદની સખત ટીકા કરે છે. આ પ્રસ્તકમાં મી. એલેક રીડે, *વ*્કોદુરતાન ટાઇમ્સ' ગાટે લખેલા લેખે**ા** તા સમાવેશ થાય છે. ગી. રીંડ ગયે વર્ષે દ્રક્ષીણ અન્નાનીકા અનવી ગયા **4**dl.

"કેન્યા ધ લોસ્ટ સ્ટ્રામલાલ્ડ જીફ **५ का⊌दर्श्य'न। मधाणा दे**हण तेथी। એ લખ્યું છે કે કેન્યામાં જાતીએદ પુરતા પ્રમાણમાં છે. સુતીયન અને ¥સ્ટ વ્યાસીકા વચ્ચે એટલાજ તકાવત છે કે ઇસ્ટ વ્યાસીકામાં કેટ મલાન નથી અને હશાજ , આદીકાની કુર જાતાંબેદની નીતી નથી. પરંતુ

केन्यामां समस्य स्ट्याल जातीयेड છે. ગી. રીક તેમના લેખામાં જષ્ફાવે છે કે કેન્યાના વ્યારીકનોને જગીનની જરૂરીયાત હેાવા છતાં. રેન્યામાં પ્રષ્કળ કાઉન લેન્ડ છે. ગ્યા જમીન બીલકુલ વપસતી નથી અને બવીમ્પના સેટલરા માટે રાખી સકવામાં વ્યાવી છે. કેન્યાના સુરાપ્રસ્થાતા ક્ષેત્રબ અને અમાનુધિના ૧કત કેર, મલાનના ચ્યાકૃતિકાનરા સહેર સરખાવી શકાય. દ્યુપ્ત ટ્રાખાર્ટ ગવર્નમેન કન્દ્રિયન

INDIAN

લ્લુપ્રદીખાદ થી અધાર, ખળરપત્રી લખી જાણાવે છે: ચવન મેન્ટ હિન્ડ-અન રકલના વાર્ષીક મેળાવડા તા. ૨૦–૧૧–૫કના રાજ રકુલ હોલમાં ગે ક્વાપા હતા. વધુલના પ્રોન્સીપજ તથા સ્ટાકની અધાય અલેનતના પરિ છામે બાળકા<sup>કા</sup> પણાજ મનાર'જક आर्थाम राज्य मेरी देवेत.

રકુશ કમીડીના પ્રમુખ થી છેદ્દુજાક રસલે સપળાના વ્યાભાર માન્યા હતા,

તેમજ સેકેટરી થી અને તરાય ધ્યેને રઘાતીક ગતિમાઓએ ગ્રુપ ફુંડ ઉપ્ કરવા પાતાના અગ્રહ્ય વખતના બાપ **ચ્ચાપી એ પ્રિપ્ટાન તથા કરસાન્ય** આપ્યું હતું તે બદલ સવળાના આખાર માન્યા હતા. અને સ્કૂલના પ્રિન્સી પાલ તથા તેમના સ્ટાફે સમળાં ભાળધ માટ્ટે અનુખાં વર્ષ દરમીવાત એ પરિચમ ઉડાલી કેળવણી આપી હતી તે ૧૨૫, તેમન અમા મેળાવડા ચાળ તેને સકળ બનાવનામાં 🤝 અમાંગ મહેનન ઉદ્દ.વેલ તે ળદ્દલ વ્યાભારના ઉદ્દેશાને, કાલ્યાં હતા. અને તેની કદર કર્ય તે સવેંતે વાદગીરી ભદસ <sup>હા</sup>દ્ધ નહિ તે**ા** કુસની પાખડી" જેમ નાના સરખાં પ્રેપ્ટન્ટ વહેચી આપવા સુરપાન્સમર્પ ઇન્ડીન અન કામ્યુનીટી તરકથી થી કાન્તિબાપ મહેતાને વિનંતિ કરતાં તેમના શળ . દ્વરને પ્રેઝન્ટા અપાયાં દ્વતાં અને બી કાન્તિબાઇએ પણ સ્થળતી આબાર

# કાેમ્યુનીઝમના કાયદા હેઠળ થચ્ચેલી સજ અપીલ કાર્ટ રદ કરી

भान्धे। हता.

ન્ વેમ્બર તા રકમીના બ્લુમફન્દીન ની અપીક્ષ કેટે એવા સુકાદા ભાષ્યો કે સંત્રેશન એસ કેલ્યુનીઝમ એક્ટની લાગતી વળગતી કપ્તપર્ગ એવું કશું નથી કે જેવી દૃપત્ય મંત્રી એ લીધેલાં પ્રમાના કારણે જેવી સામે તે પગલું લેવતું હૈત્ય તેનાથી કોર્ટ ન જઇ શકાય. આ ગુાદા જોનસન -ગ્વેવેલા, જેવો, સપ્રેશન ઓફ મેમ્યુ નીઝીમ એક્ટની ∥એ ન્યાય મંત્રી તરાયી ખજવવામાં આવેલી ત્રાડીસતે। ભેગ કરવા જિલ્લ કેપટાઉનની મેંજીસ્ટ્રેટ કેલ્ટેમાં ઘમેલી સજા સામે વ્યપીધ કરેલી હતી તેના ક્રેસમા આપ્યા હતા.

તેતાપરના અલેશપ એ હતા કે સાલ્ડરીવરમાં મળેલી એક સબા, એમાં સરકાર તરાધી પસાર થએલા અક્ષક કાયદાના વિરાધ કરવામાં વ્યક ુપા હતા, તેમાં રાખલ થઇ તેએ क्ष्यदानी अ'श क्यों दत्ता

નાકીસમાં વ્યવેવેલાને બે વર્ષન માટે ષાર્મીક, સામાછક કે રંગતગંગત તે લગતી સિવાયની ખીજી કેતમે પણ સભામાં હાજર થવાની ભંધી કરવામાં મ્મા**વી હતી. અપીધ કાંટે** દરાવ્યું કે પ્રધાન કાયદાની રૂચે નેહીસ બજવાતી પેલાની સત્તાના કપયોગ **हरे ते पदेश करवेवसाने पेताना** કેસ સંભળાવવાની તક ર્મપાવી ભેઇએ. ગેરકાયદે સંસ્થાએક સાથે સંબંધ રાખનાર અમુક માણમનું નામ લીસ્ટ पर ने(धपेश्च के।या के,अधी -मायभाजी

ને તેની સામે મનાઇ કુકમ બજવવા

ने। ६६ नथी क्रेमके सीस्ट्रपर ने।धाओं हा માણુરી કુદાય કાયદા અમલમાં આવ્યા તેની પણી મુરત મહેલા ગેરકાળી સ'રથા સાથતા પૈકતાના સંબંધ છે.ડી દીધેલા ક્રાય અને હવે કાગ્યુનીઝમના **ક્ટર વિરાધ ભનેલા હાય**,

પ્રસ્તુત કેસમાં ન્યાયમ'ર્ગ,એ કાઇ પણ અમુક માહ્યુસને કાંઇ પણ અમુક સભામાં હાજર થવાના બંધી હક્ય' કરેરી નથેતી. નાડીસ સામાન્ય હતી અને તે મે વરસને માટે લાયુ પક્તી હતી.

रे(रे कल्यान्धं के प्रस्तान देसमा વ્યારાપોને પાતાના **ખચાવ કરવાની** તક આપવામાં યાહ્ય દિવસની હીલ ચવાથી કાયદાના કેત માર્ચર્ય જય છે એમ કહી શકાય કે કેમ એ શંકા બરેલ છે.

અપીક્ષ ક્રોટેના જવજી ગી. જસ્ટીસ એ. ફાનકર શ્રેસ. સેન્ટલીવરીસ. (ચીક જરાીસ) મી. જરાીસ એધ. શ્રીનખર્ગ, મી, જરઠીસ એ ધાવનર, મી, જરતીસ છો, એચ, દેવસાટર વ્યને મી. જરદીસ છે. એમ. ઢીગીર (એક્ટીંગ જહજ એક મપીલ) હતા માં. હી. ગાલદીના, કહ્ય, સી. ન્ટવેવેલા તરકર્યી હતા અને મી. ડબલ્યુ. એમ ફોનડનખર્મ લાજ લરફથી હતા.

આ સુકાદાવી સાએક માબસો એમનાપર ત્યાલમ'ત્રીએ નેહાસા ભાગવી જાદેર સમાએ**ામાં હાજ**રી અનાપવાની અને અમુક સ્થળાએ જવા અગવવાની ભંધી કરી છે ટે તકામી થઇ પડશે. કાયદામાં ઘટતા સુધારા

નદિ કરવામાં આવે ત્યાં સધીએ લેક્કા કરી પછા છુટા થશે. ક્રેમ્કક કાઈક છુંગ લેલ કર્યુકરી દાધેલી છે.

### મરસુરણ

—લ્પ્ટ્રેટ લંડનના જુના અને જાણીના સહેરી થી. રાગજાંડભાઇ પરસાતમ (મામ મહાવ્ય વતની ઉપર વર્ષ દેઇ) ર્ન તા. ૧૫-૧૧-૫૩ ના સ્વીવારે સાજે ડીચાર શદેર 🛭 નજીકની 🍑 ક નાની ખાહીમાં અચાનક ૯ રે વ્યક્તિ, વહેલુ માં મેહરાી કૈાનારતથી તેમના ભાગ જ ધા ગે.સ ઇ જેરાપ, જેએ! દીવ્યાર ના જાણીના વેપાી લતા, તેમ ઉપાય અષ્યુપાર્યું જત્યું થયું દિતું, ૨૧મ રથ ना भनदेदन भाग बादनमां हरेट खंडन લ વીત્તક ૧૯−૧૧–૫૩ ના દિને અ'તિપ વિવિ વા દક્ત કરવામાં આવ્યો દ્રના, એમના પત્તિ તથા ભુત્ર થી. માહાબાઇ ૧૯૭.ડને વ્યા દુઃખદ પ્રસંગે અનેક સહજરોએ છે મદદ અને દિલ સાજી અત્યવાની કૃષા કરી છે તે માટે તેઓ સહત્ય આબાર માને છે. પ્રસ સદયતને ચિરશાનિ જાપી.

—ેતેશના એક પ્રાપ્ત્રકી કમીડી દે!ર मेरे।तेग्रीक्स जला वे छे वे भी. से ट કાસપ્રીકરે, હવ્લાસ સકાઇ રાકેટમાં, કહદત્તાં ૧,૩૨૦ ગામુલની ત્રાપો ઉડી નવા ગેકાડ' ળના≎વા છે.

—પોતાંગના કરટમ અધીકારીએાએ હીંદયી રિટમર મતરકતે બેક્શાવશાં हीरेट स्टम्पे(मांथी एक स्तप्त अप्रीक्ष eyya <u>३४</u>° छे.

— ઘોડીસ ગીખત્વતી દાઉસ એક્સ એક્ષેમલ્લીના સભ્ય, ગી. કેક ભીગન ને ક્રિપ્કેરણી કરતા આવગા કરવા ળદલ ગીરકતાર કરવામાં આવ્યા છે. —''ઇજપહોતન મેઇલ''ના આગળના તંત્ર, થી, ટામ કલકીને દેશની સલામતીન, કારણે ઇજીપ્રમાધી કાઢી મુકવામાં આવ્ય, છે.

— ધોરીશ કામ્યુનીરઢ પક્ષના સેકેટરીન જનરત, જતારે ઇન્ક્રીયન કે,ચ્ક્રનીરટ પાર્ટીની ક્રા-કરત્યા માટે લીંદ જરી ત્યારે હૈમને સીલાનમાં ઉત્તરવા દેવામા अ.परी नहीं,

--પરશીવાના વડા ડધાન, જનરલ ઝારે 1એ હવેગનમાં જહ્યાઓ કે દુનીયા ની માર§દર્મા તેલ ગાલુ કરવા તેમજ થયા **રે**કા વચ્ચેના દ્વાપત્રોમાં સંબંધ ચક્ર કરવા તેએ ખનતેઃ अवास कर्य

—•ી- નેલ્વને પ્રશ્વામાં આવ્યું હતું કે ક્રીર પ્રીકીશ ગીચ્યાનાનેક સવાલ યુનાપ્ટેક નેશન્સમાં ઉભે કરી કે કેમ તેના જવબમાં શી. નેદફળો પાયીમેન્ટમાં જણાવ્યું કે જવાં સુધી સંજોગાો લોધે હીંદપર દભાસ નહીં माय त्यां सुधी दींह रेस्ट पश सवाम જનરલ એસેમહર્યામાં રજુ કરવા

# મરહૂમ જલભાઈ રૂસ્તમજી માટે શાક સભા

વ્યવહારને જ ધર્મમય બનાવવા ઘટે

(परेवां भानरतं अनुसभान)

शे। प्रवाद नवे भ्यत् ला. २ उभीना शर्वे ८ पाये चै.राजा उरक्तना शुक्तमे **દેવ્ય ભોગ પટી અવાધી અચાનક અ**વ સાન થયું હતું તેમને મહે શુક્તાર તા. দেন বিচ ই, নাধী আদলীধী कर्ने पारणी र तथक देख अभिनित क्षांग्रश देवन रेता समा वर्ध दली देश-३ जी के अनुवि अभूभश्यान ती, इन. देल केमना हरेक वर्शीयी अन्तर्थ अपी, देते।

મરલ્પ એક્લેક્યુકિ મેમ્પર હતા, સેહાયછ ફસ્તમછને યચ્સી મહાન

📆 ગ્લુમ જાલમાર્થ કરનમજ, જેમનું દીની, વી, લેક્સ્સ, છે. 💐ન, સીંગ, अस्पीन ने।धरी, शीरद्रश के,धर (बधर्र ક્રામ વતી) હતાં, એ, એ, લુકુલીએ માઉટ વીશયી મસ્હુંથે આદિકૃત કામની જુદા જીદા પ્રસંગાએ કરેલી સેવાએાની કદર करनारे। सहिरो। भे।कस्पे। बतिहा

त्यार प्यार भी करशभाई इरतभक्त्रता અતિ શાકજનક અને અક્ષણિવ્સવા ભવસાન માટે સબાના ઉદેર એક દર્શાવ તારા અને માહપતાં વિષયા બાઇ સીરીનળા⊍ તેમજ મરદુમના મળત્ય સુવત તે ટેક્કિક કોતેજ, જેના કટુમ્બીજને તે તેમજ તેમના બાઇ મી.



રવર્ષાઓ છી. જાલવાઇ કુરેલમછ

નેના છ ન્રામ્ય અમે પો. સેટ્સે, भाषा कर्मभाव, वास्त्री (स्वामक अपने कार है। हा बेल्क्टिंग रूपना मेक्स्सी व स्थित हो, सीरोक्स મેર લગ્ટ ફરાના પૈતેપુંબ ફારી યો મનીત તમારીએ હતે ફરોલી પ્રવ દુષ જાદના જન્મણને માનાના भारती अस्तान प्रवृत्ति कुल्ते सात् શ્રેસન કાર્યો કરતાં કહેલું કહી ्राधान कर्म कर्मा । अनुस्तानाम् નામ મેળવેલ ક્રાઇટર, [ સ્વાર્ प्रमुख्य के लेखि प्राप्त द्वाल margie de le co dire fine ales

जाटमा वेजा प्रत्ये वहा रिपरी छ इसीतनारे, घणण स्थानेगी एसप शुक् વામાં અલ્લે, દેવ જે નીએ ઉંગા क्षा काली पर कमार क्यों दने।

यी नवरत्र नष्ट छनतःगतः स्टेमती । व अवे भर्दम अवश्वाच परतम्छ ता ५७ अस्तान दृष्टि स्टब्परमा क्षा પુખ થયું છે, તુઓ કરીતોદેનપી મુંચા જનિકારે અને મરદૂધના મીપી ગોટા पुत्र स्वेदम के उपनिवर्ग दला, ते राक्तरी अवताम दमनोत्र पूरी क्यी मता भाषाव्यक्षे केरमा इरवन अवसी भवा है।

ગયાં એટલે કાર્ટી અને ધારાશાસ્ત્રીએક 🕽. वगर समल्पे म्यापचे भारी गति। માંરસ લ⊎એ છીએ, અને અભિમાન લઇએ છીએ, ધર્મ અને વ્યવસાર અધ્ય અલગ સમજ્યા તેનું આ પરિ-**છામ છે.** સાગી રીતે વ્યવ**દા**રને મ્યાપ**લે ધર્મમય અતાવવા જો**⊌ધ્યે. સહ્ય, પ્રામાણિકતાનું આવરજ વ્યવસાર માં કરતું ભો⊌એ.

व्याले धन अभावाने व्यरपद्धन ભ્યસન વળગ્યુ છે. શાયમા કરીતે, ળીજમાને નિચાવીને ખીજાની અક્ષ્મણ **દ**ાયદ્વે ા ઉક્ષનાન આપણ દીંસા કરી રવા છીએ એથી અત્પવો મધા ત્રાસી ગયા છીએ, આજે અલપણને સંવમની, સદ્દાલોની, શુન્નિ ની જરૂર છે. સાનુક્રદયની સમભાવ ની ભગર છે. ન્યાં ભાઇ ધું સાં व्याल वात को हि.

અધ્યક્ષે અં મહાપુરવા શકે ગવા. પણ સાધારણ ભ્યવદાર શુદ્ધ હયે! નથી. દરેક જમાએ અપ્રાહ્યિકોના જોવામાં આવે છે. જો સંમદિત रीते अपत्न करीओ देत सुप्पी एक्सी, સાળી થવાની ગાવી અ,પણી પાસે છે,

राइव्यातभां व्यक्तिशत दीते प्रयत्न **४रीमे ते। १,६६ भावे, वर्णा अ**ध છાકરા નિલ્લા ક્રે.વ\_તા પાતાના ખાપ તે કહી શકે જે વ્યવમાંનું ક્રોપ તે નહિ પ્યાર્કી, એક મા<sub>ય</sub> મહેન કે પત્ની द्वाराने, आधने हे पतिने सुधारी को છે. તે માટે અધ્યક્ષને અશુદ્ધિ નિવે परताचे। क्षेत्र क्लेस्ट्रेस.

व्यक्षि परभात्मानी प्रार्थना इरवी એકએ 🖫 🧯 પરમાતમાં મધારીક, सभाक्षत्रोद, राष्ट्रशेढ वजेरे भाटे क्षमा અરપ, અમાર્થ વ્યવસાય ધર્મમા થાય એવી અમને પ્રેરણા આપ, જો **આપવી સક્યા દિવધી સાચા પરતાના** ની ભાવનાથી વ્યવદાર કરીશું અને शक्ति भारे अपल्य अरीखं ते। स्थापछं aeमाश्च थरो. आलनु रवराज्य સુરાજ્યમાં 'પરિશ્વમરો,

માર વર્ષથી અમે વ્યવદારમૃદ્ધિ મંત્રળ ચલાવીએ છીએ, ચેતે છત્રન शुक्ष करतुं काने तेम करवाने धील क्रीने मध्द अश्री की क्रीना हदेश है. સંગડન વસર આ કામ નહિ સાય केटने अवत्व अश्वामां अत्वे छे.

# મારા જેલના અનુભવ

(લેખક: મળીલાલ ગાંધી)

ગતાંકથી સાલ

स्मिषारण हैदीमिली साथे सामान्य વિભાગમાં સુકાયા ભાદ નવા व्यनुष्यते। स्वरं भंडगाः 🗗 वस्तते મને કોરપીનાલ વાળા નિભાગમાંથી ત્યાં જવાનું કરમાવામું ત્યારે એ વિભાગ માં સાધારળ કરતાં એકા 16એ હતો. કારણ માટા ભાગના ખઠાર काम करना भवा दला. दलनु काम વ્યતિ સકાઇકામ કરતારાઓ અને જેઓના ખટલા હજા પૂરા નિક મંગા લાહ અને સજા નાંહે પામ્યા હેલા ⊌ર્ગ ∛પમાં રાખવામાં ≃ાવેમા હતા, તેવાએક અહિ હતા. કાચી क्षेत्र वाणाव्याः इत्त्व धानानाच्यः इपर्ध માં હતાં અને તેળાતે એજ ગોલાન માં પરંતુ સામેના ભાગમાં જીદી કાટતીએકમાં રાખતામાં આવતા હતા. બીબ કેરીચેલા કરતા વધારે છુટમાં, रोजा भेरतानुं प्रस्तानुं पहरस्यी अभारत बारता बनाः को देशा अब भारती भाषान् भदास्यी भागत् कर्तुः भारा नामाने है। चेपनाक सामान्य भाराह રીવા પાના હતે. જહારથી સુશાકાન મેલા ક્રેલ્ડ અલ્લે તે લેએ)ની મુલાકાલ हीना नाम्या भूकत परता*चि कर्मा स*म्बद दत्ता - स्थाना असी केंद्रला, देविका पासेया कालोगर क्यूं काम बाह्य नदि

समयः तेल्याने मात्र प्रशी राणवामां अवने जीटबुंबर, परंतु करभीक्षत भा भे क्रेयुं हे तथानी अपर પણ લહીએ, લાતે અને તમલ્યા पडता बता कते ललक्ष्मा साह bरवार्तु, वैक्षान भिवार्तु, विगेरे अभे। કરાવવામાં આવતાં હતાં. એટમા નીમમ માટે ભાગે જળવાતે) હતા કે સાળ પામેલા સાધારણ કેરીએક સાથે

તે≌ા છુટથી ભળા શકતા નવે(તા. નું અહિ આગો! એટલે મીળ વળા કેડીએક મારી પાસે -આવી મારેક પશ્ચિય કરવા કું એટલ એક શક્યા કે એ ક સભાયથી કેઈમાં હું એકમાન્ય હતા छत्ती आ हैदीकी। अबहर श्री आसी રમું હતું તેવા સહધારણ વાર્તે વહીન बता अने हे भरी रीते ते। तेमानी क्रेप्रना असते भातरक केमना अक्री ઉપાયી સ્તારે પૂર્વ એ અગુરિને તેઓ भाग अले विश्वते। ध्या स्त्रेना अने राजीता करणाः अभारतर १२ वाला केटरी महार आभवा अभेतानीकांना पंजा वर्षात्र भाग्याः, भाश सामना व्ययस्था आधीका देवीची कता. तेचा " ने भागे।।। भागम (शोबा भागमना क्षेत्र आपने स्वादयी आएके जीन

તે તહિ, સુધી મકાઇ) આપવામાં આવી કરવામાં ભાવે અને પછી રેલ રસ્તે અને હોંદી તરીકે મને તેમજ બીજા ગણ્યા અંદ્રયા કલોડોને મોલીમીલની चेरिक आएवामा कावी, अने अपने ખધાને જાનવરાને પુરે તેમ કાટડીએમાં પુરી દેવામાં જ્યાગ્યા, આ કેટઠીએ! ते कह व्याखरे १६×२१ ते 4d. वेप[ ત્રીસ પત્રીસ પાત્રીસ જેટલાને પુરનામાં આવ્યા, અહિ **અમારે બેસીને ખાવાનું અને એ**કો કલાક ભારાય લેવાના, ૧ વાગે કરી ખે.હવામાં આવે. .આ કાટટીઓમાં के। पीवाना पाणीनी भाषती राभवा માં આવેલી દેવ અને એક શીચદિવા ને માટે. જેવા અંદર પુરત્યા તેવાજ રેટલાક વારાકરતી ભાલટીપર સૌગ્ય ક્લિ માટે ભેસે, સાદ કરવાને પાણી તા બાળુએ રહ્યું પરંતુ ઘણા તા કાગળ સુદ્ધાં ન વાપરે. પીવાનું પાણી મેવાને 😘 પણ વાસણ હૈ! દ્રાય નહિ ચ્ચિટલે સૌ બાલટીજ ઉત્ર⊈ા ગેાઢે માંડે, વ્યવના ખાપ્ર લીધા પછી પેતા નું વાસલું (જે પત્તરાનું કોટ ખાઇ મમેલું મુંદું હોય છે) હૈને જરા લીછળા તે વહે પાણી ક્ષઇને પીએ. જાવામાં મેસીને ખાતાં મને તેમ સ્વાભાવિક રીતે ખુબ સુગ ચડી, મારી ભૂખ તેા અછે જેડી અમેલીન અને ખારાક પણ રચિકર નહિ એટલે મેં કરાંજ 'બાધ' નહિ. ખીલ્નચ્યા આ સવળો વસ્તુઓથી પુરા 2વાઇ અને ઘઢાઇ અયેલા 🛓 ખાતા-નદ્રાતેક એ જોઇ કેટલાકને મકરા પ્રત્યે શામથી થઈ આવી અને ખાવાના भने व्यामक करवा खाल्याः केटबाक તાકીને છેતા હતા કે જે હું પ્લવાનું પાત મુકે તા તેઓ પ્લાપ્ટ જાય. એકાં જીકાં, કે સ્વચ્છતા, ક્લસ્વચ્છતા ના તા ત્યાં સવાલ દ્રાયજ નહિ. એ वस्तुओ। भूशीन लवानी हे।प.

अधि 🖢 पुराया तेमां भने એ ह લાલ થયે.. પછા કેટીએક્ટી પરિચય કરી શ્રુષ્માં ભાગે શા શા સનાએ! માટે શીશી સજચ્ચા પત્રમા હતા ચ્ય જારફી શક્યો. 🚽 દ્રાષ્ટ્ર છું 🛱 અને મારી સજતું જાણી ઘણા મારી કરતા માં. વેઓની પામેથી 🛓 તેઓની 6416त लाखना अंडवेर में लेखें है પશુ પાસના કાવદાના ભંગના કારહે મહિતા મે મહિતાની સળ પાંત્રેસા હતા. हेटबार ह्यंट्रांट ने भाराभारी भारे, ે દેરલાક ખુતા માટે--ખેમ જુદા જુદા મેક મહિતામી લઇને ત્રણ ચારવર્ષની સજ પામેલા હતા. - પણાએ તેમાના શનાનું કારણ સમજવનતાં કહીં: 'વ્યામ ન કરીએ તેા અમે કરીએ શાં દ્રિય **દર**થી અમહાં મા<sub>ં</sub> ભાષ, સ્ત્રી, એક્સ્કાં, સમાં સમ'ધીઓને છેલી શહેર માં નાકરી ગાંદે આવીએ, અહીં નાકરી મળવી તાે બાજીએ રહી પરંત એવા આવીએ તૈવાજ પાસ નહિ નાવાને સાટે અમને <sub>દે</sub>પકડવામાં આવે, ચાર પાંચ-સાત દિવસની જેલની સજ

à भभवाणाः **ગમે તે રીતે** ચાલ્યા જવાનું ગ્યમને કરમાવવામાં લ્યાનો. એક પેતી પણ વ્યમારી પાસે દ્રાય નહિ. હવે અમારે જવું કર્યા ને કહેરીતે! અમે જોઇએ કે અમને માઇ મદર તેં કરતું નથી, આટલે દુર વ્યાવમાં એટને પેટને માટે કેઇક તા કર્ય જ છુટકા, શહેરના લેહા દાઈ પીએ, જાગાર એલે, બાધારોતપ તેઓનું દેખી અમે my. તેમ કરતાં શાખાંગ, વળા મથ ने(राजी ते) ભુમન્ત્ર બારે એશ મ્યારામથી રહે છે અને ×મન ચમન કરે છે. રાતે મેહાનાં ÷ઓ છેાકરાંએાને લઇ બહાર કરવા, भे।जरोहणना स्थला-सनिमहन्नादो।-નાચ રેત્ર-માં ચાલ્યા જાય છે અને ઘરા ખાલી પડેલાં હાેય છે. તેથી પછી અમને ખાતર પાડવાની શાસ્ય થાય. તેમાંથી અમતે કંઇક મળી આવે તેલ છું અમે સીધી પ્રથમ તો ખગારા છા, બાપ, બાળવચ્ચાએ.પર માકલી આપીએ. પછી તેમ કરતાં પકડાઇ એ અને સન્ન પામીએ તે! મનને એટલે! સંતાપ થાય કે વ્યાસા અમાર્ક તા ઘરાનું હૈાય તે થાય પણ અગારાં કુટુમ્બી જરાતું મુજરાત થશે.' આવા સંભેગા માં અમે વ્યા રસ્તે ઉત્તરી જ⊌એ તેમાં અમારા શા વાંક?" તેઓની વાત તે! સત્ય સાચી, તેંચોની વસ્તી વધ્યે જાય, નાકરીનાં કર્યા સાધન નહિ અને હરતાં કૃતાં હોડમારી સિવાય ખીજું કશુંજ નિધે. પછી તેએ શા કરે ! તેઓની હદ ખહાર દયામણી સ્થિતિ ल्पुर्भ J. तन्त्रान સહિતન સ્માપી સમજાવવાના પ્રવતન क्यों है, "अह क्क्ता तमारे आहे હિતકર`નથી. ચેલી, દ્વાટદાટ, ખુન થી બલે તમને સણીક લામ થતા હેાય પરંદુ તમારૂં અને તમારાં કુઢું'ળીજ નાનું ભવિષ્ય તમે સત્ત્વ ભગાડી રવા છેક, સરકાર તેંદ તમે આવે કરા એજ માત્રે છે, જેવી તે તમને સજ એ કરી તમને શુલામાં તરીકે રાખે. ≃ખને તમે ∕વધારે ∷ સંજોર कींसक इत्येव करें। तेव तथने संभ्या માંધ વાઢી નકમે જેને માટે તેએકની પાસે પુરર્લા સાધના છે. વ્યારે કુનીયાની નજર તમારાપર છે. કુનીયા ના લેલાની તમારા પ્રત્યે દિવસાઇ વધતી જાય છે. એ બધું અહિતી श्वरभारते मथतुं नथी, तमे ले ચ્યાર્વા કામેર કરા તે તે **દ્ર**નરૈયાને મથ્યુ કહી શકે કે તમે તે હવ્યુ જંગલી વ્યવસ્થામાં છેક વ્યત્તે છતાં સમાન હોાની માંબણી કરી રજા છે. એ તમને કર્ધ રીવે વ્યાપી શકાય, તમારાં આવાં રંગઢંગ સ**.બળીને દ્ર**નીયાને પણ 🦃 વાત કસી જાય . અને પછી ત્તમારે માટે તે શું કરી નાકે? તેને બદલે જો તમે આવા શુનાઓ ન

કરર્ના પાસના વ્યન્યાથી કાયદાના પુલ્લી **રીતેજ ભાગ કરીને જો સ**ત્યામ**કી** તરીકે પદમાઇ શાતીથી કુ.ખાં સહન કરતા કાે તાે તેની દુનીયાપર તેમજ मा देशना विभारवान सेहिएर वधारे સારી હાપ પડે. નળી તમારા પણ શનાએનું કારક્ષ તાં તમે શરૂ ખુખ પીએ છે. જાગાર ખેલા છે, બ્યબિયાર કરા છે. એ છે..એ બદાએ તો તમારે છેલ્લીએ ભેઇએ. સરકારે જ્યાંને ત્યાં તમારે થાટે ખીર દેલ્લા (પીડાએન) બેન્લ્યાં छे तेने। तभारे संपूर्ण महिन्मार करने। જોઇએ અને ઇશ્વરના **કર રા**ખી યાલતાં શીખતું જોઈએ.'' વધાને થ્યા વાત કરી, પણા ક્રદેવા લાગ્યા **કે** કામ્યાનીરટા કરી રજા 🗣 તેન્દ્ર ખાર્ક **छ.** व्या से.हेत्ते ते। हारू हरवा જોઇએ. હર્લા મતમાં દેવ તેઓને કસી **બધું કે એ** બાર્ચે તેઓ હાવશે નહિ કારણ રાજાતાંએ પાસે હીંસાને પદ્રાંથી વળવાને અમુદ થળ છે અને અહીંસાનાન માર્ગ તેએાના કરવોજીને માટે પ્યરા છે. પણ હીંસક વૃત્તિ જે ગનમાં થર કરી રહી છે 🄄 શી रात नाज्या

અમારા એક કલાક પુરા થયો. ચારીએ મખડી અતે દરવાના ખુકવા. जनवराने तजेशामत्या बाढे तेम अभने બઢાર કાઢવામાં વ્યાભ્યા અને સૌ કરી કામે વ્યવસા અમા 🐇 બીજાએના ની સાથે વ્યાદરજ રહ્યાં, કામ કર્યું આપવામાં આવ્યું નહેતું તેથી ખેસી રહેવાનું હતું.

જેઓને ફ્ટકા મારવામાં જા**ભા** &ता तेज्ञाने लेपा, तेज्ञानी रिधति ક્યાજનક હતી. જખમને શીધે ચેસી શાહું નહેાતું તેથી આમ તેમ અદા મારતા હતા. ૪-૩+ યાગે સી કામ

**५२धी पाछा व्यान्या स्रोक्त्र्य भाषा** નું આદિક કેદીએ! માટે સુષ્ટી બારેલી ખીન્સ વ્યવન મોસીમીલની પેરિજ હતી અને બીજ બીન-ગારાએક માટે મોલી રાઇસ જાને સુધી બીન્સ વ્યને છ અ.ઉસ એટલી ચાર~પાંચ દિવસની વાસી રાટી. એ આપી પાંચ અને સાડા પાંચની વચ્ચે અમને રાતને માટે પુરંતિ દેવામાં આવ્યા.

(અ달)

# શ્રા મુરત હિંદુ એસાસીએશન

રપેશ્યલ જાહેર સબા

**६**५३।६त संस्थानी स्पेश्यक्ष काडेर સબા રવિલાર તા. ૧૩–૧૨–૫કના રાજે બપાર કવાગે એસે.સીએશનના દેશમાં નીચે જશાવેલ ભગત્મના કાર્ય अभनी विधायका अमे भवतिः

- (१) भीनीदस्र
- (૨) ૧૬૬ દેશના નામ ભાગતે.
- (a) સંસ્થાનું નવું બંધારછુ,–ધારા घारक कर्ने नियमे। स्वीकारक कामत.
  - (૪) નવા મેમ્યમેરને સ્વીકાર.
  - (૫) પરસુરણ.

રાવનભાઇ મહીભાઇ प्रभुष 🦈 ક્યાળભાઇ છીબાસાઇ

### ૧૧ પુસ્તકાના સેટ

म्या सेटमां विविध पुस्ती। तमने વાંચવા મળશે. પુસ્તકા ગેહાએ। માટે છે.

1944 ted 41. 1-16-0. ગ્યા એક્ટીસેચી મળશે.

NATAL.

# જોઇએ છે હાડકા

તમારાં સ્ટેશન કે સાઇડીંગે પહેાંચતા કરવા માટે અમે **ટનના** પા. ૭ આપીશં

ખાલી બેગાે રેલ કોરાયું ભરી માછી માકલી આષીશું વધુ વિગતા મારૂ લખા:

THE BULLBRAND FERTILIZERS LTD. SARNIA

# ભારતનો પત્ર

(अभारा भणरपत्री तरस्थी)

યુંગક, તા. ૧*૯*–11–43.

પાશિસ્તાન અને અમેરિકા વચ્ચે क्षकरी सकाणना क्ष्यारे। आहे ચાથી રહેલી વાટાયાટા, એ આજે આરતમાં ગુખ્ય ગયોના વિષય છે. મળતાં સમાચારા જીજગ, ત્યાકીરતાતે पेलाना प्रदेशमां अभेरिश्मेले सर्व्या મઘરા આપવાની તકવારી ભનારી છે क्षत्रे भरतामा पेताना सरवरते व्या ધુનિક શરી થી સમજ કરી દેવાની પ્રાથમથી કરી છે. આવા કરારા ચાય તા પાકારતાનને હશાની સામચીની ખરીતી માટે ૨૫ કરેલ કેલ્પરની સહાય प्रति हेम के. पार्श्वशान अभैरिका काषे आया प्रधारना अरावेर करवाने मारे बांगा समयपी भवास करते बर्ज પરંતું આવા કરાશે, જેનાથી બને भवातारी कृषे। वश्येती समाप्त भारत ની સરહદ નજીક આવે તેને, ભારત દુરમનાવડ અર્થી પગર્સ તમિ અથરી, केंग्री भारतना पर्स प्रधान भी ત્રેદરૂએ સમયસ્થતી ચૈતવણી ગ્લામ્યા થી અત્રેરિકા આવા કરારા કરતા અચાહ હતું

અમેરિકાએ પ્રથમ તે: ભારતને શ્લસમાવવા માટે ભધા પ્રયતના કરી लेपा. पर'g तेमा तेनी कारी शारी નહિ કાષ્ટ્રપણ સત્તાવહી જીવ સાથે न लेगावानी अने पेलानी स्वतंत्र વિદેશ નંદિતિને ગાલ રાખવાના નિર્ભય માંથી પા તૈયા અક્ષિત થયા નવિ. આરત એ અમેરીકા સાથે આવા કરાર મી ભેડાવાને તકવાર થયું જાેત તેર તેને પાષ્ટીભાગ કરતાં અનેકગણી अभेगित भार भण्डे सही हेल પરંજી ભારત કાલ્યબર ભાગે પાતાની રાત'ત્રનાન વરાવવા ચાહતું નકોનું अभाग छात्रे केटले देशिया अभिनी ખારતની સ્વતંત્ર તીતિથી અમેરીકાને ખાતી પણ ગુજી છે 🧦 આરતને ઉંગઇ મળ રીતે સમગાઈએ હથિયાર ભનાઉ कांत्र तेम नथी. अन्ते केन्त्रे पारा સ્તાન અધા ૐહિવાઇ કેઠાતા નિર્જાય ની વિરુદ્ધ જ્યારી પણ અમેરિયા જે માન્યુ થત આપે તે માલ્યુ ધર આપત્ स्वेर के अप्रतिक प्रश्ती શીવે પાષ્ટાસ્તાનને સહાય ભાષપા તપ્રયાદ થયું છે. આમ હતા તે ભારત ने भुरूकी दीने नागाल प्रकारी है ખુકની રીતે આરત જ્ઞિક પ્રજીસ્તાનને સહાય કરવાને તપ્રયાગ નહિલ્લ શાય, એપ પતાલ છે. કારણ કે આરતના नैतिक देश क्षमार्थने तेने विक्रय पश्चे कला हेवार्ज अभेदिशने चेरपंछ की તેમ નવી.

્રાયારનાન અને અમેરિકા વચ્ચે લવ્દરી કરારેલી મામ્યવાડી અને સાંક શાહી દેશા વચ્ચેનું કંક મુદ્દ ભારતની સરહદે આવે એ બાળતને ભાજાએ દાખીએ તાં પણ એ કરારના પરિ-આવા લાદનો માટે વિચારના છેવા છે. આવા કદારા લતા પાયારનાનનું વક્ષણ આરંક માથે વધુ કરા પાયે અને

મ'ને નચ્ચેના વિવાસસ્પાદ સુરાભાના લોલ માટે એ આશા ઉભી થઈ છે. તે નાબુદ થાય. અમેરિકાના પીક્યળ ના જોર પર તે વધુ ભ્યાક્રમક બનવા પ્રેરાય, જો 🥻 દિલ્હીના સરકારી વર્લોંગા મેમ સાદ સાદ કરે છે કે, પાછીસ્તાન ના શરકરને અમે તેટલી સાધન સામર્મો અમેરીકા આપે તા પણ ભારતે ચિંતા કરના જેવું નથી. ભારત માસે પુરતી તાકાત છે. પરંતુ ચિંતાના પ્રજા 🦥 🗃 🕏, ખેતે દેશાને લાભ ચાય ચ્યેપી રીતે મિત્રામારી અરી રીતે રહેવાને મદબે, ગા કરાર થયા પછી પછી-રતાન ભારત વિરાધી વસણ તેં અપ ત્યાર નહિ કરે! તેમ માય તે! ભંને દેશા લચ્ચે કાયમ મર્પણ રજા કરે.

તેમએ વધુમાં કહ્યું હતું કે, પાપી-રતાનમાં અમેરીકન સરકરી મથકે.. રચાપવાની વાન થાય છે. પૈતાના પ્રદેશમાં પરદેશી મથકે!, પરદેશી લસ્કરે! કે પાતાને કાવે તે વસ્તુ રાખવાને પાપીસ્તાન સ્વતંત્ર છે. પોતાની રવતંત્ર તાને કચાપી દેવાને કે તેને મથકિત કરવાને પણ પાપીસ્તાન સ્વતંત્ર છે. આપએ તેમાં દખલ કરદ્ય નહિ પરંત્ર તેના આવા પમલાંના આવનાર, પરિ ભામો સાથે આપણને સંખંધ છે. એટલે અલ્લોસ કરી રહ્યા છીએ.

भा संगंधमा कारत सरवार कियी भानेना जुदा जुदा देशाना अपयोभिक्ष साथे भानीपमारिक रीते भंभाषा वरी बती. भारतना भामेरिका भानेना भेकभी थी समन्तिदारी भवेता भा संभंधमा भामेरिकाना विदेश भंभी भी उनेधने प्रथम बता भाने भा विशे भारतना भामिष्यनी कोरदार राज्य

पार्थास्तालनी व्यंधारण समाध्ये पार्थास्तालने ध्रेयसभी शाल्य णनाल्या नाः सरीमनना शायदःन् पायन ध्रया नाः कते प्रश्लीष जिल्ला शास्त्री शाल्य ना करा न मनाक्ष्ताल सीर्धाय निर्माय कांत्रे नेत्राली और नेक्टले क्यूं कर्तु है, का शाहरन् मंदारण प्रथा मुनी के अपने ने बेराव्यावीयी संपूर्ण पद्म विद्वार्था जन के.

પાજારતાને રચવા ધારેલું વધારથ ઓહામાં જેલા એ પ્રકારનાં નામરિકા એ દરજ્જાનું નામરિક્ત સજ્જ છે. એ તદ્દન સ્પષ્ટ છે. આમાં એક વર્ષ ને વધુ તક મળશે અને બીજાને એક્કિક પરિણામ એ આવશે કે, હીંદુ- પ્લિસ્તી, યહુરા કે બીલ જેવી લધુમિતિએકને લાગશે કે અહીં તેમનું ધામ્ય સ્થાન નથી. તેમને આટે મુંત્રવસ્થુ ઉબી થશે અને તેમને આવે માટે નજવી આશા રહેશે.

पाप्तीरतानना भीत्र तसी व्या प्रशस ના બનાવથી અને ખેદ થાય છે, કારણ 🕽 એથી તંત્ર વાતાવરથા અને 🖫 ખ જન્ય પરિસ્થિતિ સતત ચાલુ રહેશે. નામાં પાપ્યસ્તાનના આ નિર્ણય ૧૯૫૨ માં થયેલા નેહર્-લિયાકત કરાય તા અંગ કરે છે. આવી કરારતે. મંત્ર થાય છે, એમ કદ્દેવામાં અને રસ નથી, પરંતુ ભાના 🔊 પરિષ્ણામા आवरी, ते निमे हुं भितातुमें छूं। કારણ & પાકીરતાનના આ પગલાંના ભારતમાના કામીયાદા તત્વા પાતાની થાડી નીતિ અને ભારી દવિલોને: પ્રચાર કરવામાં ઉપયોગ કરશે અને ન્યાં શુર્વેચ્છા **ર**માપવાની છે, ત્યાં નીમનસ્ય ઉત્તું કરશે. વ્યંત્રે દેશાના મામમાં અર્પ મૂળભૂત રીતે મિત્રતાની **માત્રણી છે, ત્યારે ભારત** કે પાઈક્તાનમાં, આવિ માટે ગ્રુસ્કની ઉત્તી કરે તેવી આક્રજ ઉજી થાય એ ક્રમનસીંબ 🖼

यी. तेहरूको तेमनी काने पार्शरतानना यहा प्रधान चन्योनी भंज्या भा ययेगी प्रभान चिन्ना प्रकारी जनाण कापतां जन्यान्धं हत् है, क्रिमारी बन्योनी बेहती मुझहात प्रधा क्रिमारी काने चन्यो प्रजन्महार यान् रूपे हें. भें त्रज्ञ-सार प्रयो कर भद्रभद कासीने क्रुप्यो के, प्रजान भद्रभद कासीने क्रुप्यो पार्शरताननी क्रावरिक माण्येशना हणांक् काने नाहु-रात त्रिमान क्षेत्र क्रुप्योंने क्र्यान

આ વર્ષે ભારતના તમામ હરો એ દિવળા મુખ્ય દેશમાં હાયે હેન્યો છે. આતો મુખ્ય કારણે એ છે કે, ચાલુ વર્ષે સમયમ તમામ મીજોને: અલ્લખ પાક ઉત્તર્ધો છે. ઉપરાંત ગીજ વરલું એતના અને અને હેની વર્ષે મળી પર ના અંદર્શા પણ હળવાં થયાં છે. ત્રેત્રા વેપારી નર્મ પણ આતંદમાં છે. દોવાળા પહેલાં એ ખન્તરા હોળાં પહેલાં થયા હના, હે દીવાળા માથે આવતાં સુધરવા લાગ્યા હતા, ધીંગે ધીંગે પરિસ્થિતિ સુધારા પર આવતાં સેક્કા માં આ વર્ષે દિવાળી ઉત્પવનાને સારા એવા ઉત્સહ નજરે પડતેક હતા.

ભારતની પાસીમેન્ટની શરફ સહુની મેકલ દિલ્લીમાં શરૂ થતાં પાટનગર ફરી રાજદારી પ્રજૃતિથી ધેમધમી રહ્યું છે. પાટનગરમાં દેશના જીદા જીદા જાદા ભાગમાંથી આવેલા પાસીમેન્ટના જ્વ્યો તે પુરુષરા કરનાં જણાય છે કે, લગ ભગ દરેક પ્રાંતને પાનપાતાની સમસ્યા એક છે.

ગારણોર-ડાયીન ધારાસબની ભર ખારત કર્યા પછી ત્યાંથી પહેલીજ વાર દીક્કી ભાવેલા પાર્થામેન્ટના સભ્યાના કહેવા મુજબ ત્યાંની ધારાસબાની નવી ચુંટણીમાં પણ કાઈ પણ પક્ષ સંપૂર્ણ ભદ્રપતી મેળવી શકરી કે કેમ એ વાંકા છે. કોંગ્રેસ સામે જીવા જીવા પણ સુંટણી પુરી થયા પછી હતી શકરી કે કેમ એ વિને પણ આ સભ્યા શંકા ભારત કરે છે.

મદાસ રાજ્યમાં થી રાજગાયાલા ચારીને મુખ્ય પ્રધાન પહેલી ઉખેડી ર્નાપ્યવાના પ્રયાસે, નામોલનાદ કેામેસ ના એક વર્ગ તરફથી હજી ગાલ છે. भवास शक्त्रको लाञ्चा प्रध्या प्रशिधी મ્યા વર્ગ શાંત પડશે, એવી મ્યાસા હતી તે ધારી કરી છે. વાંબજીને ઉપલાળી પાકવામાં આગેવાનીઅપી ભાગ તામીલનાક કેક્સિસ કમિટિના પ્રમુખ થી કે. કામરાજ લ⊍ંરવાં છે. થી કામરાજને મકાસના મુખ્ય પ્રધાન ના કેલો જોઇએ છે. પણ તેમનું **णण भेटस क्य नधी है, तेमें। शल** જીને ઉપલાસી શકે. વધમાં તે રાજ્ય છતે થી, તેલા, ઉંદ શાજે-દ્રષ્ટસાદ ભને મીલાના ભાતાદ જેવાંગાના ટેકેટ લે**ાવાચી, તેમનું કોઇ લઇ શ**ક તેમ લાગતું ત્યી.

पेप्स अभाग सक्योने जेनी पातरी છે કે, ત્યાં હત્વેક માસ પછી ધારા સમાની ગુંડણી થશે અને સારપતિના શાસનને અંત ભાવશે. સુંદર્શી પુરત त्यां वयवाणांनी सरकार रथकाने जीत-ોલિયો સબ્યોના ઉઠા છે. પરંજ રાજ્યમાંના જાદા જાલ રાજદારી પટેલ વચ્ચે વચમાળાની સરકારની કચના भ'ने चेक्सति वती न देखाया जाती सरभार खेटायाची तक पढ़ती लाव के. મ્લામાં મ્યકાલી કળતે, સરકાર લ્યાન सींत्र शरेवाधाना श्रंधकत भेरिया 🐠 र्शत खड़' यथ अतिनिधित क्रीस्थ છે અને આતું વધારાનું પ્રતિનિધિત ન મળ તેર વચમાળાની ભારતારમાં क्लेडायाने क्लाबी क्ल कांगाव नगी. भेगा तेना यसल्यते, भागी सरकार रभागानी शासना नदिनत् भने, व.

રાજ્યમાનમાં કાર્યક્રના પ્રતામેંગી માં અપ્રવાદન, જહેમત બર્મ પ્રવાસી હતાં હાલના ગુખ્ય પ્રધાન શ્રી જય તારાપણ વ્યાસ અને સાલ્ક ગુખ્ય પ્રધાન થી પાલીવાસ વચ્ચે પ્રધાન મંડળ ની નવરચના અંગે કાઇ સંતાયકારક સમાધાન થઇ શક્યું નથી. એટલે ત્યાં પણ ખટપટા ચાલુ છે.

અત્રેદ સરકારમાં જેડાયેલા પ્રજ સમાજવાદા સભ્ય શ્રી ટી. વિશ્વનાયમ ને સરકારમાં ચાધુ રહેવા દેવા કે તેમનું રાજીનામું મામનું, એ વિષે હજી પ્રજ સમાજવાદી નેતા ભાચાર્ય કૃપલાની એ કાંઇ નિષ્ફુંય કર્યો ન હે.વાધી, આંધની મીત્ર સરકારનું ભાવી પણ હજી ગાજને તાળાઇ રહ્યું છે. ત્યા વિષેની વિશ્વનાય રિયતિ હું અમાઉના પત્રમાં આપી મેચે છું.

આ ખધા પ્રતિતી શુંચવામાં ભરી પરિસ્થિત પર વિચારણા કરવા ગાટે કેમ્પ્રિસની કારાભારી સમિતિ તથા કેમ્પ્રિસની મધ્યરથ માલોમેન્દ્રેરી ખે.ડેની ખેડક સ્થિતિ પ્યાતે તા. પમી અને કરી ડીસેમ્બરના રાજ મળશે. આ બેડકમાં મદાસના સુખ્ય પ્રધાન થી રાજગાપાલાચારી પણ દાજરી આપશે. ઉપર જ્યાયેલા પ્રતિ સિવાય અન્ય પ્રતોમાં રાજદારી ગારમાં શત છે. ખાસ ખટપટ જેવું નથી.

સૌરાષ્ટ્ર ખારાસભાતી શરદ્ધાકની સરભાત થઇ મહ છે. બેઠકમાં ખેડુત સાથુ રાહત ખરડા રજુ દરવામાં ભાવના હતા. ખેડુતની વ્યાપ્તામાં મરાસદારા અને બારખલીદારા, જેમની કું બાવકના અત્ધાર ખેતિ પર હાય, તેમના પછ્યુ લખાવેશ કરવામાં આવ્યા છે. સૌરાષ્ટ્રના આ ધારા જેવા ઇ, આ ધારાથી કરજદાર ખેડુતાને પણી રાહત સળશે. આ ખરડા તપાસ માટે પ્રવર સમીતીને સોંપારો અને જરૂરી સુધારા વધાવા પછી તે દ્રશ્ર ધારાસભા સમક્ષ રજુ થયા.

મ્યા સંબંધમાં દિલાક ધીરધાર કરનારા વૈષારીઓએ એક નિવેદન ભઢાર પાંડીને જણાબું છે કે, મા ધારાયી ધીરધાર કરનારા વૈષારીઓ પર ઘણી ખરાબ મસર થશે, બામડા માં વૈષારીઓનું ભાગીક તંત્ર ખાર-વાઇ જશે અને ધારધારનું કામકાજ જ ઘરી જશે. તેમણે ધારામાં જુદા જુદા સુધારા સુચ્યા છે.

વધુમાં જગીનાના હુકાર થતા અટ કાવવા સાટેના ખરેટા પણ સૌરાષ્ટ્ર ધારાસભામાં રજી થયે: છે. ઐક ખેડુતના સૃત્યુ પછી તેના પુત્રા વચ્ચે જગીન વહેંચાર્તા, જે સાથ નાના અને' ખેતિ સાટે પાયાય નહિ તેવા હુકડા થતા અટકાવવાના આ ખરડાના હેતુ

ભારખલીદારાને હતા કહેવાતા

અન્યાયને દૂર કરાવતા માટે ભારખલી દાર સંધના પ્રશુખ શ્રાં જમિયતરામ આવાર્ય ઉપવાસપર ઉતર્યા હતા. તેમના પ્રત્યે સહાનુભૂતિ દાખવવા પંદર વહેના સહિત ખીજ ૨૧ માધ્યુસે હેલ્લા દિવસામાં જોડાયા હતા. શ્રી આયાર્યનાં ઉપવાસમાં જોડાયા હતા. શ્રી આયાર્યનાં ઉપવાસમાં જોડાયા હતા. શ્રી આયાર્યનાં ક્ષેત્ર, સતા ૩૦ મ. દીવસે સીરાષ્ટ્ર ધાર, સબાના સખ્યે: પ્રાપ્ત સીરાષ્ટ્ર ધાર, સબાના સખ્યે: પ્રાપ્ત સીરાષ્ટ્ર ખને યા બલાનુષ્ણ શુકલે આપેલી ખાતરીએ પાલ સી સી આયાપે ઉપવાસ છોડી પારલ કર્યું કર્યું હતું.

વડેદરાની સેન્દ્રલ જેલમાં કે ભાગ વતા પારડી સત્યામદના પડન માણસોને રાતે કે.ટડીમાં પુરવા સામેના વિરેડ્ધ તરીકે, પારડી સત્યામદના ભે સમાજ વાદો તેના શ્રી પ્રતાપશાદ અને શ્રી નટવર મેહી મળા શનિવારથી ભૂખ દક્તાળ પર ઉતર્ય છે. આ કેદાયોએ તેમને પહેલા વર્ગના કેટીએ, તરીકે ગહુવ,ની મામણી કરી છે અને સ્મા સંભેષમાં મુંબઇના ગૃહ પ્રધાન શી મેહાછ દેસાઇ પાસે રજીઆત કરી છે. આ દરમિયાન હવે આ ૫૮૦ મ થુસો એ પણ ભુખ હડતાળ શરૂ કરી છે. માં મારારજીઆઇના જવાળની રાહ જોવાય છે.

મુંબઇ, સૌરાષ્ટ્ર અને કચ્છતી ૧૯૫૧ માં થયેલી વસતી અચૃતરીના દેવાલ અહરર પડ્યા છે. આ દેવાલ પ્રમાણે ૧૯૪૧ થી ૧૯૫૧ સુધીમાં મુંબઇ રાજ્ય ની વસતીમાં ૧૬.૨ ટકા અને કચ્છતી પસતીમાં ૧૧.૨ ટકાના વધારા થયા છે. ૧૯૫૧માં હોંદી સંઘના રાજ્યા માં, ૩,૫૯,૫૧,૧૦૦ની વસતી અને ૧,૧૧,૪૩૪ ચારસ માઇલના પિસ્તાર સાયેનું મુખાર્ટ રાજય વસતીની દ્રષ્ટિએ ચેડ્યું અને વિસ્તારતી દર્ષ્ટિએ પાંચમું મેડ્યું રાજ્ય છે.

ખહેદ મુખ્યત્વી વસતી જે ૧૯૪૧ માં ૧૬,૯૫,૧૬૮ની દ્વી તે ૧૯૫૧ માં વધી ને ૨૮,૩૯,૩૭૦ ની થઇ છે. આમ મુંબઇ જે ભારતનું બીજ નંબર નું મોડું શહેર મણાતું, તે દ્વે પહેલા નંબરનું માંડું દહેર થઇ જ્ય છે. પહેલાં કલકત્તા વસતીની દૃષ્ટિએ પહેલા નંબરનું શહેર મણાતું. હ્રજી મુંબઇ માં તેલ શહિના અને બીજાં કારખા નાં રથયાતા હૈ.વાયી તેની વસતીમાં ઘરા વધારા થવાના સંભવ છે,

—સારે-કામાર્ક સમાં એક હીંડીએ ૧,૫૦૦ રતલની શાર્ક માહલી પકડી હતી.



हे।न: ६३००४

# ચિંતા? શાની-રસોડાની?!

કેન્દ્રીમાં વસતા બાઈએા,

ં તમારા રસાઢાની ચીંતા નિશ્ચિંતપણે હમારા ઉપર છોડી હો. હમારા ઉપર એારદર માકલવાથી નીચે મુજબની હમારી સર્વીસના લાલ અવસ્ય મેળવી શકરોા :

- (૧) સ્વચ્છ અને ખાત્રીભર્યો ગાલ બળશ
- (૧) ક્રિકાયત ભાવ ચાર્જ કરવામાં આવશે
- . (3) પાલ, ઓર્ટર કરતાંની સાથ, વિદ્યત-ઝડપ મળશે.

# જાહેરાતનો ભરોસો

હમારી જહેરાતની ખાત્રી કરવી હે.ય તા ફકત એકજ દ્રાયલ એક્સર આપને. વિધાસ સ'પાદન કરવાને ફળીભુત થશે—હમારી, ફો-એક્-ચાજ', પ્રાઇસ લીસ્ટ માટે ઉપરાક્ત શિશ્નામે લખેત

ગાંધીવહું, કઠાળ, કરીયાણું, ઘર–ગથ્થુ દવાએા, પુજા–હવનની સમાગ્રી તથા લગ્ન અંગેની જરૂરીયાતા

विशेषला :---- इन्द्रीना की ड'रा ઉपर "ठाळळवरी हेणरेफ" की डमारी विशेषता छे.



होन: २४८४५.

# ગ્રોસરી ક્યાંથી ખરીદશો?

એ આપ રવચ્છ અને ભરાસાપાત શ્રેસરી મેળવવાને ઇંતેન્તર દેા તેંા અમારા ઉપર લખવા શુકશા નહિં. હમે ભનતી ઝડપે, ચાકખેર માલ, કિકાયત ભાવે માકલાવશું.

# "ત્રાહકાને સંતાષ આપવા" એ હમારા મુદ્રાલેખ છે.

એક વખતના દ્રાયત એારડર, આપના વિશ્વાસ સંપાદન કરવાને અગુક ફળીગુત થશે. કન્દ્રીના એારડરા ઉપર સન્વિશેષ, કાળજીપુર્વકનું ધ્યાન આપવામાં આવે છે.

માંધીવડુ, કઠેાળ, ઘર–ગથ્શુ દવાએલ, હવન–પુજાની સામગ્રીએન. સાડી-લુગઢા, લગ્નની પ્રત્યેક જરૂરીયાત.

કન્દ્રીના એરવરેર સી. એર. ડી.થી ધાકલાવવામાં આવશે.

## અમારા નવા પુસ્તકા

નવસ કથાએક

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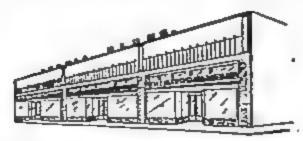
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FRIDAY, 11TH DECEMBER, 1953

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consciences.

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"The existence of such a maral clite is indispensable for the preparation of a fundamental change in public opinion, a change which, under present-day circumstances, is absolutely necessary of humanity is to survive."

-Albert Einstein's message to War Resisters League, U.S.A.

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# OPINION

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# ON HEALTH

Extracts from a speech by Dr. Denham, Health Officer of Birmingham, England, read at a Rotary Club meeting:

600 HE national health service hastended to encourage the belief in the minds of people that health is now available to them through the medium of medicine. This is a great mistake and I feel sure we as a profession would be doing a much greater service to mankind by emphasising the fact that medicines are seldom necessary in the treatment of () health in a healthy community. The same view should be to take all available measures in our power to prevent disease and not to accept its periodic visitations as inevitable. I am convinced that one of the main functions of the medical pracutioner should be the giving of advice as to the best measures which should be taken to avoid illness and thereby maintain a state of positive physical and mental health. A very considerable part of minor illnesses from which we suffer year after year is due entirely to our own way of living and is in many cases comuletely preventable. An outstanding example of this at the present time is food poisoning. The vast majority of these cases are entirely preventable afany one connected with the preservation and handling of food took ordinary sensible precautions against contamination. In the same way if each individual took similar sens bee precautions regarding his own hearth and avoided over-indulgence in eating, drinking and smoking and took proper exercise, how much of the minor illuesses to which we are so prone might be avoided?

"Of course this type of advice is not popular with the average patient who feels that the doctor is putting the responsibility back on him of curing himself when in fact the doctor should be doing it through the mediam of bottles of medicine and pills!"

The Editor of 'Daily Graphic' (London) in which the above speech was published writes

"Get a few people together and sooner or later they will talk about their illnesses-or their children's. Note they do not discuss how to avoid disease symptoms and treatments that interest them, not health and how to keep it. of the aims of the national health service is to prevent illness. But prevention should begin in the home, not in the doctor's surgery. Its secret is simplesensible living and wise precautions. Dr. Lord Moran drew attention to the used for educating the public in health matters. That need is argent. The warm weather is bringing increased risks from infected food. How many people realise the importance of absolute cleanliness in handling food stuffs? Dr. Lord Moran suggests an inquiry to discover what people are thinking about health. The real trouble is that they don't think. Otherwise they would not invite illness by their own carelessness and foliy and then imagine that a bottle of medicine prescribed by an overworked doctor will put things right. Here to start them thinking are rules for healthy living given by a medical leader. Plenty of fresh air, simple, adequate diet sufficiency of sleep, physical exercise and bodily and mental cleanliness ....."

-Reproduced from "Harijan" dated October 10,

# INDIAN OPINION

FRIDAY, 11TH DECEMBER, 1953

# British Government Taken To Task

OTTOHE way the Man Man movement is being tackled by the British Covernment has certainly not pleased the non-Luropean world. Nor bas is pressed the liberal element in the Luropean world. They have fele that instead of going into the root cause of all the trouble unscrupulous taings were being done to crush the whole movement by jetting rid of those responsible for it. Little that it occur to the authorities concerned that they tould not possibly kill the storat thereby which is bound to react more forcibly then over. The lessons of the last two devastating years here unfortunately not gone home to them. Killing of people pid-scimmately in the name of Man May Ivis been going on now for some considers able time but a very feeble voice of protest was being heard from the British people. Then when a great deal of dimine has been done and some of the arrogoods acts have been caught red hinded the beart of the Bracon pages base been starred to their very depths at world appear from the resent reports of comments made on the trial of Carton Continues who was recently found but guilty that charge of more dering an African in Kenya. Lor maine, to Minchester Courdon is rep orted to have said,

aithough the grounds of Captum Geibichs squittal were not very clear in the reports received, it was not the verdict which caused concern so much as the background revealed.

"Evidence given during the trial of Captain Griffiths indicated a deplorable state of mind among officers, or some officers, of the armed forces engaged in the operations against the Man Man gangs."

"It is a revolving thing that soldiers, in this matance Africans serving in the King's African Rifles, should be affected rewards of 5s. and of 10s. for every Man Man short, or that seemany scoreboards should be exhibited as if every terrorist or anapert killed was a goal

"This was surely a basefield encouragement to reckless and indiscriminate follows."

The Dady Heaved is reperted to have said that Mr. Lyttelton must resign.

"His conduct of Colonial allams in threatening Unitarie's good name throughout the world," it said.

Hoeroe and sad gration were left by the British public at the conditions in Penya sevenical by the trial, the paper added

"The captain was found not guilty, but same operations against the blau blau, we now tearn, bive been carried out in the spirit of hunts againsts wild annual."

"The transition law, justice, are necessary self-defence," the "Dudy Herita" and

"It is inhumently and polical lander and life. Lyttelium, all the more because he still delays reading out the Parliamentary delegation to inspure into these very conditions must hear the responsibility.

"To save Britain's reputation as a Colonial power from deepcoing shame Ms. Lyttelton must now go."

Parted to have asked

"How and when is Britain going to answer? In it right that Africans should be shot in the brek because they seem to be running away "in a shambling trut' from British troops when told to bulk?

"With all the fury in their bearts the British people dissociate themselves from this attitude. They have never gone in for corpse-counting. For them, the chalking-up of kills in the mess comes from a nightmare which must end.

"We demand a Royal Commission to visit Kenya and find out just what is going on, just what is being door in our pame.

"Our shame is proclaimed to the world until action is taken.

"It is a week since almost 50 Labour Members of Parliament argued a motion deploting this discurnination. So far the Government has found no time to discurs it. Thus is scandalism. Time must be found for both Bermuda and Kenya.

"There are 500,000,000 Coloured subjects in the British Communication and Parliament's responsibility to them is to inncover what is happening in Kenya and what went wrong in Bentuda,"

Has this awakening not taken place, we wonder? when preparable damage has already been done, Anyway, better late than never,

We curtainly feel that a l resornostal movements are going on at a shalls pace and in the meanwhile innocent people are baying to softer much hard dops and gross injustices. The rackal discrimination or South Afeica in a case in point, When millions of voteless and vincoless people are refed by a majority Gavernment who has assumed deapotic powers under the guine of democrary, are lo by demonstrated against on the bases of race and color and are denied elementary toman rights, the Be usk Coxi concent has not yet been able to decide whether this can be called South Africa's domestic affair or whether it is not a vital moral issue affectmg the whole world and therefore one that should: concern the whole world. time has surely come when not only the conscience of the tish Government and the British people but the conscience of the Governments and the people of the world will have to awaken up and something concrete will have to be done to bring to book the powers that are openly threatening world peace by their misdeeds.

Suice writing the above we read the news that the British Labour Party was to table a motion of censure on the Government for its African policy. The debate was to have taken place yesterday. Labour opinion in Britain is deeply concerned over events in Afrioa, says the London correspondent of the 'Natal Morcury." Not only are Members dissatisfied with the policy in Kenya, Nageria and Uganda but there are many who would be glad to reopen the Central African redominon dispute. Further developments will be watched with keen interest.

#### NOTES AND NEWS

Aparthold Plans At

Maritzburg

WORK aboutd begin early to the New Year to implement plans for complete apartheld at the Maritzburg Central Post Office states the 'Natal Witness.' These changes are being made in implementation of the Nationalut Government's apartheid programme on which It won power siv years ago. The Musicaburn Postmaster Mr. Adendorff mid that he expected work on the pherations to start parly in the New Year It is not yet clear when alterations to the Maritzburg Rallway Station will fugin. At the and of june on afficial of the Railway head office in Deetoria made on insdection of the Maritzburg Station and atualled

a plan submitted by the Maritzburg Skakelkomitee of Airikaans cultural organizations. This olan provides for the removal of the non-European waiting room to another part of the station marked of for non-European use, and for the comoval ol certain effices. A member of the Skakelkomitee, Dr. J. G. M. Richer, claums that the plan will bring about full apartheid on the station and improve amenther for all taces.

#### Sultan Technical College

Work begins at Curries Fountain in about three months' time on the £120,000 M. L. Sultan Technical College which already has 4,000 students attending for instruction in berrowed accommodation. Land Tenure Advisory / Board has now granted the tace determination needed to allow work to proceed. The is the first of its bind for an Indian educational establishment in the centre of Durban. Only £22,500 of the total cost remains to be collected. This is being raised by the students themselves. Part of their effort was a feta held at the Kajes Hall in Lospold Street inst Saucrday, The official opening address was given by Cir. Mrs. Mary Ashar, There was a display of magnificent dresses made by the women under the able supervision of Mr. and Mr. Nattress. The new Technical College is being built on six acres allotted by the City Council, which has also gives £11 250. The Government is contributing pound for pound of the total cost.

U.N. ON S.A.'s RACIAL QUESTION

THE United Nations Commission to inquire into the racial aljuation of the Union of South Africa well continue to function es a cesult of a resolution submitted by the Special Political Committee and approved by the General Assembly last Tuesday.

At the same time the General Assembly rejected a new resolution submitted by South Africa which challenged the competence of the Upited Nations to intervene in the domestic affairs of the Union.

The United States, which had voted for the United Nations' comprisone in the matter in the Special Political Committee, abstained in today's voting. Hritaig. Austerlin, Beigium, Colombis, Prance, Greece and Luxers.

Europeans in The Transveni A correspondent from Erston

T.B. Settlement For Non-

(Transvaul) writes.

It is well known that T.B. (Tubernulosis) takes a very high toll of human lives in Bouth Africa-indeed this country holds a world record for death from this disease in proportion.

Realising this danger and greatly feeling the organt used for measures to combat the spread of T.B. among the propts of this country, the Indian com munity of Evator have intiluted a scheme to established a matticprent to alleviate the sufferings of the Non-White people of the Trensysal in general and the African people in particolar-

A widespread campaign has already been lannahed to collect funds for the establishment of a T B, gentre on the lines of the F.O.S.A. Boillemont in Darban. In order to set the fand-raising campaign in motion with a humper event. Obristmas night has been set saids for a great connect to be held at Evator. A brand new hall, the largest, the most modern and best-squipped in Transveal, has been booked for this concert. It has a scaling capacity of 2,000 people.

The programme of the concert will include ladian film songs and danoing until midnight and thereafter the organisers have arranged an all night Quawa'll show-

Artistes of the night will be the well known Harlsbehandra and the delightful Dovi Sisters.

The Indian community of Evaton have made an sargest appeal to all the Indian people of the Transvani to respond generously to the appeal for this most worthy cause. Box advertisament sleewhere in this

bourg voted with South Africa. When the Ceneral Assembly met in plenary session, Mr. G.

P. Jooste, leader of the South African delegation, made a new challenge to the competence of the United Nations to intervene in South Africa's domestic afters

He submitted a new resolution declaring that the "General Assembly, having regard to Article two, paragraph seven, of the United Nations Charter, decide that it has no competence to adopt the 17 Power draft resolutigh "

The 17-Power resolution, spproved by the Special Political Committee, extends the life of the United Nations Communion of enquiry into the racial anuabon of South Africa, and sake it to

continue its study and soggest measures which will help to alleviate the situation and promote a peaceful settlement.

Before Mr. Jooste spoke on his resolution, De, Burique Fabregat, of Urugay, moved an amendment to the 17-Power resolution recommending that should any of the three members of the commission of inquiry be unable to continue their membership, the member or members concerned should, if the General Assembly was not sitting, be replaced by a person or persons appointed by the President of the General Assembly, Mrs. Vijaya Lakshmi Pandit, in consultation with the Secretary-General, Mr. Hammarskjoeld.

Dr. Fabreget said that he had very good season for proposing the amendment,

It had been reported over the weekend that Dr. Hernan Santa Ceuz, of Chile, chairman of the

Commission, had informed som of the Lang-American delegations that he would not be able to continue serving on the Commission.

Before calling on Mr. Jossie, Mrs. Pandit said that the South African resolution which dealt with competence would, under the rules of procedure, be voted on before the 17-power draft ecaplumon.

Mr. Rajeshwar Dayal, of India, gaid that after prolonged discussion in which every aspect of the matter was thoroughly explored, the Special Policical Committee had adopted, by a large majority, the 17-power redelution.

It had also rejected by an overwhelming vote of 42 against, seven for and seven abstrations, a resolution moved by South Africa eltallenging the Assembly's competence to consider the question,-Sapa Reuter.

#### REACTION ON APARTHEID IN S.A.

AMERICANS soil do not un. derstand why White people in South Africa persist in apartheid policies, in the face of almost universal world condemnation, Dr. Ray E. Phillips, director of the Jan Hofmeyr School of Social Work, told a Rotary Club lunch meeting in Johannesburg last week

He was describing his impressions of a 13 months' tour of America, during which he virted 44 States

"To individuals and groups I pointed out, as objectively as I could, the reasons, as I see them, why the South African Government takes the line that it does,

"I explained that the apartheid policy is believed in Infinential quarters to be backed by scientific proof that the Black man's brain is inferior to that of the White. I pointed out that, after all, the American record of race relations, especially the treatment of the Red Indians up to, say 50 years sgo, was similar to that of the Nationalists in this country

"I believe that Americans were somewhat relieved to hear that supporters of the present Government policy really believed that they have a case; that some of them, at least, are honest and andcere in their conviction that spartheid is the only colution for the race problem bare.

"This is not to pay that Americans are anything less than highly critical of any racial policy based on forced separation of individuals from one another without their full consent and co-operation."

It was becoming generally recognised, said Dr. Phillips, that White people must learn quickly to live amicably with the test of the world if they were to survive.

"And the englocity of world citizens happen to be non-White who react violently against White folk claiming superiorny because of skip pigmentation, or present cultural or political status

"Americans are very apprehensive, I behave, that policies which endanger White presinge in one part of the world are bound to resct against White folk the world around."

People in the United States could not understand why, when racial tenstons were lessening in America it should be the reverse in South Africa.

The Black-White race problem in America had disappeated. Negroes were being accepted practically everywhere today as American citizens.

"They are, of course, fully integrated in all of the armed forcelt they eat in public restaurants, sleep in the same Pullman cars as Whites, attend the same theatres, are admitted to the same universities and colleges, Their right to vote is challenged no longer, even in the deep South.

"The change is not complete everywhere, but it is changing so rapidly that I was amazed. Black-White tensions still exist, but they are taking their place as one of the very minor ground or 'gripes' of American life."

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#### INDIANS AND THEIR WIVES

#### A NOMINAL CONCESSION

By C W. M. GELL

By courtery of 'The Forem' (Johannesburg)

3

MOW deplocably the recent Group Arese bearing at Nylatroom advertised our Christianity and much vaunted "white civaliasting," Those who are so moncerned for South Africa's good name overseas (might ponder the probable effects of this sort of backveld bubble, conducted in the name of three Christian Churches and enfranchised white vocces. But ignorance and prejudice are by no mesos confined to the platteland and thir article will examine the recent parlinmentary debate on the Rill to ban Indian wives and children.

New la consmon with most M.P 's I confess to having had a good deal of trouble with Dr. Donger' initial argument in in-· treducing the Bill. He was comcerned to prove that since 1914 the Indiana have been enjoying a unique privilege and concession under the Immigration Act. I think he established his point, Yet I cannot for a long time pemember to much of a major parliamentary speech devoted to a point so little worth making. The argument many like this Sertion 4 of the lanmigrants Regulation Act, 1913, described who are "probibited immerate" Since the most purpose of the Act was to close Indian immigration-no longer profitable to the white electorate ofter India had put an end to "coolis" recruitment in 1911-it is not surprising to find that all Indians (though, as a catall concession to Gandhi, not explicitly by name) fall within what Dr. Donges calls "the mischief of Section 4 " With the reservation that the clause was deliberately drafted to include them within its mischeef, we may ogree with the Minister that "its wording was entirely general in application. It did not discri-minate sed as particular race was mentioned." (4133) 60 Section 5 of the same Act then exshaded certain categories of persons from the mischiel of Section 4, including "wives and children of a Union-domicited person by a lawful and monogressous marriegt," Im 1914, as part of the Smuts-Gandki agreement, Section 5 was amended to include wives and minor children of Union-demociled Indiana "if there emists a union recognized so a marriage under the tenets of an Indian religion" (notwithstanding that there religions throretically

allow polygomy), provided that the exempted wife was in fact utenogamous.

Now this, says Dr. Donges, constitutes a concession special to the Indiane, Under it they enjoy "a right not shared by any other section or group of the South African community," (4135) And I am sorry to report that the entire Assembly, except Mrs. Ballinger and Mr. Bunting, lapped up this thou stey that the Indiana had got away with a special and specific privilege. But what is the nature of the privilegel. That our Indian population were allowed the zight, enjoyed by all other groups of our population, to morry where they will and to bring their wiver and children here; the particularity of the "concession" being that to them, sions of "polygamous actis," is such a right peresetted-but only if their marriage is in fact mondgameus. Now here I wish to dispose finally of the deliberate, red herring of polygamy, Although Islam and Hindung theoretically permit it, it is a dying peactice actong a very small menority in India teday; as Mr. Busting correctly said (4179), there were never more than a handful of Indeza polygamine resident in this country and there are none today, Therefore, Dr. Dougea' emphasis on the exceptional nature of the "concession" to polygamists has absolutely no practical significance whatever.

But, so Mrs. Ballmeer and Mr. Dunting foresaw, the withdrawal of the "concession" by the prereat Bill will withhold from our Indust population the human eight, anjoyed by all other race groups, to marry whom they will, where they will. For they alone of South African residents are at a group deficed effectively, if not es nomine, as "probibited immgrants and therefore they will be the only recal group of Un on citizens whose averseas mives and children will fall under the blanket pervesion of Section 4 of the Act, once the special "conces-Bol. As Mrs. Ballinger said "This to a personn measure of buman rights, which belong to all members of the community and which we se South Africans should puarantee to all South Africant. of whom our ledies community ere a part," (4172-3.) It is true that the Minister will retain dis pretion under Section 4 But,

bearing in mind that this legislation was promised last November to offset Mr. Strydom's admission that repairlation is impracticable and to sidestep a Nationalist proposal at the Newcastle party congress "that all our Indians be placed in one large ghette where parasite can feed on parasite," we shall have no difficulty in accepting Dr. Donges' assurance that his discretton "will only be exercised in very exceptional circumstances" (4185)

And this 18, of course, confirmed by Dr. Donges' next argument for the Bill, that the ' concresson" has in fact significantly contrib buted to the increase of our Indian, population—6,829 wives and children in the last 7 years and I mouths, during which only 1,000 Indians emigrated permanently from the Union. But, as Mr. Busting showed, Dr. Donges is selecting years in which there was a beavy backlog owing to the interruption of travel by the war The figures clearly illustrate this artificiality; in each of the years 1947-51 the entry of wiver and children was 1,000, 987, 865, 957, 715. Pically, in the first 9 months of 1952 only 415 came. I do not have the exact figures for the last 13 months, but they suddenly sourted sharply after the Minister's supouncement of February 10, since when some 900 have tried to beat the ban. So Dr. Donges' 71 years includes a peak period at each end. On the other hand, in the 25 years for which accurate statistics are available (1-6-27 to 31-12-52) a total of 17,224 wives and children have entered the Umon-as sonucl average of 320 women and 360 chiedren, Since not all these were actually new immigrants and since during the same period 16,952 Indiana returned to India under the autisted repairmation achience. Indian immigration under the 1914 "concession" cannot be said to have made any significant contribution to the increase of our Indian population from about 170,000 in 1927 to 365,000 today, 64 Mr. Bunting quoted some of these figures in the dehate, but Dr. Donges brunhed them contemptuously saide: "The hon, member far Cape Western quoted figures here which he had . obtained from the office of the Secretary to the Indian High Commissioner and I do not think it accessary to say more about that." (4186) But lederd it m. If the Bill in partly justified becourse it stops a significant influx, which the Minister implied, and is supported by the U.P. because we counct approve of convened immigration ... oro swell the ranks of those who are already here" (Mr. Mitchell 4167), the figures personly require an answer. Are they incorrect? to De are we, as a White race, too arrogant to

admit that we have used a shabby argument? Will not the sent of the world justifiably conclude that this Bill is just one more small and unjust purprick against a defenceless apportty?

And the point is further stressed by the right which Dr. Donges and Me. Mitchell claumed for South Africa, to determine the composition of our own population by controlling immigration. No one challenges that right. Never since 1914 has any general re-opening of Indian immigration been requested by either the Indian' Government or the local Indian community. But it may fairly be argued that that right was first exercised by the White volkswil of Natal which, expressed through overwhelming majorities of its elected Legislative Council and later Provincial Government, imported 142,000 Indentured labourers between 1860 and 1911, from whom over four-lifths of our persent Indian population descond. And they were imported on terins-accepted by Natal as the only conditions under which India would permit recruitment of "coolies"-that encouraged the Indiana to settle here as free sod permanent cititens when their indentures expired. Those terme have never been fully honoured; but they would certainly include the human right (now to be withdrawn) to marry overseas, if a man so wished, and bring his wife home—a right never sormally challenged in a free country under the category of "immigration," Anyone, who is tempted to repudiate Natal's historical labilities an no concern of the Union, should consider the implications of two years' continued indeatured mmigestion after Unton and the vigorous protests of both the Union and Natal Governments against India's deethion to close it finally in 1911

10 All numerical references are to Hunsard for the Attembly Soutember 24.

" I discussed the reasons for this (nervouse in 'Forum' for October,

in No. I got my figures independently from press or ministerial statements or by correspondence with Government Departments.

(To be Continued)

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#### THE SUDAN GEZIRA SCHEME

By REGINALD REYNOLDS

[The writer of this article Mr: Reginald Reynolds was one of the close associates of Mahatha Gandhi, and had not long ago visited the Union, during his African tour;—Ed.]

DURNIG my journey from Alexandria to Cape Town 1 spent a week in the Sudan Grava

The Gezira (literally 'the Island,) is a name given to the tongue of land enclosed between the White and the Blue Nile immediately south of their juncture at Khartoum. The name, however, has come to be used exclusively for that portion of the area, on the western side of the Blue Nile, which is now irrigated under the most successful scheme that I found in any part of Africa which I visited.

Conditions vary and it must not be supposed that such a project-requiring a large water supply, flat low land, suttable goll and elimate etc.-can be operated anywhere. Its importance as a pilot has in the fact that it shows how rapidly a semi nomadic people can develop and that African land can also be successfully developed without altenation. The application of roglaceting skill and good farming methods does not necessitate (25 Europeans commonly assume in Bast, Central and South Africa) the prior condition that the stand should be stolen from the people.

Figures in this article are given in L.E. (Egyptian pounds) and feddont—approximately equivalent to pounds Sterling and English acres.

The operation of the Sudan Gerira Scheme was originally entrusted, in 1911, to the Sudan Plantations Syndicate Ltd. in association with a subsidiary company from the year 1927. The Government was responsible for the cost and maintenance of the main irrigation works, whilst the companies undertook manor ganalisation, land development and the provision of stores, light tailways, stram ploughs, graning factories etc. with general supervision and financing of produc-The actual cotton production was the work of tensors, each tenant having 40 feddaru of land. As in the 'Open Fields' system of mediatoval England, tenants changed their holdings so that nobody was permanently ra occupation of the best on the worst land.

The land was rented by the Government from the owners at the original rental value before the irregation scheme was begun. The sensal value of land-in the Gezira was, at that time, 10

position per feidan—i.e. a yearly read of about two shikings an acre. Owners were not allowed to sell land except to the Government; and by the time. I was in the Genta about half the land had already become Government property.

The tenants dd pot pay a maney tent to the Government Each year part of their land was sawa with food crops-dura (millet) and lubia (beans). Ten feddans would be under cotton and the rest fallow-all on a complicated eight course rotation. The fond crops were the property of the tenant, but the price of the cotton crop, after deducting the cost of jioning etc. was divided between the tenant 40 per cent ), the Government and the Companies. The Government's share varied from 35 to 40 percent, that of the Companies being from 20 to 25 per cent.

The concessions granted to the companies were, however, only temporary. In 1950 they came to an end, their place being taken by the Sudan Gegien Board, a public corporation whose members were appointed by the Goverament. Under the new arrangement the Gezira Board continued to receive a 20 per cent, share of the cotton sales, subject to a maximum of L.E. 1,125.000 Anything beyond this figure was to be divided equally, one half to the Board's reserves and one half to the Trount's reserves. It was further decided that when each of these coserve funds reached a total of L.E 3,000 000 the aurolus should be equally divided between the Government and the tenanii.

If the small area of the irrigated Genies is looked at against the background of the wast map of the Sudan it is impressive to realise that before the concessions came to an end the Government was afready deawing in quarter of its revenue from this source. As to the tenants, in the first year of the Sudan Gezira Board's administration they made a record with about L.E. 650 per head in addition to their food crossalmost fabulous wealth by African standards. And while prices all over the world were claing, in the war years, the extra production of food grains in the Gezira brought Sudaness grain prices down by well over 50 per cent beiween 1926 and 1942, in spite of adverte conditions

The area of the irrigation scheme was reckoned in 1950 to be about 1,000,000 feddoms, supporting about 26,000 tempor families in addition to those em-

ployed in the growing factories, in hired labour, in trade etc. totalling about 450,000 men, women and children. The Gezira Board hudgered in 1950 for an annual expenditure of L. E. 800,000, including interest on loans and contributions to # Stoking Fund, but exclusive of the L.B. 325,000 maximum allocated to Social Development and Research. These figures naturally showed a considerable reduction when compared with the gross share of the Companies, which reached nearly 25 million Egyptian pounds in 1947/48. As these concessionery companies played an important part in the development of the scheme it is worth recalling this fact, in view of criticisms which I heard later in East Africa, by Europeans who have denounced the Genira Scheme as 'Communism.'

The Social Development quota, fixed at 10 per cent. of the Board's share from cotton sales, rises to a much higher proportion in a good year, owing to the fact that it is limited to L.E. 250,000 whilst the Research Grant is limited to L.E. 75,000 and all other costs of the Board to LE 800,000. In a bumper year Social Development absorbs, therefore, almost a quarter of the Board's meame after deducting the cost of research. It becomes, in fact, the biggett single item afree General Expenses (L.E. 350,000) and it is never allowed to fall below L.R. 60,000 per annum, which can already be supplemented from its awn Social Development Fond) reserves.

The activities of the Social Davelopment department include adult education in citizenthip, the running of a newspaper, and assistance in horticulture, the sinking of wells, afforestation, the running of a training farm, recreation services, the encouragement of co-operation and dassistance in the management of the Tenants' Reserve Fund.

As the Sennae Dam (the source of the irrigation system) was not completed until 1925, when the first 300,000 feddane were canalized, it world be correct to say that very few of the tenants had been sertled in the Genica scheme for more than 28 years at the time of my visit, whilst the majority must have arrived much later. Of these tenants few had ever known a settled agricultural existence, at Il less had they learned anything about cotton, crop rotation and scientific methods. They were semi-number. Their story is of great importance as an indication of what ern be done in a single generation with a people of primitive habits, of good guidance and sufficient ineentive are offered. The 'Sudantsation' of the administration was also proceeding rapidly and I was asmed that by July of 1953 all engineers in the Geans. expirt from some concerned with the Senger Dam itselfwould be Sudanese.

The scheme is, therefore, not only an ourstanding example of the fact that 'the desert shall re once and blossom as a rose' but that amular potentialities can be developed in human mature.



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# THE TIMES' NEED AND THE OUTLOOK

By WILFRED WELLOCK

(Continued from Nov. 27)

MOREOVER we must face the face that the revolution we now so tirgently need must be undertaken by generations born in an age of dying faith in Truth and weakening independent values, under a cankering materialism that in the first world was withered such spiritual roots as had survived the Victorian age.

My generatine needs to be seminded that its successors are whosly ignorant of the remarkable wave of idealism which swept across the Western would in the last third of the nancteenth century, in revolt against the imugacis, complacency and hypocrusy which bid the glaring social evils of that hose. The youth of my generation-even working class youth so the great new neban ereas which were then arming were inspired by the varion of a social democracy with a spiritual content. They steeped their minds in the writings of Rusbin, Carlyle, Tolstoy, Kropathin, William Morris, Edward Corpenter, Lowell, Emerson, Thorenu, Binke, Shelly and many others, and desented of "a lattier race" and an age in which "new arts would bloom of tofteer mould."

That idealson was finally swamped by the events which tollowed August 1914, when the vision of the spiritual so-cialists was overtaken by the "aread and butter" socialism of the new materialism. What, if any, are the signs of hope today?

in the political field the status of Colonial and other political subjugated territories to heing revolutionised. ceding of freedom to India, Burms, Laylon, Indonesia, etc., and of considerable freedom to the Gold Coast, Nigerio, the Sudan, Uganda and Tanganyika, indicates a trend which cassot stop short of the complete ficedom of every people under the sun. There is still a long way to go, especially in oreas like Kenyn, horth, Central und South Africe, where an apprecable white population losters the belief that a white monopoly of political power and an economy which dovetails into that of the [mperial Power can be majotained indebnitely. liquetver, there now exam a lever-Communism-by which all such telirie are being iffectivery musbed.

fo admitting the accessity of raising the status and the living standards of the world's backward areas in order to stove of Communism, the big Western Powers unwittingiy declare that Communism is fulfilling an important musico is out time. The downtraddes of the easth are to Communism the road to the only freedom they are liable to appreciate: the freedom to work and cal. The tyrangues of Communica of which they are rightly warned, are meaningless when their hunds are adle and their stomachs empty Hence the road to freedom, albeit an elemental freedom, lice wide open, and will remain open to long as the evils remain which gave both to Communism. berettbeless, military power and the subterluges of totalslarrancers will hamper the work which the West admittedly sees to be ite duty. and cause it to do from fear what it ought to do from love-love of man, of truth and Justice, Could the West take hold of the feeth in truth and love which casts out feat, it would quickly free the whole world of fear, of Communism, and of war

for the special sphere, I find In falking to young people that an appreciable percentage are more concerned about vocation than money is costemplating the fature A growing appreciation of auture, a passion for hiking and monotenesering, for travel and seeing how other peoples live, is manifest. An patipathy to white coller tobs and a prelerence for skilled constructive occupations, and a tendency among both girls and boys to take up agriculture and horticulture are also encouraging. Then there is the new passion for mutic, even modern music. which, possibly because it emphasises their own confusion of mind, stimulates them to search for a way of deliverage. One has to become conscious of a condition belote one can chance it.

I therefore believe that the time is ripe for a new cultural appeal to you'd in order to help them to discover new spiritual borizons. For this purpose we need a new institution, a number of colleges specially designed to give short bummer courses of ten to twelve were's, and Winter Courses of say, twenty werks, to adults who have already experienced the

deadsaing effects of modern andustrialism and desire to reach out to something creative, and ally purposive and personalby exterlying.

These courses should be inspirational and constructive. and should conceptiate on the herere and creative factors in the great constructive periods of bistory, and on how we might move rate a new creative era here and now; I would therefore advess a careful study of the Danish Fulk High Schools, which were founded by Bishop Grundtvig about a century ago during a period of depression in Danish bietory, and which were largely tespossible for a remarkable spirifuel and social revival in that country.

The charges for these courses should be an low as possible, and the colleges should be run solely by those who have the vision of their seed and purpose. A wise Government would assist them with finance without interlecing with their curricula, which should vary from college to college, at in Determark,

This new cultural trend and outlook would in due course effect most of pur cultural insistutions, also the message of the churbes It would, I believe, stimulate the formation of study and action groups with the aim of local experiments in creative enterprise in every aphere-church groups, cultural and discussion groups, social clubs, workshop and community groups -village, city and suburbad These effarte might well spangurate the creative revolutron we need, they would have the moral and financial back us of many of my generation.

This revolution involves such industrial, pronomir, political and cultural changes as I have outlined in these Papers. It would free the hymna spirit from the overloadship of the machine, change our habits, chasten our denires, and thus modify our demands lot matkels, food and raw materials. which in turn would reduce the tenmons which lead to war and open the way to world economic co-operation, to open diplomacy, political trutblulpres and honesty, the termination of imperialism and power politics, and to permanent world peace to A new tra of raterestingal relations.

Today we live in a fool's paradise, worshipping abundance yet wasting it in self-indulgences and costly armanisms. The Western autions put the blame for the inter on Communism, and turn a blind eys to the basic fact that was

is inherent in their very way of life. Pacifiels are also guilty of this error, even Christian partfinte. It is plain self-deception to say that all our war-producing problems could be solved around a table, given a little goodwill, for there can be no peace to long as meximum consumption of goods and services is the ears of the West in a world of sbortages where the living standards of half its population are double or trable those of the other hell, which is justing with discontent und revolt. Pacifists abould be the first to challenge the materialism of our time with a simplicity of life which conforms to the world's need, to justice, and to the demands of the good life. A limit must be set to Western standards, to luxury and soil-sudulgence, and to the demands of fashion and social status. Our highest well bring, and world peace, world bratherbood and co-operation, demand it

It is precisely at this point that the property of the creative society must begin. Self-control and self-discipline are the first need, sod many have stready made a good start | | bave seen them to greatest aumber to ludin, where young men and women from every casts have abandoued caste and now labour with the no-cattes on a subsulence basis in the gignniic tash of co-operating with villagers in reconstruction Indian life according to the Gandhinn pattern of agra industrial vallage Republics, as an alternative to Western Industrialism For this work they are trained and disciplined in Asbrams estab. lished for the purpose Assisting them are many small groups of British and American Quabers. and to directly, many European members of the interpatronal Voluntary Service for Peace.

In the United States I have met many of the sumerous groups that are trying to construct better patterns of living, starting with agriculture, and others that a s working with Negroes in the endeavous to break down the colour ber. ha farmed aquoty eredt to smed Pencemakers, Peace Builders and other pacifists, whose pacihet witness has led them to the conclusion that peace is a way of life which they must fry to construct, In Canada, Britago, France, Germany and in all the Beandinavian countries, 'various propert groups are similarly operating. Lick of space preaccount of them

There are email beginnings, but they are highly erro ficant, Today the coloured buil of the world is strugging for liberation from white domination. Soon it will be accompanied by a powerful, world-wide movement for the freeing of the human spirit and its cultures from the oppressions of the highly centralized, mechanised and militarized Western stater to youth ready and willing to equip itself for that supremely important task? The answer to that question will decide the

future of civilisation, and indeed, whether it will have a future.

In closing this series of O.L.Po. I would ask all those who have written to thank me for them, and all who feel they contain a wessage for our age, to help spread that message. Events are moving fact and the reflective thought is in whort supply, and is at a discount?

#### AFRICAN VIEWPOINT

#### BANTU EDUCATION . AGAIN

By JORDAN K. NGUBANE

A FEW weeks ago I atsted in this column that the luntic Education Act would create a situation where the man and women of buquer in the teaching profession would be compelled to look for other John and that the idirelets a chief the will then have will be a platfarm for quishings. Since then the milete has been whisty describes had been no less analous among non-Africans in our colleges.

There has been considerable noncorressorer the prospect of being wearded as a qualing and this makes it impositions that I should make few points closer.

In t' " first place I have no doubt to my mind that the Malin Gorgenment Intends to est the African school for sinfater goldfield ends. On the one hard the African school will be need to work up extional feeling azatost the English-speaking peoples of Santh Alifer. The technique will most likely be an initial process of weathing the Africas from what are called English followones. We shall have less and finally no English blatney tanght in African schools. I would not shed very many times over this, personally. There le a lot of staff which we are well do without. In its place t strongly feel we should have more African blatory. Our ebitdren should be trught that Dine gane was a great patriots one of the arblest erne of bla gareg that he atto is on a footing of equality with Mangaous and with the provided harons we read of in Africana or English bloory, The blue should be near from giving the Africa shill the Impress on that when foreigners Beet lande I on the soll of Afeter. be uncertored I wrong by taking to arms to realit while his turned est to be elseery. I want may abilit to be timate that he comes of a mobile since of Dablers for buman liberty, a cose which has forabl without tiring for three handred years against while

domination. I would elect to have my son taught these things, rather than have him bored with the unortans predilection of that noterious brate—Ring Henry Vill.

On the other hand we shall have us little English taught to our subpole as possible. The idea will be so much to secent the claims of Afrikance as lo trotate or from the other Bouth Africans and from the rest of the world. The Afrikanse who knows only Afrikaans belongs to the Bonth Afelean platteland, ble while skip notwithstanding. The African who knows Faciled belongs to the world, his dark skip notwithstanding. This is how spartheld somes into the seene: We must not feel we belong to the world; we must be less spart from the world and the shortest route to that is to sat out Eoglieb. To us, on the other head, Rogileb as a language for a with link of survivat at process.

Figure E-inculton will next come along to say that we should not be laught the subjects that a whiteman learns at school because of the differences in our modes of life. You see, you cannot presch that man are different and then proceed to tests them similar things. We shall have a special brand of education designed to make necessarian whiteman better.

Orvernment apolegists tells gitting of getting the African to play an settre part in the edssetlan of his shildren. In pista world what does this mean? The African parent, nithaugh a taxpayer, will be formed to pay school fees for his obli-less; build his schools; perhaps even pay ble tempers I do not for a moment ery that we are steald of delag little. We will wolk barefeeted and wear the sadielath to defeat Verwoord ag-t anable one ublideen to go in eshed - Ital the motter is unite levesporant: To outsite us with and a heavy has been that as few of one abilities will go to sobout se pumible. When the most of

our people are litterate, the Majau gang will feel that it has brought about the Golden Age of Afrikanerdoop. You are, the moment you get too meny Afrieans golog to school, you will make them agitators; they will be dissettaded with slavery; they will want the things which are the special preserve of the whiteman. To stop this rot, give them a form of education good for their station in life. That station. mind you, will not be laid down by the Africans themselves; it will be distated by the Malan Care.

I know defenders of the Government will say that I am too suspicions. I read a lot into the foliare; that for very many years the people who will administer African education will be the men and the women at the head of ear advection and that we should trust these people. I am anxious, knowing that full well. These people are only alvil servants to carry out the faw as powed by parliament and to obey the rales as dictated by Verwoord. So please de not tell me about them.

My point in all this les With Banto Education before be, our fature is dark. Show me new oun military teacher who will s'anil before Afrtean abilifein and tell them that slavery is a good thing; that a dark future lelifeal for his each | If you show me that man, he is a quisting The man of honour will sleet to stayes, ay go to falls or die the roads or labour on the farms or serve in fall, rather than potents Innocent African minds by trushing them what he knows to be evil. The Obviction too will feel colled upon to stear out of a form of education which will illutort the housen personality in the African God areated on all in Itis own likenoss, intent noon making as develop our ecestive powers to perfection. And we cannot ile that unless we are free- Education on we know it to the sixilized world is a process of ecolionous emapolphilans not of incurceration. Binto Finention is designed to leaguing the

Ifaving placed the grain of apartheld educating an I are them and as I have preferational them from Malantia literature as well as from the processor mants and thought-babile of the Malantics, I must relate to my make point—namely, the role of the African teacher in all this.

We would not be wise if we beleaved that the present prigres of the previously education the partments are funiorial. And even if they were, it would be shilled to pin our faith on

them. As I said, they are only civil servants.

fith December, 1953

We would be wise to keep that Verwoord might be in no greet kurry to make revolutionery observes in the form and content of African , education. He will decisinty have many good reasons for going about h by degrees. But the thing to bear in mind is not the testion he will use or the fact that he and his ilk ore determined to reach the goal. So that whother he fe slow or fast in really beside the point. What we must be ready for is the Oght to appear edingation for elayery. And with the presing of the Baols Edwartion Act, that fight is now

White the fight goes on, very many men and women of all eases will have to attak to trachlog in African cobcole. These who will do that knowing that they are against Idealogical E incition will be the true friends of the African. But they must know quite olearly that the fight might be so complicated at a later stoge that it might become part of an unti-quistint's date to realgn from tenching altegother. The time might even come when the African parent will withdraw all his shilless from school. These things de not happen in a day. Nor is the specisoning the best of ways to start. Opinion has to be educated on these things, it iskes its time to learn, We must be ready to use these weapons when shallenged by those whom we oppose. The britin for the African echoolabilit will be a long and bliter one Lot us have one minds quite elear shout it. For the present we are suited upon to refuse firmly to serve on housily establisbeil on the apartheid priaalpla.

There are Europeans in Atrient schools who are anxious about their own falure. I have no doubt in my mind that the Government would be bappy it one day a elimation arms when the missionaries in African reheals felt they had be quit. The Government might not be so footish as to pleas healf to the position of Man Tes Tuon, who has been driving Chelettan infectionaries not of Ohine litt I did very wall Imagina a clination arising when the Heate Authorities, who will progressively have a lot to me en African education, will be distributed by peans Chiefe with an abbitiog hatrad for misclaustics. The people who will then shedges wer on the miretamerics will not be the Gooernment. It is ten desperan that way because it might proituan International rapressur

If, however the Chiefs themselves told the missioneries to clear ont, why, Pretorla would losist that the Government is innessat.

But the challenge to cursolves and to the white Obristians is there. It comes always from the people who frame there laws. Always it centres around the ideal of human liberty. We, Africans, must be free to learn those things which will make as live in the closest second possible with what we balleve to be God's Purpose for us in The Christian this sountry.

missionary must be free to leach and presch those things ho sincerely believes to be true -without being afraid of being shocked out of the school by a goteris of pagans paradlug as Banta Anthorities.

The missionaries and oursalves bave a common purpose and face a common abeliange. Coursels should be a common purpose and face a common shallenge. Our reply should be a common front. I shall go into this a more fully in the next ortiols in this series.

# PLAN TO APPLY APARTHEID TO UNIVER-SITIES

WHEN the Commission of Inquiry sits next year to try to recommend a practical plan for applying aparthed to universities in South Africa, it is expected that it will find the whole body of student opinion in Natal solidly opposed to any apartheid measures.

The Natal University is at present the only university in the Union which combines the peactice of segregation of classes with the principle of identical curriculs and degrees of European and non-European students,

Through their Council, the students have declared that any imposition of segregation would introduce a practica of Government interference in the gunning of universities; and might also be used to prevent non-Europeans, once segregated, from receiving the same type of aducation as the Enropean studenta.

The students have appealed to Members of Parlament to swist any attempts to impose segregation of classes upon universities whose governing bodies and students do not desire it.

At the Naral University, classes are already regregated, but both racial groups follow the same curricula, write the same examinations, and 'awarded the same

Students feel that, when considered in the light of the Government's policy as set out in the Bantu Education Bill, the practice of interference would be used to prevent non-Europeans from receiving the same education as at present.

"Such interference would lead, we fear, to discrimination in curricula and eventually in the type of degree available to non-Europeans at our own University," an official told the Press.

"Once classes are segregated at universities, and the Bantu Education Bill has been imposed ob all higher education for non-Europeans, the way would be open for the imposition of similar policies, regardless of the wishes of the universities concened. upon higher education for Europeans," he said,

"Although we are students of an academically segregated moiversity, we are members of the student community of South Africa, which includes the actdemically non-segregated universities of Capetown and Witwaterstand. These are, by tradition and size, the most prominent in South Africa."

At these two universities, the students and the S.R.Cs. have repeatedly declared their desire to maintain the practice of nonsegregation of classes.

They have repeatedly declared that such academic non segregation does not involve any undesirable social practices as has sometimes been alleged by members of the Nationalist Party.

Students in Maritchurg, as members of the N.U.S:A.S. desire to endorse the attempts made by these two universities to defend the right of their university authorines to regulate admusico and the organisation of classes as they wish, and in the manner which is traditional to them.

#### INDIA'S MOTIVES

MR. V. K. KRISHNA RE-NON, leader of the Indian delegation to the United Nations General Assembly, told the Special Political Committee that lodia's motives in bringing the case of South African citizens of Judian engin before the United Nations could not properly be called into question. This had been a problem since 1860 ever since the Indian Inhousess were first brought to South Africa.

Mr. Krishna Menon was replying to South Africa's cetticom of India's motives calling for the United Nations' intervention to bring about a settlement of the South African Indian problem. He said that South Africa bad accused India of presecuting a vendetta, with a desire to make political capital out of the metter and with having expansionist tendencies, in Africa. . Nothing is more farther from truth.

It had never been accepted that Indiana who had contributed so much to the wellbeing of that country should be second-class citizens.

India was told now to negotiate and conciliate, said Mr. Menon, Again and again, India had gone to various meetings and conferences to negotiate on that subject.

The matter had been regarded all along us a matter not exclusively within South Africa's domestic jurisdiction and it was not until receptly that South Airica had even made such a claim.

Mr. Menon devied that India was trying to flood other coun. tries with its immigrants. Indians were unt colonising people. There were 367 mithone in ladia and only ra millions of lodian origin were elsowhere after a century in which ladings had been taken as labourers to South Africa. to Fili, to Caribbean and alsewhere. Indiana are not after other people's land, he declared.

Recalling that South Africa he's accused ladia of being heatlie to the Union and that India had applied economic

senction unclaterally, Mr. Menon soid that South Africa had infringed terms of previous agreements, and public opinion in India had teen considerably proused. Trade sauctions had been applied with adequate notice but that was done by & British Government in India before India had even gained its independence,

India and Pabliston had not set their faces against a conference with South Africa, declared Mr. Menons

Sixty-Nation Special Political Committee is expected to vote on the resolution now before it. The resolution calls upon South Africa to suspend her racial regregation laws, continuance of United Nations Offices Commission on South Africa and keeping the problem on the United Nations agenda for at least another year.

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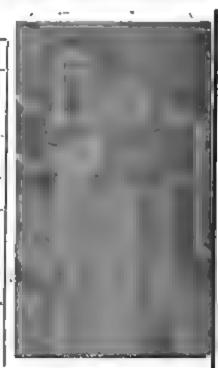
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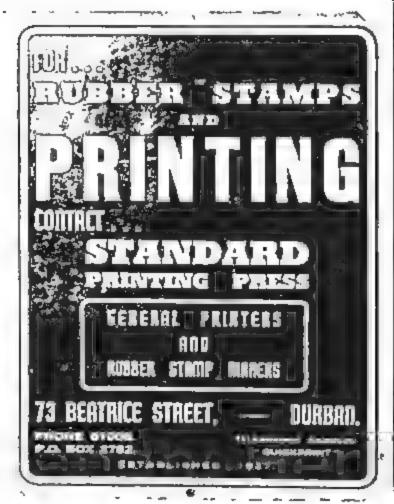


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#### AIR-INDIA INTERNATIONAL

THE following information supplied by the office of Air India International, 95 Faliabury House, Smith Street, Durban, will be interesting to all air travellers;—

With effect from 33rd October, the new scatting arrangements on all services from Natrobi will be \$2 Standard (First Class) scats and 39 Tourist scats.

Although it is still not possible to accept cargo originating in the Union of South Africa for transit through India, conarguments may now be accepted for carriage from Narrobi to Karachi for caward transportation by a carrier not subsequently calling at any point in India.

It is sgain emphasized that passengers must be in possession of valid Yellow/Fover Certificates before embarkation at Nairobi will be permitted.

Although Smallpox Certificates are not essential for entry into Pakistan/ludin, it is strongly recommended that passengers should have valid certificates in their possession.

Certificates against Cholera are not compulsory for entry into Pakistan/India, but they are essential for return to Africa and all passengers are recommended to have innoculation against Cholera before embarking on their outward journey.

Sth June 1948 marked a great step locward in Indian Civil Aviation, the birth of India's first International Air Service. At five minutes after midnight the Air Iodia International Constellation "Rajput Princess" took-off from Santa Cruz Airport, Bembay, via Cairo for London, carrying many important personalities on the first scheduled international service. The occasion was of sufficient importance for the Government of India to com-

memorate it with a special

The initial frequency on which services were began was one flight a week, which was soon stepped up to two, then to three and new four flights per week. Though in the beginning only Geneva was served in Continental Europe the service has been extended to cover other important cities including Rome, Paris and Dusseldorf.

Again, to serve the needs of passengers in other parts of ladia the service was extended Eastwards to include Calcutta in October 1950, and the Capital was introduced on the soule in December 1952.

21st January 1950 saw the lusuguration of a new service from Bombay via Karachi and Eden to Nairobl (Bast Africa), This service is largely used by people with business and family interests both in Africa and India. It is also the fastest and the lowest-fare hole between Africa and the Far East, The first "Tourist" Service in the East by an IATA Carrier, was operated by Air-India International from Bombay to Nas. robi on the 7th December 1952. This service offers low cost transportation with all the benefits of air travel and has proved most popular,

From small beginnings in 1948 when only 2690 passengars. 86,195 lbs. of cargo and 81,170 lbs, of mails were carried. Airlodia International has now a standing comparable with the leading international airlines of the world. In 1952, 25,499 passaugers, 1,169,000 Ibs of cargo and 4,82,000 this, of totals were carned on A.l.l. services. This record of development achievement august well for the bigger role A.I.I. will play in India's air transport industry on the threshold of a new impatus and wider borizon.

Students who have passed the R.So, aramination of a University in South Africa with Physics, Chemistry, Butany and Zoology will be eligible to apply, Some Indian Universities are prepared to recognise First Year B So (Medical) as equivalent to intermed at Science and students who hold this qualification can also apply.

A condidate who at the time of application is not eligible for admission but is studying for an examination success in which will render him sligible for admission can also apply. But only those candidates who secure ofther a first class or a second class in Inter Science examination to be held in March 1954 will be considered.

B. All applications must reach the office of the High Cotumisscorer for India by Siet January 1954 at the latest. Any application received after that data will not be considered. Applications seat before 15th January 1954 should be sent P.O. Hox 8827, Johannesburg, and those sent after that data to P.O. Box 1245, Cape Town.

#### Social & Personal

Miss Padmini Chetty, daughter of Mr. and Mrs. O. G. Chetty, of 103 North Streat, Durbas who is among the first of the few Indian girls studying nursing overseas has arrived back in the Union. On Sunday afternoon she was accorded a welcome home by the Natel Tamil Vedic Society in St. John's Hall, Epsom Road, Miss Chatty has become a qualified Sister tutor.

Mr. Suresh B. Mehta, son of Mr. B. U. Mehta of Messra Mehta and Sons, Louistrichart, after completing his studies in India has returned in the Union. He has acquired the B.A. and the B. com degrees of the Bombay University.

#### ALL INDIA RADIO

#### CHANGES IN EXTERNAL SERVICES

The All India Rado has made from changes in their External Services Programme for South and East Africa and Magnitics. They have reintroduced English news and Mindi programme during the evening session. The programme and the frequencies at which it is broadcast are given below:

| Peogramma             | Timings (but<br>Indian Standard<br>Time, | Timing (hre)<br>Local Time | Wavelengthe  |
|-----------------------|------------------------------------------|----------------------------|--------------|
| News to               |                                          |                            |              |
| Gujerati<br>Nava in   | 0980-0940                                | 06,00 to 08 10             | 26 27; 19,88 |
| Boglith               | 0910-0950                                | 08-10 to 08-20             | 85,27; 19.86 |
| Programmo in          |                                          |                            |              |
| Hindi                 | 0050-1040                                | 0620 to 07-10              | 25 27: 19.83 |
| Swabili               | 1015-1645                                | 11-45 to 12.15             | 10.62: 16.91 |
| Programme             |                                          |                            | ,,           |
| Nowa In               | 2115-2125                                | 17-45 to 17-55             | 25.45: 19.72 |
| Raganh                |                                          |                            |              |
| News in               | 2125-2135                                | 17-55 to 18-05             | 25 45: 19 73 |
| Handi                 |                                          |                            | 101 22 12    |
| Pragramme in<br>Tindi | 2135 2400                                | 18.05 to 18-30             | 25 45, 19.72 |

# SEATS FOR S.A. MEDICAL STUDENTS IN COLLEGES IN INDIA

A LIMITED number of reats la medical colleges in India are reserved for students of Indian origin dominiled abroad. South African Indian students can also apply for nomination to these reserved reats. Candidates who posses the minimum qualifications given below should apply in the prescribed form to the Amisting Becretary to the High Commissioner for India, P.O. Box. 6327, Johannesburg. Full details and application forms can be obtained from the Office of the High Commissioner for India, Johannesburg.

Each atudents as are already studying in India may obtain application forms from the Secretary to the Government of India, Ministry of External Affairs, New Delbi, to save time.

2. The minimum qualifications for admission to a medical college in Inda is Inter Science examination of a recognised University in India with subjects Physics, Obserlatry, Blology (Botany and Zoology) or an examination which is accepted as equivalent to the Inter Science examination by the university concerned.

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# Things In General

#### Bus Apartheid In Capetown

The Commission appointed by the Minister of Transport to work out a practical scheme for the application of apartheid to Capetown buses will resume its settings in Capetown in February.

#### Bursary For Indians

Ladysmith Town Council has made provision, subject to the Administrator's consent, for the annual allotment of a burnary, valued at £30 a year, to a disserving fodien scholar resident within the borough.

#### Arya Samaj Cate Manor

The ajod senual general intelling of the Arya Samuel Cate Manor (Founded 1921) was held last week at the Arya Samaj Hall, Mayville, Mr. R. Devduth presided. The Secretained report was submitted by Mr. R. S. Gokool, Samel had shown good progreet during the year under review. Regular Sunday Services and Dasly English and Vernacula classes are being beld at the Samej Hall- Adult evening Clauses are also being conducted for the benefit of these who are employed and attending Colleges etc. It was the intention of the Same) to establish a library, and Physical Culture Clases for the benefit of the members and the general public. First aid and Sowing Classes for guls will commence from neut term. The Hon. treaturer, Mr. D. Harichander stated that for many years Mentre, C N Rang, P. Scobeng and P. Remcheran were contributing towards the maintenance of the school. He thanked them and others for their kind assistance. The

following office-bearers were elected; for the ensures year patrons: Messis, Paudit Nardeo, Dr. Bhagat Ram Sabgal, B. M. Chethu, B. Remcharan, W. S. Singh, and P. Seebran; president: R. Devduth; joint hop. secretary: R. S. Gokool, and M. Bhikaries bou. treasurer: D. Harschan; vice-president: Mesmi, K. Jugroop, R. Arloop and R. Ramouther; committee, Merice D. P Secbrao, D S. Padarath, J Dasrath, H Benie, R. Luthchman, Moban Singh, Sher Singh, D. Dowbrath and D. Sunder.

#### Shree Sonaten Vishou Mondir

The Stree Savaten Vishou Mandit, Caudella Estate, Maywille, held its third special general meeting and third angual meeting at the Candella Huys' School, Maywille, recently, Mr. J. Baboolall Maharal, one of the patroos of the Mandir, spote in his capacity as a patron and also at a representative of the Shice Sanatao Dharma Sabba (Natot), praised Mr. T. G. Deini, the chairman of the Shree Sanatan Vishou Mandir, for the manner in which he had guided the affairs of the Mander and was very proud to see that although he had reached a coticing age he was still prepared to be harpersed. He also spoke on the accretaries appoint report and treasurer's financial state. ment and congratulated the ount secretaries and the tree surer lor the good work they bad done during the year. Other speakers also spoke on the reports and congratulated the officials on their good work.

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# વિવિધ ધર્મો

ઇપરની **પ**પાસનાના અનેક માર્ગી 📦. નદીમાં ઉતરવા માટે જેમ અતેક भावारे। है।५ छे तेल रीते आर्नध्ता સાગર સમાન પરમાતમાની પાસે પદ્યાંચવા ગાટે પશુ ઋતેક ઐાયારા છે. એમાંના ક્રાઇ પણ એક એવાદાશ થી ઉતરીને આપણે આરામયી એ સાગરમાં તરી શકોએ છીએ. શુદ્ મહિતથી પાળેલા કાઇ પણ ધર્મ આંપણને પરમાતમાં પાસે પહેંચાડી શો છે. દાદરથી, અથવા વાંસની નિસરણીથી કે દેરતાંની મદદથી પણ માળ પર વ્યડી શકાય છે. માંગી ભિત્ર ભિત્ર પ્રમારના **ઢાવા** હતાંથે ભાષ**ે, ધારેલે સુકા**એ પક્ષેંગીએ જ **ાંગે.** અલગ અલગ એટલા ધર્મી છે તે બધા પરમાતમા પાસે પદ્યાંચ વાના માર્ગોજ છે. એથી સૌ પાત પાતાના ધર્મ પ્રમાણે ઇશ્વરની ઉપાસ ના કરે. બ્રિસ્તીએ બ્રિસ્તી ધર્મની રીતે, ગુપ્તથમાના ઇરલામની રીતે અને હોંદુઓ હોંદુ ધર્મશાસા વ્યવસાર ક્ષ્મરની ઉપાસના કરે એમાંજ સોનું ૮ અહું છે. સામ્યા અક્ષ્તો ∗ળીજા ધર્મા वाणाभाना अही पशु व्यवस्थ अस्ता નયા.

—એ). રામકૃષ્ણ પ્રયુષ્ટ સ

# જ્ઞાન અને ભક્તિ

આચાર્ય વિનાષા શાવેના <sup>દદ</sup>ગીતા પ્રવચના"માંથી

એક વખત એવા હતા કે જ્યારે જ્ઞાન પર મારી ખુબ મદાર હતી. પણ કેવળ જ્ઞાનથી મારું કામ પાર પડે એવું નથી એવા મને અનુભવ થયા છે. જ્ઞાન વડે મનના રઘુળ મળ ભળી ને ખાક થઇ જાય છે. પણ મનના સુક્ષ્મ મળને ધાવાનું સામચ્યે તેમાં નથી. સ્વાવલ બન, વિચાર, વિવેક, અલ્યાસ, વૈરાગ્ય, એ બધાંયે સાધના લઇએ તા પણ તેમનાથી મનના સુક્ષ્મ મળ બંસી શકાના નથી. ભક્તિના પાણી વગર એ મળ ધાવાતા નથી. ભક્તિના પાણી વગર એ મળ ધાવાતા નથી. ભક્તિના પાણી વગર એ મળ ધાવાતા નથી. ભક્તિના પાણીમાં એ શક્તિ છે. આને જોઇએ તા તમે પરાવલ અન કહા. પણ પતનું એટલે બીજાનું અવલ બન એવા અર્થ કરા. પરમાતમાના આધાર લીધા વગર ચિત્તના મળના નાશ થતા નથી.

કાઇ કહેરી, "અહીં જ્ઞાન રાખ્દના અર્થ ઓછા વર્ષા છે; જ્ઞાનથી ને ચિત્તના મળ ન ધાવાતા હોય તા જ્ઞાન ઓછા દરજ્જાનું છે એવું સાબિત થાય છે" 'આ આક્ષેપ હું રિવકાર છું. પણ મારૂં કહેવું એવું છે કે આ માડીના પુતળામાં શુદ્ધ જ્ઞાન થવું કઠણ છે. આ દેલમાં રહીને ઉત્પન્ન યથેલું જ્ઞાન મને લેવું શુદ્ધ રૂપ હશે તેથે તે અસલ કરતાં થાંદું એહું જ ઉતરવાનું. આ દેલમાં ઉત્પન્ન થનારા જ્ઞાનની શકિત મર્યાદિત હોય છે. શુદ્ધ જ્ઞાન નિર્માણ થાય તા તે નિત્તના અધાય મળતે બાળીને ખાક કર્યા વગર રહે નહિ એમાં મને જરાયે શક નથી. ચિત્ત સમેત બધા યે મળને બાળી નાખવાનું સામચ્યં જ્ઞાનમાં છે. પણ આ વિકારી દેલમાં જ્ઞાનનું મળ દું પડે છે. તેથા તેનાથી સુક્ષ્મ મળ ધોવાતા નથી, ભક્તિના આશરા હીધા સિવાય સુક્ષ્મ મળ બુંસી શકાતા નથી.





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# તાજુ ઉમદા કરૂટ

बरणनर्नु का<u>ड</u> १/६ रतसः मेाडी असीनुं सम्रणु ९/६ शतसः आण लास धीट १०/६ उजन; सांधी काले सम्बेर व्यवसाधी १६/० उजन: अपूरी तथा સેવલી પાત શી. પ રતલ; પાર2જ અલગ......ળતાના, કાચા ળતાના, યાપા, પાઇનાપમ, નાગીસ અને પ્રેન્ડરીન રાજના લજર લાવથી મળશે. દેશો નામબ,જમાં સરતી સરેદ પાપડી, કાળી પાપડી, હુમેર સીંગ, મેમણ, શેકટાની શીમ, દૂધી અને લીમાં મરચાં મળશે. શી. છ- વધી શી. ૧૦ તે પારસામ ળનાવી વેરસ્ટથી માહતીએ છીએ. શુરુષ, આંખા હળદ તથા લીલી હળદની મેહ્સમ ચાલુ થઇ છે. અગી કેરી પણ કવે મળી શક્યે.

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# **બ્રીટીશ સરકારની ઝાટક**ણી

टीश सरधार ने रीते માઉ માઉની હીલ-ચાલતે હાથમાં લઇ રહી છે એથી બીન-ગારા લાકાને જરાયે સતોવ નથી, તેમ કુરાપના ઉદાર મતવાનીઓને પછ્યુ તેથી સ'તાય નથી. તેઓને લાગે છે કે તેનું સુળ કારણ તપાસવાને મદલે જેઓ એ હીલચાલને માટે જવાબદાર છે તેએ હું કાસળ કાડી આખી હીલવાલને કચડી નાખવાને તિર'કુશ પગલાં લેવા માં આવી રહ્યાં છે. લાગતા વળગલા અધિકારીએને એક્લું સજતં નથી કે તેમ કરવાથી એ દીહચાલની પાછળની ભાવનાને મારી નાખી શકાવાની નથી. अब हे ते वधारे ने वधारे जीर छे है, માક્ષતી જેરો. જાનમાલની ભવકર ખુવારી કરનારા ભૂતકાળ ના બે સુદ્ધોપરથી કમનસીબે • ધહા લેવાયાં જણાતા નથી. માઉ માઉને નામે તિફોપાની આજે કંઈંક મુક્તથી કતલ ચાલી રહી છે. છતાં થીટીશ પ્રભાગે તેની સાંગ ભાગ્યેજ કરોા પૈકાર ઉઠાવેલા છે. હવે જ્યારે ઘછ તુકસાન થયું છે અને ઘાતાદી ક્રત્યાના કેટલાક દાખલા છહે ચાર પકડાયા છે ત્યારે ધ્રોટીશ પ્રજાનાં હૃદય હેલી ઉઠયાં છે. કેનીયામાં એક આક્રીક્તનું ઠહે પૈટે ખૂન કરી નાખવાના થારાય ને માટે નિદોષ ઠરેલા કેપટન ગ્રીફીચ્સના ખટલત્પર થીટીશ ઋખબારામાં યઐલી દીકાએત્પર થી આ હઠીકત અહાર આવેલી છે. દાખલા તરીકે 'મેન્ચેસ્ટર ગાહીંઅને' લખેલું જણવાય છે કે,

જ્યાવેલા કેવાલાપરથી કેપટન પ્રીરીધ્સને છાડી સકવાના કારણા ભી કે સ્પષ્ટ જણાવા નથી છતાં એ સુકાદેક એટલી બધી ચીંતા કરાવનારા નવી એટથી હેતી પચાદ ભૂમિકા કરાવનારી છે. કેપટન મોરીધ્યતા પટલા દરમીયાન આપવા માં આવેલી જુબાની ગાઉ મહિની આંગે પગર્લા લેવામાં રાકાયેલા લસ્કરી અમલદારા અથવા તેર કેટલાક સશ્કરી અમલદારે,ન, શાચ નીય માનસપર પ્રકાશ પાડનારી હતી. સાલજરાતે અને પ્રસાત દ ખલામાં કીંગ્સ મ્માદ્રીકન રા⊎દ્દશ્સ દળમાં કામ કરનારા આક્રીક્તેત્રે મારી નાખવામાં આવેલા પ્રત્યેક માઉ માઉ દીક શી. પ કે શી. ૧૦ તું ઇનામ ચ્યાપવામાં આવે. ભાષતા તે**ં કેટલા ગાઉ ગાઉને** ष्यथय। सम्भ'दने भ.श. नाभवामां **મ્યાવ્યા તેના કુટબેલ્લની રમતમા** लेभ स्त्रीर लेक्डिपर शिक्ष लाहेर કરવામાં આવે છે તેમ જાહેર **કરવામા ज्या**वे <sup>द्या</sup> कंपारी **ઉ**त्पन्न કરનારી વસ્તુ છે. નિરંક્સ પહે કતલ ચલાવવાનું આ ઉત્તેજનજ આપવા ખેરાખર ગાણાય."

વળી 'ડેલી ફેરલ્ડે' લખ્ય

ામાં, લીટલટને સંસ્થાન મંત્રી તરીકેનું રાજનામુ આપી કેવુ જોઇએ. સંસ્થાનિક વ્યવહારમા તેમનું વર્તાન બીટનના નામતે આખી દ્વતીયામાં વગેહવાક છે. કેમટન સોરીય્સના ખટલામાં કેનીયા માં પ્રવર્તાતી રિધર્તિ વિધેની મહત્ર આવેલી હકાકત કપરથી અને ગુરસત્ની લાગણી ઉપન્નવનારી છે. કેમટતને નિરીય ઠરાવવામાં આવ્યા મરંદ્ર માઉ માઉ સાત્રે કેવાયેલાં કેટલાંક પગલાં કેમ ભણે ભાનવરેન नेर शिकार न यह रखी देवा तेवा રીતે લેવાયેલાં હાવાનું જહેરમા અ,લ્યું છે. આ ન કાયરે કહેવાય કે ન ન્યાય ક્રમેવત્ય તેમ વ્યાત્મ રક્ષણને માટે પણ જરૂરી ન કહેવાય નરી અમાનુપિતા અને રાજકીય પામલપણ જ કહેવાય. અને તેની જવાબદારી માં લીટલટનને શિરે वधारे रहे छ अत्रथ क्रेक् वस्त રિયત્તિની પાલોમેન્ટનર પ્રતિનિધિ મંડળને તપાસ કરવા મેહકલામા तेम्मा दश्ज पश्च विश्वल करी रका 9."

'ઢેલી ગીરર' પુછે છે કે.

<sup>ા</sup>ગાના જવાલ પ્રોટન કેન્દ્ર रीवे व्यने अपारे व्यापरी है पाता रहेवालं अहेवालां ध्वीडीश सरक्री માધ્યુલાથી છટકવાના દેખાવ કરતા **હીટીશ પ્રજાતું માનસ ભલે અમે** તેટલું ઉસ્તરાયેલું ક્રેાય ખતી આવી વલશૂને તે સહાતુબૂતી વ્યાપી શકતી નથી. મુકદાં મણવાનું કામ વેચે **કહી નથી કહેં'. કેનીવામાં અમા**રે નામે શું ચાલી રહ્યું છે તેની **બરાેભર તપાસ કરવાને એક દાહી** ક્રમીશન નીમવાની અમે માગણી કરીએ છેલ્લે. આ બાબતમાં ક'ઈક પગર્લા લેવાય નાંહે ત્યાં સુધી દુતીવામાં આપણે નામ ક્રશ્લેક્તિ ગ્રહ્મ રહ્યું છે. આ વસ્તુ ના ખેદ દર્શાવનારા પચાસેક મળતર પદદના સભ્યે.એ રજૂત કરેલા હરાવ તે એક અહવાડીયું થઇ બચું. તેમ હતાં સરકારને તેની ચર્ચા કરવાના વખત હજુ નધી મળ્યા. અક શ્વરમ ભરેલું છે. ખરમ્લુડા તેમજ કેનીયાને ગાટે વખલ કાડવાજ મડશે. ખીડીશ કૈ!મનવેલ્સમાં મ• કરાહ ર'ઝવન્ટાંએા છે અને ક્રેતીવામાં વ્યતે ભરબ્લુડામાં શું ગાહાળા ચાસી ર**જાો છે**∘એ જા**હે**ર કરવાની પાસીમેન્ટપર જવાબદારી રહેલી છે.

અમને વિચાર ખાવે છે કે આ જાગૃતી શું અનિવાર્યે તુક-સાન થઇ ગ્રુક્યા પછી નથી આવી? છતાં કઠી નહિ આવવા કરતાં અસુરી આવેલી પણ કીક જ છે. અમને ચાકસ લાગે છે કે સુધારકાની સઘળી પ્રવૃત્તિ એ ગાકળ ગાયની ગલીએ ચાહી રહી છે. અને દરમીયાતમાં નિદીપાને અનહદ ગુરકેલીએ! અને ચેરર અન્યાયા સહન કરવાં પઉ છે. દક્ષિણ આપ્રીકાના વર્ષ્ટલેક ઉદાહરણરૂપ છે. લાેક-શાસતના જેળ કરી ભાષણદ સત્તા એા અખત્યાર કરનાર એક હાલુમતી સરકાર તરફથી જ્યારે અવાજ અને મતાધિકાર વિનાના લાખેર લાેકા સામે જાતી અને વર્ણના આધાર સેદ પાડવામાં આવી રહ્યો છે અને તેઓને પ્રાથમીક માનવ હેંકાથી વર્જીત રાખવામાં આવેલા છે ત્યારે બ્રીટીશ સરકાર હેલું પણ આ સવાલ કહિણ માર્ક્કીકાના ઘરગથ્યુ સવાલ કહી શકાય કે આખી દુનીવાને લાગ્ર મકતા અને તેથી આખી હનીયા ને સીતા કરાવનારા એક અગત્ય ના નેતિક સવાલ કહેવાય એ પાલાના મનની સાથે નક્કી કરી શકી નથી.

ખરેજ એ વખત હવે આવી લાગેલા છે કે જ્યારે પ્રીટીશ મારીકનોને પીંઠ પાકળ ગુળાયા સરકાર મને બ્રીટીશ પ્રજાન જ ાર કરના એ શું વાન્ટમી બણાવ? નહિ પરંદ્ર દુનીયાની સઘળી ખબર.

સરકારાનું અને દુનીયતના લાહે. નું અતાકરણ ભગત શહે જેમીએ अने के शक्या पातानां द्रष्ट्रत्या થી દુનીયાની શાંતીને ખુલ્લી રીતે નેખમમાં નાખી વહ્યાં છે તેઓની શાન કેકાજી લાવવાને કેઇક થવુંજ નોઇએ.

ઉપર્લુ સખાયા માદ ખબર ચ્યાબ્યા છે કે બ્રીટીશ મન્તુર પક્ષે અહિંકા પ્રત્યેની સરકારની વીતીને વખાડનારા કરાવ રન્તુ કરેલા છે જેના પર ગઇ કાલે પ્રીટીશ પાર્લામેન્ટમાં ચચી થનાર 'નાટ.લ **મરકસુરી'ને**લ હ'ડન ખાતેના ખળરપત્રી જણ,વે છે કે પ્રીટનના મન્તુર પક્ષને માકીક,માં 'બની રહેલા બનાવા થી ઘણી ચીંતા થઇ રહી છે, કૈનીયા, નાથછરીયા અને યુગાન્ડા ની મીતીથીજ તેએાને અસ'તેાપ થયા છે એટલુંજ નહિ પરંતુ ઘસા તા સેન્દ્રલ भाक्तिकन ફેડરેશનનાે સવાલ પણ ક્ર્રી ઉકેલવા પ્રશી છે. વધુ વિગતા **નારાવા જેવી થઇ પડરો.** 

## નાંધ

દ્રાંસવાલમાં બીન-ગારાચા માટે ટી. બી. સેટલમેન્દ

એવેટન (ટુ.સવાય) ધી એક ખબર પત્રી લખી જસાવે છે 🦫 😘 ભાગીતી વાત છે કે દક્ષિણ આદીકામા ક્ષય રાગથી ચથા અના અન્ય છે. **બલો વસતીના પ્રમાણમાં એ રે.મ**શી થતાં **મરણા દુનીયાના રેઢા**ક તે<u>)</u>કે છે.

મ્યા જોખમના ખ્યાલ કરીને અને આ કેરામાં ક્ષય રામ ફેલ,તા અટકાવ વાના પગલા ક્ષેવાની અત્યંત જરૂર ક્ષેત્ર એવેટનના હીદીએત્એ સવના ખાસ કરી આક્રીકેન અને સામાન્ય રીતે ભીન-ગારાએાને માટે હરળતના દેશમાં સેટલગેન્ટના ધેતરણે એક ટી. ખી. સેટલમેન્ટ સ્થત્પવાના કરાવ કરો છે.

તેને માટે ફ્લ્ડ એક્ટ્રે કરળા તા. ૨૫ મીની ક્રીસ્ટમસની રાત પસંદ કરવા માં ભાવી છે જ્યારે એવેટનના હમસા નવાજ મંધાએકા મળ્ય અને સવગા માધુનિક સગવડા વાળા દ્વેશમાં મેટા દેદનસર્ટ કરવામાં આવશે. દેહસાં રમ્મ્યની સમયક છે. કાર્યક્રમમાં હોંદી શીકમાનાં ગીતા અને મધરાત સુધી ન ગરંગ થશે. અને ત્યાર भार आपी रात क्वाली की धरी क्रेमां व्यक्षीता हरियान काने हेना ખહેતા ભાગ લેશ.

એવેટનની હીંદી કામ દ્રાંત્રવાલના હોંદીઓને આ લાયક કાર્યમાં માતાના बदार केला व्यापना विनाति करे छे. લધુ વિગત માટે જુધ્ધા અના અધ્યાં માન્ય શ્યક્ષ પ્રસિદ્ધ ઘર્મિલી જોડેર

# મારા જેલના અનુભવ

(હેપ્પક: મણીલાલ ગાંધી)

ગતાંકથી ગાલ

लाल्या ६ त. भडेते। दिवस કરપીતામમાં ગામ્યે. તાં તે, જાજાવી કારડી જીદીજ હતી. પરંતુ સામાન્ય **ક્**રીએલા પ્રિયાસમાં મુકાયેત્વાં દસ માર તદન ખુટલો જાતવીના હતો જ્યો મધા દારમાંથ એકો. આ રીતને ડે દેવાયેના નિધ તેથી મતે શીચકિયા ને લિંગે હદ ખલાર લંગાંચ થયા હતા. तेषायी फटवाने। प्रशास निकल दती। 🕽 આહારતા અને તેટરી ત્યાંગ કરવે: 3 એવા હામતે સેટ<u>લે</u> અને તેટલે મામું હતુ પી. આને લોધ મારી લગાવન પણ મેં ભવાડી હતી. પેટ-ના ભગાતને લંહે મને ઉપરક્ષ મહત

એ કેટ્ટડીમાં સત્તરથી અકારજસ

મુસાનીયા માક શાં હેમાં વાતે વહને પુરતાના આપ્તા. 🐧 આમંત્રે જણાવી મથે, દેશ દેશા અરજ જાજરતી ભાવડા અને એક્ઝ પોતાના પાણીની વાલી, આવામાં તા એ પાણીને कार्यो साथ केंग बहुक नांधे देशहैं ખાન્ય કેટીએક બાલડી એકે ગઢીને પાણી પીલા હતા. વળી એ પાણીતી દ્વારહી ૧ ાના વાલામાં જ્વારા પટેલી મ્તુસ્તરના પાત્રી હતી અને લખાસ en a new ada man der bin मा लाहर हर पापह अभाग धुरेश भा कारणा रागरे भी परेश्याने शुरुश ૧, મનાડ્ય બધા આમાં શી રીત मार्थकारी अभारे सह रेमा " તાનું કહે, મંત્રીજ નજા નવા." મ્યારિત કેશન તાલું કહ્યું કે અને એક ખુસા कापने। आ लीकानु अ' भुलामा કર્યું. બીજાનામાં અંક કાર્યાની બહારા તા ખાતુરીના પાનની મનાવેલી મહાર્પ અને ધનાળામાં એ અને शीपालामा अन् अभिना भन्ने छ। यन् शाक्तिकार्या । ही स्वाप नेपानी नहीती લુક હૈયા અમન ગળ કામના મળ્યા હતા. જેમાં દરવાએ ભાષ થયેલ 🥻 શાનાના જ્ય સુધીય નવાદ નીકળમ નાઝા અને કામળમાં નીટી સેન્Ω નાઇ અનલી ધીવતા લાગી. ખતે યુષ્યાના આવ્યું કે જે પીછી છું કે માંદા હું મેહો માળમ સ્થા મેટલે મારા પામેલા લગામ તાલક મળવાની अवस्था राज्याः 🔞 तेव असी भीती पेवतन्त्र नया तेम का पत्र छ स्थिमी क्या પહેલા નથા એક કરી તેઓને નિયક્ષ क्राचा पार्थाः तन्त्राचि क्यी, श्रेतमे नजानदार है तथारे हथा अन्ति क કરવી અન્હે પાંદ અમાને છે! સેના पिना कारते नथी जैदले भने तेम क्षेत्रे कथारे मेशक्सी भड़े थे " दल ना काउ पान मेटमें देखा भेष पाप

મારી એક સીવા મેહી સુરોલી અને સીચે સુર લઇ સુક જવાનું દેવ. दाल का नहीता पामाः तेटधामां તા દરવાનો ઉપાયા અને મેક ક્લા ીડીને સાથ નસ્તાવરપામાં અમારી કેટ્ટડીમાં ધકેલવામાં આવ્યો. ન મળે તેના પાસે ભીહતું કે કછે. ''તેને સુવાની સમય! કરી આવળે" કહી દરાગા હરવાએ મધ્ય કરી ચાલ્યા ગયે. મે ત્રશાના પરખામાં ભરા⊎તે તેથી સાત ાડી, મારે તેં સવાને કુશોલ થઇ પડ્યું. માર્ગ માટું દિવાસ તરા દેશની રાખી એક્સ પત્રમે આખી રાત પશી ખુશ્કેલીથી કાહવી પડી. મારી જાજી ના 18ાને તેમ બીડીનું પૂર્વ વ્યવસાર તે y'sપાજ કરે અને હતા પણ ખરેખરા શુનિકાર, એટલે તેની સાથે દર્શાલધી વાલ ન થઇ શો. બીજી પડ્યું શકે તેો મારે તેના ચાસ લંજા પડે. તે તા લસપસાટ ઉપરા શાસ્પેદ અને પ્રાથ ઉપર પડવા લાગ્યો. એક મે નાર તેા મેં તેને કહ્યું કે, "ભાષા ગોલસ દ્રંમારા 6 પર સાવે તે **ડેમ ગાલે** !" પાછ તેને અન્ય દ્રોય તે! તે! આ રીતે મ્યાપ્તી રાત મારી તેા ઉજાબરામાન મછ. ક્રોહડીમાં અધા! થયું એટલે એક વાર 🔂 મીસાળ કરવા 🤀 ધોર &Pile

સવાર પડી. પહેલા ઘટ પાસ વાગે થયા. અમે સૌએ ઉતા અમારાં મ્પાંચાનાં સહેલી એહવી દાર્ધાં. અરધી કમાટે ભીજી ઘંઢ વહાર્યા, સાત્રીઓ ખખડી, કરવાના ઉપક્રમાં, આદીકન दरामार्क्यानी ज्यनगराने के कारता है। य અને જીવેક પાકે તેવી શુધા સંભળાઇ. અમારા દરવાંનો પણ ઉપડવા.

राते केटडीमा भुरामा स्वारे पराका એ મને ખાસ સચના આપી હતી 🥻 भारा भरमा भारे अरपीलावनी केवजी માં કુષાં આવેલા કારણ અને કેલીએક યળા ખરાજ હોય છે અને ચોરાક જવાના અથવા કુરી જવાના અવાર્દ્ધે. ગાફે કુચ પ્રશ્ર અને હવા પેરદ પણ લ્લાજ રાખ્યાં હતી. એટલે જેવા દરવાએ ખુખા 🕽 🔞 ક્ષરપીતાલમાં કેલી ગયેલ મેલ્કું ધાર્યું અને પત્તમ વ્યવસાય વિભાગમાં વ્યવસ્થા હતા તા જવા કેલિઓએ સવારના નાસ્તા (એમાં માત્ર બદાઇના સ્માહાની ધારેજ નાભવામાં આવે છે અને વેલા નીમક સિવાય મીજ<u>તે કર્યો ક્રેસ્</u>ટ નધા અને લાંભી સાનના કેટીએને કૃષ યચરની કાળી કેટરી અભાવામાં આવે. એ) લગભગ સરા કરી હતો. મેં મારી ધારેજ થોલી પરંતુ ખલાની क्ष्मि तो बनीम लिक्क मेटमे मेहार યમયા જેટની ખાઇ ભાજાની ખીજ रवानाने नाम्य दास. मेर रव

પાસેથી માહી કારી મળી તે ગયમ પાણી પેટર્મા નાખવા પ્રરતી પીધી.

છ થાંગે અઢાર કામપર જનારા 10માં કામપર ગયા. તેઓને લઇ જવામાં આવે તે પહેલાં જાદી જાદી નગ્યાએએ નનારાએની જુદી જુદી હાડીએ! પાડવામાં આવે છે અને થધાને હક્કીઓમાં લસ્ત્રવની એમ શિસ્તથી 6ના રહેવું પડે છે અને વડા દરાગા (ગીદ એપ્રીક્ષર) ગતરતર સાથે અથવા એક્લા હાજરી આપી ગથતી કરી જાય પછી તેઓને હક જવ.માં **અ**લ્લે. 🖴 દરમીયાન સૌએ શિસ્તર્યો મૂંગા ≦આ રહેતુ પડે. અગમાં જો, કેત⊎ અહું અવળું દુસું અથવા તેન સુધે મી બારી કારીમાં ઉભ' તેન તેને eifl, तमाया, शुक्रका बात भावांक પડે. ગાયા પણ કુટે અને લેહી વી. આ સવલું ખાસ વ્યક્તીકન 10મોને વિવેતી સામાન્ય થઇ પડર્સ છે. આદ્રોદન તેમજ ગારા દરાત્રાઓ મ્મન્ટ શીતે તેમોની સાથે વાત કરે. અને ગાળાના વરસાદ પણ ભારે કલાક વરસતા હાય.

શનીવારના વિવસ હતે. અને હજા કામ સાપવામાં આવ્યું નકોતું. 🔄 દિવસે કામપર જનારાએતે અરધા લિવસ કામ કરતું પડે છે. ૧૨ વાગે તેએક પાછા અહીં ત્યલ છે અને માત્રી ના વખત નહાવા ધાવામાં અને કપડાં **ગરલવામાં ફાટેલું હોટેલું શીવવામા**. વાળ કાપવા વિત્રેરમાં સાથે છે.

મને ન્ઢાવાનું મહસું અને જેમમાં કાખલ થયેં ત્વારથી પહેરવા પીસાં ર્ગંદાં કપકાર્યી અવ્યાખ રહ્યો હતા તે ઉતારી સાદ કપડાં પહેરવાના માન્યાં એથી મનને સત્તિન મધા, પેટમાં ત્રન્સ દિવસથી અનાજ નહિ સ<u>ય</u> ક્રેલાથી નળળાઇ લાગતી હતી. પરંદ્ર ત્લાવાથી અને સાર કપાઈ પ**હેર**વાથી શરીરમાં જ્યાં સ્કુરતી આવી.

શનીયારે સાજે દેમમાંએ.ને વહેલી રજ જાયવાને બધા કેદીએકને ૪~૩૦ માગ્યામાં સામનું ખાવાનું આપી ભીજા લ્વિસની સવાર હતી પ્રશી દેવામાં આવે છે. 🔍 રીતે અમને પુરી દેવામાં અધ્યાત ખાવામાં પ્રતે તેલ પાછી મોલી સહેશ અને ભાફેલી શાળા ળીન્સ અને Y–પ દિવસની વાસી રેક્ટીના હકડા એટલં મહ્ત્રં, મારી રાટી ખાત્રે પાણી પીધું, રાત તા કરી ભાગલી રાતના જેવીજ ભારળા⊌ને શકલી પડી.

लकार कमेटा भुग्नामाल स्वाता રેવ લેવાને લીધે એ બંધીનાર અને મહી હવાની મારા હરીરપર પુરી બહર થવા લાગી.

Referre Marie annien Bier annie અરધી કબાક શાહા બેદલવામાં અહી 🕯. હવાદેવા કાર્યક્રમ તા આવતા दिवसना केने।क्ट. इस नामें सीदिया नकामधान साथ माने विरेडणी विका

રહેવાનું હેાય છે કારણા ગવરનર ભે દિવસે તપાસવા આવે છે. અને કાઇ ने क्यो इशियाद है विन'ति क्रम्यानी **હે**લ્લ તે સાંબંધ છે.

મેં ગવરનરને વિનંતિ કરી 🕽 અમને કાટડીમાં ગીચામીય પુરંવામાં આવે છે તેથી જેને મને કલાવડી ફેરટડીમાં એક્સેક્ટ પુરવામાં અને તેન આબારી થઇશા મેરાકને વિવે બે' દાકતરને કહેલ એટલે કરી બપરનરને કર્શકર્સ નહિ. વડા દરાગા આવે મંત્રણ કરી તપાસ કર્યાળાદ મને ક્ષેત્રમાં આવ્યું કે મને રસોડામાં કામ કરનારાગ્રાની કાટડી, જેમાં માત્ર હજ કેદીએક છે. તેમાં પ્રશ્વામાં આવશે.

રવીવારે સવરનર આલી ગયા ભાદ અથવા તે પહેલાં કેટાએક્રિક ધર્મીપરેના દેવા પાદરી આવે છે. માટે આવે હ્ય રીઠે)મહેં ચર્ચના અને શેલવેશન આરમીના પાદરીએ: આવે છે.

પ્રેમીમાર્ગિતા તેઓ 🗗 એ.સે તે સાંભળવાનું હોય. પ્રથમ પ્રકલાના ન હેાય. તેએકના ઉપદેશના સાર એટસેંદ જ है प्रशिक्षिक सीना बदारक के અને તેના વ્યક્તીમાં સૌએ પાળવાના છે. કેડખાનામાં ચાલાસે કલાક કેઉ એ ઝત્વે ચાલી રહેલાં અમાગુધિ વર્તનથી મારા જેવા માશકાને જાા સમળું તમાસા જેવું લાગતું હતું અને, એઓને એ ઉપદેશની ખાસ જરૂર दती तेओने अने ते। ते पन्ता नवे।ते। એ વિચાર આવતા હતા. તેના ડેલ એ પર જરાયે અક્ષર પાતી મને નહિ જગાઇ. જેમાં કરી આવના નહિ ક્રોય, એ આચરણમાં સકાત નહિ દેશ અને કેવળ યગવતન હાય તેની અધ્યરસી રીતે પડી શકા

भे दिवसे सवारे पेट साह अस्वाने મેં કરપીતાને માતું ધાવા ગયા તેન વખતે એપસમ સોલ્ડ લીધું હતું. श्रेटली परंत केलमां **अहे**लाप्रयी भणी સો છે.

એજ દિવસે અપેલ પાતાં, એ दरामाओ अने अ<u>से</u> इतु ३ अने इलका મામપુર શુક્રવામાં આવેલા 🐞 🖦ત્ર કાઇ બહાર કામપર લ⊎ જના પ્રતિ તા મારી દીકાઢ તેને ખતલ્લના, તેજ શ્રોરગાએ મને સ્થાળી કર્યું કે **વ્યા**ગતી कास्थी सने भकार कोभगर नेतिकार તાં છે પણ ત્યાં કહ્યું કામ આપવા મહિલાવરી.

સાજે સામ માર વાગે અમને પ્રદી ક્રેવામાં અલ્વાર મને ક્સેરડામાં કામ ≱र्नारा देशका च±्या देखरीमां प्रत्यामां आव्याः अवि 🛊 भाषां भरमा भारी पासे राजी शक्सें। माने पूर्व भाषानां अवश्वक प्रकातः "ભાગ હતિ કેંદ્રમ અને ધ્લીના બાહ્ય માંથા રાતના જ્યાર ગાંધ દોષા કર્યો त्यां सुन्ति कंक्षक नांभी काले .

# યુનીયનના વર્ણાબેદપર ચુનાઇટેડ નેશન્સ

**ક્રમીશન પાેતાની તપાસને કાય હજા** ચાલુ રાખશે. એકં યુનાકટેક નેશન્સ ती रपेश्य पेश्वीरीक्य क्रमीरीको करेला કરાવને જનરલ એસેમ્બલીએ બહાલી ×ાપેલી હેાવાથી નક્કા કર્યું છે.

મુનાઇટેક સ્ટેટસ એએ સ્પેશ્વલ पेलीटीक्स क्रभोटीमां रक्षियु अन्दीका ની વિકહમાં ગત ગ્યાપ્યા હતા તે જનરલ એસેમ્બલીમાં તટરથ રહ્યે હતે. શ્રીદન, ઐારટ્રેલીયા, બેલજીયમ, કેક્સ-**અ્લા,** કાંસ, ગ્રીસ અને લક્સમળમ इक्षिथ न्याधीकती वरहेशमां भत ગ્યાપ્યા હતાં.

અનરલ અસેમ્બલીની એક એ **ગ**યા મંત્રળવારે ન્યુચેલ્કમાં મળી હતી તેમાં દક્ષિણ અપ્રીકાના કેલીગેશનના લીકર માં. છા પી. જીરતે તેવેદ કરાવ રજી કર્યો હતા કે, વ્યુનાઇટેડ નેશંન્સ ના ચાટેરના આર્ટીકલ (૨) ના પારિન માકુ હ ની કુએ-જનરલ એસેમ્બલીને ૧૭ રાજ્યા એ ઘડેલા કરાવતા ખરડા स्विधारणानी सत्ता नथी."

ઉત્ત ૧૭ રાજધાના ખરડા. એ રપેસ્થલ પાલીડીકલ કમોટી તરફથી રિવકારવામાં ચ્યાવ્યા હતા, તે વદિલ્સ અહીકાના વર્જાએલી સ્થિતિની તપાસ કરવા નીમાયેલ શનાઇટેક નેશન્સ ક્રમીશનની મુદ્દત લંભાવનારે! હતે! **અતે કર્યાશનને પે**રતરની તપાસ : ચાલ રાખવાનું જાને રિયલિને સુધારવામાં અને હોતી અર્ધું સમય્પાન લાવવામાં મદદ રૂપ થઇ પી એવાં પત્રમાં સુચ વવાનું કહેવામાં આવ્યું હતું.

મી. જીસ્ટ કરાવપર લાલે તે પહેલાં શુરુષેના ડેા. એનરીક\_ફેપ્લીઝાટ ૧૭ રાજ્યોના કરાય પર સુધારા રજી કર્યો

ચુનીયતના વર્ષોએદની રિયતિની તપાસ હતે! કે ક્રમીશનના ત્રજ સભ્યોમાંના કરવા નીમાયેલ યુનાઇટેક તેશન્સ ક્રોઇ પણ જે પાતાનું સભ્યપદ ચાલુ પ્રાપ્ત એ પાતાનું સભ્યપદ ચાલુ નંદ્રિ રાખી શકે, તેા હત્મના વળમતા સભ્ય થ્યથવા સભ્યાની, બદલીમાં, જનરલ એસેમ્ખલી એકેલી નહિ દેાય તેર, જનરથ એસેમ્પલીના પ્રમુખ પ્રીમ**તી વિજ્**યાલકિંમએ સેક્રેટરી જનરઘ મી. ડાગ હેમરરકન્નેક્ડની સાથે મસ-લત કરી ખીજા કાઇ સભ્ય વ્યવસ સભ્યાને નીમવા.

> ડેા. ફેબીબારે કહ્યું કે આ સુધારેદ લ.વવાને મને કારણ છે કેમકે વીક મેન્ડના એવું સમજવામાં આવ્યું હતું કે કમીશનના પ્રમુખ ડેક, દરનાન માન્ટા કુરે સેટીન અમેરીકન ઢેલી-ગેશને,ને જણાવ્યું હતું કે તેથા કમીશન પર કામ કરવાનું ગાલ રાખી નહિ

ર્સા, જીરટને બાલવા કરતાં પહેલાં ચીમતી પંડિતે કહ્યું 🤰 વિધિના નીયમાં અનુસાર ૧૭ રાજધાના કરાવ પહેલાં દક્ષિણ અહિંકા તરાથી સાવા માં આવેલા સત્તાના કરાવ પર પ્રથમ મત લેવા પકશે.

હીંદના થી. રાજેષર દ્વાલે કહીં 🕻 હાંબી ચર્ચા, જેમાં કરેફ્ટરેક વિમતની **७व्यापट यर्घ ६ती, त्यारणाद । स्पेरपस** પાેલીકીમલ મધીરીએ ૧૭ રાજ્યે.ના કરાવ માેડી ખદ્રમતીથી પસાર કર્મી

વળી તેથે, મ્બાસવાલની ચર્ચાકરવા ની એસેમ્યલીની સત્તાને ચેલ'જ કર-નોરા કરિષ્ણ અહિંદાના કરાય પ્રવ विद्रह ७ भते २६ मानस क्यों हते। એમાં હ રાજ્યા તટસ્થ રહ્યાં હતાં.

દક્ષિણ આદિકા તરફથી મુક્સમાં આવેલા કરાવ રદ થયા હતા.

# વિવિધ ખબરો

હીંદ અને સ્શીયા વચ્ચે વેપારી કરાર

િલ્લીના એક સમાચાર જણાવે **છ** કે કોંદ અને સે.વીપેટ શ્રુનીયન વચ્ચે પાંચ વર્ષ માટેના વેપારી કરાર પર સહીએક થઇ છે. બન્ને દેશો મચ્ચે અહવી જાતનેક આ પહેલા કરાર મધા છે. કરારના પહેલા વર્ષ દરમી मान बींह, क्युट, व्या, डे.शी, शीसीह, તમાકુ, કાળા મરી, ઉન, ચામકુ, વીચેર નીકાશ કરશે. રશીવા હીંદને **પર્દા**, ભારલી, ઢીમભર, કામળ, લેાખ'ક, રસાયથી, વિદાત અને ખેતીને લગતા મંત્રા વીગેરે આપરો.

આ. આગાખાન પ્લેટીનમધી **જો પ્યારો** 

લગભગ ૨ કરેલ કરમાઇલી સરહોગેદ ના ધાર્મીક તેતા, ના. અ.ગાખાને

लायान्यं है स्थावते अधीने तेन्द्रेर १८ મહીનાના પ્રવાસે કેન્સથી નીકળશે. તેમના પ્રવાસ દરમીયાન તેએક અહિ કા, હીંદ, પાક્ષરતાન અને ખરમા જરે. પાકીસ્તાનમાં તેમને પ્લેટીનમ યી જોપ્યવામાં આવશે રીવાજ મુજબ ના. આમાખાન આ પ્રીમતી પહુંએક લે છે અને પછી તેમાંનેદ મણો-ખરા બાગ લેહોને જાન માટે આપી દે 🦫 તેમને પ્લેરીનમયા જેપવા લગભગ ૧ લાખ પાઉડની ક્ષેત્રમતનું પ્લેટીનમ ભેષ્યો.

ક્રિલિય આફ્રીકાની એપાર્ટેલ્ડેડ નીતીની હડને લીધે અગે-રીકનાને વીમાસણ

मान देश्मेपर रहुल स्माह साशायस

वर्धसना अपरेक्टर है।, देव परितीपसे જ્યાંન્યું હતું કે લગભગ આખી દુનીયાની ટીક,એ, હતાં દક્ષિણ અક્ષીકા શા માટે તેમની એપાટ'દેક નીતીને વળગી રહે છે તેની અમેરીકનાને સમન પડતી નથી. તેમણે અમેરીકામાં ટીશકારાને કહ્યું હતું કે એપાટ હેડની નીતી વૈદ્યાનના પુરાવા પર સ્થાયલી છે, 🕽 કાળા માચસનું મમજ ધોળા એમના મગજ કરતાં નખળું છે અમેરીકાના ઇતીહસ પણ જણાવે છે કે ૫૦ વર્ષ અમાઉની રેક દધ્કડીવના સામેતી : અમેરીકાની નીતી લાહના નેશનક્ષીરસ જેવી જ હતી. હવે માન વામાં આવે છે 🕽 🖳 ધાળાઓમાં અસ્તીત્ય ધરાવતું દેાય તેં તેમણે દ્રતીયાના બીજા લગા સાથે ગળી સંપતિ રહેતા શીખર' જેકએ. દુતીમા ના ત્રાટા બાગ પેલ્ય.ધ્યાના તથી અને તેઓ ર'ત્રને હીધે ધાળાઓનું અબી भाव सबन हरता तथी. अभेरीहते। भाने 🖲 🏗 हुनीयाना काश्वर काश ખાંની નીતીતે લંધે જે ધેરળાચીતું માન ઘટે તેં તેની અસર દુનીયાનો ધ્યીજા ભાગામાં શાય છે. જ્યારે અમે-રીમામાં ભતીએક એછા થતા જય છે ત્યારે દસિષ્ઠ અલ્દીકામાં શા માટે લિલ્કું ચમ રહ્યું છે તે સમજ મડની અમેરીકામાં કાળા ધેળાતા સવલલ નીકળી સંધાન છે. હગભગ ભધેજ કરળાંમાને માન્ય રાખવામાં અ.વે છે. કાળાએને ધાળાઓ એટલા dob G. થરા માર હોંદીઓની માંગલી

દેશવાલ દીંદી કેલેશે, એક્કી આગર વાળા હોંદીએ માટે ઘરા બાધવા માટે જેકાનીસખર્ગ સીટી કાઉંસીલ પર પત્ર લખ્યા છે. તેમવા જ્યાન્યું કે 'પીકાતા કુટુ ગે.પર ઇન્ટેક્ટમેન્ટ એોરડરા લટકતા દાવા છતાં અમારા લે હોંદા પ્રાટે મોક પણ ઘર માંઘવામાં મ્યાર્ગ્ય નથી. જાત્યુઅહી ૧૯૫૧ મા જ્યારે અમાર્ક પ્રતીનીધી મંત્રળ જનરલ પરપત્રીત કમીડીને મળ્યું ત્યારે અમને ખાત્રી આપવામાં ભાવી હતી કે ધર વબરની કુઢુંમાને કામચલાઉ ઘરા ચ્યાપના પગલાં <del>લેવારા પરંત અક્સો</del>સ છે 🕽 આવા કાંઇ પત્રલાં લેવાર્યા નથી. ધરાયાંથી કારી સુકવામાં વ્યાવેશા લે.8ા માટે ડેસિસ ઘરાની માગણી કરે છે લેમજ ક ઉસીષની મોલકતા પર મુટીલોટી કલેટા અને બીજી પ્રજા માટે જેવા ઇકાનેલ્લીક અને સંજ-કીતિ,મીક પરા ર્ભાધવામાં આવ્યા છે તેના ધરાની માગણી કરે છે

बेन्द्र वीरी है।मेरी कथाव्युं है का जञ्या शहरथी १६ मध्य हर होता થી સાધારણ કુટું એક માટે તે અયોગ્ય

હીં રીએાની બગકતી જતી સ્થીતી દક્ષિણ ગ્યારીકાની હીંદી ગારુરનાઇ

ગેશનના પ્રેસ્ડિકન્દ્ર મી. એ. એમ. મુક્લાએ જણાવ્યું કે યુનીયનમાં કરિંદી એરાતી ભગ**ાતી જતી રયીતી પર ચર્ચા ६२वा व्यारवनास्त्रीकते तेमना प्रावीन** શીયલ નેતાએકની કાનફરન્સ બરવા નીર્ધ્ય કર્યો છે. તેમણે જણાવ્યું 🥻 તેએ ખાસ કરીતે, દક્ષિણ અફિકા, हीं इ काने पार्शास्तान मन्दे राष्ट्र-1 ટેબલ કેરનફરન્સ ભરવામાં, તેમજ હીંડી સવાલના નીર્સ્ટ્રેય લાવવામાં યુનાકટેક નેશન્સની સફળતા વીરો ગર્ચા કરશે. ગ્યા ચર્ચાતા હેતુ ચારમનાઇ-ગેશને સાં પગલા લેવા તે નક્ષ્ય કરવા તા છે.

#### કરૂણ અવસાન

ક્રેપ પ્રેત્વીન્સના જાણીતા વેપારી રવા જેરામભાઇ વશ્યભભાઇના પ્રત ગાસાંઇ આઇ ડીગ્યારમાં કરવા હેમના મામા સાથે ગયા હતા. ત્યાંથી તેએ, પેર આવતા હતા, તેવામાં આદે વરસાદ પડેવાયી નદીમાં યુલ છપર માહ્ય પક્ષાર થતાં, એકાએક વેલના પાણી આવી ગ્રહમાં तेयर भेरटर नही માં ધસડાઈ જવ,ચી ગામા આવોજ ભંને સાથે અજુધાર્યા અકરમતાથી ता. १५-११-५३ ने राज देवलाक ધામ્યા. સ્વર્ગાસ્થ ગાસાંઇબાઇની =મૈતિમ ક્રિયા તહ ૧૭−૧૧−૫૭ને रेक्ट अध्यक्षींना स्पदानमां अरहामां આવી હતી.

સ્વર્ગારમ ગામાંઇ બાઇ બરલુવાન હતા. તે3ના સારા વેપારી અને સમાજ સેવક હતા. એમના મરકળ મૃત્યુથી એમના વિષયા માતા, પતિન, ખેરેના અને એમના સાર નાના બાળોના પર મહત્ત દુઃખ આવી પડશું છે.

મ⊈ંમના થ્યાતમાને પરમાત્મા ચિર શાંતિ ભક્ષે અને તેમના નિસંધાર ક્રદ્રમ્મીજનાને થયેલી મહાન ચાઢ सदन करवानी धीरक अने कींपत **અ**,પે.

જે જે બાદાએ મોરા અને પંત્રા થી સ્વર્ગસ્થના કુઢ'બીએન પ્રત્યે હાર્દીક દિલ્લક્ષેત્રજ સ્થાની હતી તેમજ દૂર દરતા જે બાઈએક રમશાન યાત્રામાં ભામ લેવા વ્યાખ્યા હતા, તે વ્યક્સ સ્વર્ભાશ્યના <u>કહેલ્થી</u>જના સોના ક્રદ્ય પુંત્રક ગ્યાભાર માને છે.

મહું મના મામા ધી રસ્છાં અહીં પરસાતમ કરડ લંડનના રહેવાસી હતા. તૈમ્યા શેઠા દિવસ માટે ડીમ્યાર દરવાં ભાષ્યા હતા. એ દરમીયાન ઉપસા शाक्ष्यक मनाव मन्ये। बता.

#### નવાં પુસ્તકા

दे<del>। । भारतः</del> नानामार्थ भट्ट भटा ભારતના ૧૨ પાત્રાની જીઈ જીઈ વાર પ્રસ્તીકાએક્ટી સેટ 14 6 દીપ નિર્વાણ (સ્તાં) " મળવાનું દેકાણું આ એારીસ

## મહાન વિજ્ઞાનીક આઈનસ્ટાઈન

हिता भा युष्णं के वारी श्रिकात काइनीया यह के केमना विधारी श्री क्यान वेरावेश्च के तेमाना कोड़ प्रेम्सर भारतरहाईन के, तेमनी कार एप वरसनी है, अध्युष्णना भार आप वरसनी है, अध्युष्णना भा काणमें कापने वसीये की केश्च है ते अध्यु में मेंस्यामां भा विद्यानीकों। भन्ना काले के अपन पर पढ़ी है ते में देशां पश्च भा भद्धान विद्यानीक भन्ना आप अपने हैं.

अभेरीकाना कितानीकाने अध्युषीयन्त्रीताल भवी शुक्कं कर्न् भवा अके शिल निवासी न्देतिक क्षिण हैं। स्था सिक्र अपि क्षित्री न्देतिक क्षिण हैं। सिक्र मिल्र क्षिण क्षिण हैं। सिक्र मिल्र क्षिण क्ष्म हैं। सिक्र मिल्र क्ष्म क्ष्म हैं। सिक्र मिल्र क्ष्म क्ष्म हैं। सिक्र मिल्र क्ष्म क्ष्म हितानिक क्ष्म मिल्र क्ष्म क्ष्म हितानिक क्षम क्ष्म हितानिक क्षम क्ष्म हितानिक क्षम हैं। सिक्र मिल्र हैं। सिक्ष क्षम हितानिक क्षम क्षम हितानिक क्षम हैं। सिक्स क्षम हैं। स

का अवस्त विद्यानीक पेसे श्रांतीनां आवक्त है, तेब्रिने की बात कराय प्रशंद नहीं के स्ट्रेश तेब्रिस करे नेनी अब्द की तरकरें। नक्ष्याद साम-

ते के। या करभनना है, त्यां दना राष्ट्र (-१५१ नरस्थी नयी नेहिंग इसी दुर नार्या भाद करणा विभाने या प्रदेशकां आध्या पण्या तेलिके ना पार्ट ज्यायी तेमने देशनीकाल भारतां क्याच्या कने तेलि ज्याभेदीका ज्यासी वश्या. दिस्तरे की क्याभदान निज्ञानित न सभाव्या देल देश जनका निज्ञानित न सभाव्या देल देश जनका निज्ञानित न सभाव्या देल देश जनका निज्ञानित न सभाव्या देल देश कामिश्र

त्रक्ष भूग अत् छाग छो छै.
नगर रेक सक, मेलायण है पार्टी
क्रिक सक मेर्ग है नथी अरक्षी।
ता नीव र देवा, नेलेर दे के दे
र क्रम गर्फ पहेंग क्रमी धूं, करी
रेव तक कर काई प्रन्ता देख ने।
कर परम या कदार देवा के स्वीर न दें देवा अपने सम्मा के स्वीर न दें देवा अपने सम्मा के स्वीर न दें देवा अपने सम्मा के स्वार न दें देवा देवा निक्षी परे है.

ામનું અમલ મિલ મહલ મહું નાનું છે. નામચંદ્ર તેઓને મના <sup>કેં</sup>દ્રાથો સામનું અમલ પદેન્ય પણે જાજ છે. આ દિનાનોક મુખ્ય તેલા મંબાર દિના હતારે બોલ્ય હિલ્લોથી માથે મનું છે ત્યારે મુખ્ય વસ્ત્ર મુજક દર્શ મું છે. અંધના મધ્ય એક્સ્યુની નુષા અને છે. ત્યારે અમેલ અન્યાસ જમન હત્યારા મુખ્ય મુખ્ય અન્યા

એક વાર દ્વાની અનાવટના વખાલુમાં લખાવવા માટે તેમની પાસે પેટીના મારીક પ્લેગ્સી મધેત. ''આપ અપને એ એ સારા એક્ક મારી આ દ્વા પ્રાટે લખી દેશા તો તેના ખદલા માં હું આ ત્રણ લખ્ય રૂપોયાના એક તમને ભાષીસ.

म्बद्धी अदेश्यानी'' अने विशेते १२वा आस्पा अयाः

તેઓની કોમોરેટરી છે જ નથી. કાલળ પેનસીલ લઇ પત્રપર પત્ર ચહાવી લખવે તેમને વધુ ત્રમે છે.

હેલ્લા ત્રસ્ત વર્ષથી તેઓ શુરૂત્ય કર્ષણ, પ્રકાશ અને પૃથ્વી આ ત્રસ્ વચ્ચેનેક સંબંધ શિધવામાં પડમા છે. તેઓ બહાલત છે. આપેક કંડાબ્યા વગર મંડ્યા રહે છે.

163દ માં તેએ વિશુર થયા. ત્યાર પછી તેમની એક ઉકરી તેમની સાચે રહી તેમની સમજડા સાચવે છે.

१८९० मां तेथनी चेन तेथनी साथे दती ते भरखु पाम्मां

્યલ્βવાર રાતના ક−કાા સુધી તે<sup>હ્</sup>યા ⊪ર્થમાં મહગ્રહ દેશ છે.

તેમને સંગીત, અને ભાળોા સાથે વારો કરતી ઘણી ગમે છે.

की वार तेमने शुक्रवामां व्याण्युं ''अ'क्षिमां विकास मेणववानी सिद्धात भौती''

તેમએ જગામ્યું કે ''માતી લા કે A એટરે વિજય અને તેપી સિંહાત એરા અને છે કે: A=XY+Z, X એટલે કાળ, Y એટલે રમત ગયત અને Z એટલે કોઇ' બધ રાખતું તે."

णालप्रभूष त्रभू वर्ष सुधी तेने।
भेती अध्या नदेताः ल्याने विद्यार्थे
तत्रीः क्राप्यां आणामं है।इ विद्यार्थे
तत्रीः क्राप्यां इत्या विद्यान जने
प्रभूति कार्र तेने। नेल्युकेट प्रथाः
पन क्रायांने नेश्ची हरी अने प्रथाः
भाषा पत्र वर्षः पत्रा वात्र्याः विद्याः
साथ पत्र वर्षः अल्याः क्राप्याः व्याप्याः
दिद्यात्तती अल्यासी क्रांतः दृष्ट में
वर्षः निम्नी प्रयोद्यान श्रीवरी त्र्याः
देवेशियां क्राप्याः स्वात्र दृष्ट मेंगी
असे दृतीया अवस्यः

अस अभना क्याणमां तेथे भे कथ्यान्यं के भाका एत्यु पथी की दूं उत्तनमां सक्य भंध के एव ती कार्यना भंते पोलाना अवधि नदी ती भंते अभिनित असेता अने अभिनित ता उत्तन निष्यण भंने मा केंद्र कार्यन मे पेलाने कार्याल भनेते देत अक्य भंता ता ता अभेगिकता पथ्या क्रेकी के अध्यान कार्याल अस्ती नदी,

જવાય કાઈટલ જમાવી

# ગરીખાઈ અને વૈભવવિલાસ

( 'હ(રજનભ'કુ'માં એત, આર. ભાલકુષ્ણ )

ારેપુરી નસતાથી હું કહું કે ભાપણા 🛂 પતિ է અને કેળવાયેલા વર્ષતા સે પ્રતું કાડપછું આપણા અરધા બુધ્યમરા વેડતા કરેલ્ડા લાકામાં તીવ અસ'તેલ પેદા કરશે, તેા એથી કર્યો ગેરમમન નહીં થરા પામે એવી છે મ્બારા રાખું <u>છું</u>. ટાક્સ્ટાયે ક**દ્ય** છે l, જરૂરીયાતને દેવળ સંવેતવર્યા એને મર્યાદા છે, પણ ગૈબવવિલાસને તા કશીન થવીદા તથી. ગોધીજીના એવે। **આપ્રત હતા કે પાણીના સુન્નાં બના**ડ કરમાં ન જોઇએ, તેમ જ જરૂર હેલ્ય તેના કરતાં મોઠાના એક અંગાડા પણ વધારે લેવાન એકએ. હીંદમાં ગ્યા નિયમનું કેટલા પાલન કરે છે અતે ગરીમાને માટે હમદર્શ રાખે છે? વ્યાએ **ધનિક અને કેળવાયેલા વર્ગીના** લેહા ગેબરવિકાસમાં રાગે છે જ્યારે આપષા કરેલ્ડા દેશભામગા ગરીવાઇ માં જેમતેન પાતાના નિયોદ કરે છે. માંધીજ 'સાદું જીવન અને 📭ચ વિચારે*દે* એ વસ્<u>ત</u> પર **હ**ંગેશા આર મુકતા હતા અને એમ કરેતાં ક્રેડી અગુકાતા નહેતા કે ગરીભમાં ગરીભ માગુસને પ્રજાને નથી તેવા કાઇ પળ લાભ લેવાના 🛓 ઇન્કાર કરીશ.

પશ્ચિમના દેશા હીંસર અને વધારે પત્રના ભૌતિકવાદમાં કસાપેલા ક્રેલા હતાં ચારાક અને કપડાંની બાયતમાં તેઓ અત્રવણાધી પશા આમળ છે એ વાતની 🖅 પાડી શકાય એમ તથા તેમનામાં ઉદાર દરિ તથા પિતાની ભેંધુઅલ છે, જ્યારે આપણે તે આપણી અ'સત મુક્તિ કે માક્ષ મેળવવાના પ્રયત્ન કરીને સંતાય માની એ अपने, ओक शह तरीके ते<sup>3</sup>ना સંક્રિત છે જ્યારે આપણે ત્રાતિએક અને કાંગવાદથી વિભાત છીએ. તેએ! જ્યારે ભાજની તેમની સિલ્રિની વાંતો કરે છે ત્યારે આપણે આયણી ધુરાણી સંરકતિ અને પ્રાચીન વાયસાની ભાગરીદ (୮୯୮의 ଔଧି

પણ આપવી ભધી જ બાબતેલમાં લુકે, ફિલ્મેની કાનરનક્ષમ ન કરી હજા અ. બીક્રી પીક્ષ, કારૂ પીરીક, જુલાર રુપના, ગલ સાહિત તથા ક્લિમાંથી કલપાલનાને વ્યક્તિથી સુધ્યા, જીવી શ્વરી કેશના અમનાવીને જ્યવિયાતા વધારી પાજી, વગેરે કેટલીક ભાવતા તેઓ આપણે માટે અહીં લાગ્યા છે અને ગ્યા લેક્સરી ટ્રેવા ભાષબા સમાજનું સત્પનાશ વાળી રહી છે. **ીઅવિવાસમાં** ધાર્ય સ**હે**લું છે. ગુખ દેમાંથી ભકાર નીકળતાનું કર્યા છે. પરંપરાગત સાખપણ કર્ય છે 🥻 કામ વાસને∖, બેજાવવિશાસ તથા પ્રમાદ વધાર 🎒 બધા સહયુદ્ધાને દુનિયામાંથી હારી કારના છે. આપણે ચૈક્સપ્રિનાક ने। त्याम करीने। ऋषु अने नीतिमध છવન છતીએ, સ્વેચ્છાપુર્વંક આપણા દુ:ખી માનવર્ભક્ષુંએલે મદદ કરીએ, તે સિસાય મને આપણા દેશ માટે કરી આશા દેખાતી નથી. જોન રશિક સાચું જ કરે એ કે, 'સામુ-દાવિક કે અંકેતમત ગેલવવિકાસની દીમત ઉપયોગી વસ્તુમાં વપસાતી મળુરી તેમાંથી ઉપાકી લ⊌ને સુક્રવરી પડે છે, અને કાહ પણ રાષ્ટ્રના મરીભ લેકોને સુખસમવાવાળા ઘરા તથા પુરતા ખેતરાક ન મળે ત્યાં સુધી તેને ગલવવિલાસ બેલમવાનો અધિકાર

#### નારીને અંજલી

રાઆયણ : સ્ત્રી વનતે પદ્મ રાજ મહેલ કરતાં સુંદર મનાવી કે છે.

મતુરમૃતિ : ત્યાં ઓમાર્તુ પૂત્યત યાય છે, હતં દેવતાએ! નિવસ કરે છે. ≰ઝરત મહેમદ : તાફ સ્વર્ગ તારી

भाताना अरहा नीचे 📦

વિવેકાન કેટ એ દેશમાં છે પ્રજા માં નહીં મુજ નથી તે દેશ–તે પ્રજા કાઇ કાળ મહાન કે ઉત્નત થઇ શક નહિં.

સ્વાસ્ત્રી સામાવીર્થં; ભારતીય ઓ એટલે સદવર્તન, સેવાબાવ, સ્તે**દ**, દયા, વિત્રવ જાતે લત્તજાનું સાક્ષાત સ્ત્રાય.

કાકાભાઇ તવરાજ્છ: મારી માતાએ ધારી ઉપર નજર રાખી મને મારા સહગરાતા શુરા પ્રભાવધી ખગાઓ

ગાંધીજી: કાક પણ ઓનું ઓલ ભંગ કરતાં પહેલા મરી જયું એજ ઉત્તર કર્મ છે.

રાકસ્પીયર: સૌંતર્પયા અનિ માતી ગતે છે. કત્તમ મુદ્દાયા તેની પ્રશંસા શાય છે અને લન્ન્યવાંતી થકને તે દેશ બની રહે છે.

- હારગ્રેગ: નારાએ - આકાશની કવિતા છે, ત્યોએક જ્યોની,

રોહિંદ કવિધ્યાએ ઓના ક્રોક્સ કચરતા કેપ સાથે લાના કરી છે. પરંતુ મને ગારી અનેના કેડ્યમાં એક ગેર કરી દેખાશું નથા. તે ક્રીમમાં હૈડ્ય છે ત્યારે તે મારી તરફ એતી નથી ક્રેમક તેને વિધાસ છે કે મારફ તરફ દેખતાં જ ક્રીયાગિક પ્રેમ જળ થઇને વહી જશે.

્રક્રીકાઇ અહેનું પૃથ્તક તેંક સંસ્થાય એ. તે સંસારમાંથી જેટલું શાળ છે તેંગ્લ પ્રત્યક્રમાંથી નથી સીખતો.

ં સ્થાસ્કર વાહસક: ત્વી એ પ્રજાનું સીધી પ્રવાન હતા છે.

ં એમારથે કરી તાકપાસી કે વિધાતાએ તમે પુરુષોને કેમાંએ બામવા પ્રત્યે જનાણી એક તુંન નેકા તો અમે પ્રશ્રા જેના કેત્ત.

# હિંદના ટુંક ખબરો

(અમારા ખાસ પ્રતિનીધી તરાધી)

ઉદ્યોગ ખાતાના પ્રધાન થી કૃષ્ણામા ચારી સૌરાષ્ટ્રના મુખ્ય પ્રધાન લી ટેલરમાઇના આયંત્રસને માન આપી સૌરાષ્ટ્રના પ્રવાસે આવ્યા છે. તેમની સમક્ષ વિવિધ દેવારી મંડળાંએ સિક્કા મ'દર વિકસાવવાની, સૌરાષ્ટ્રના જીદા જીશ ઉદ્યોગાને સહાય કરવાની અને મ'દરી વેપાર ખીલવલની ગામણીએ। કરી હતી. વેપાર પ્રધાને અક સંખંધ માં ઘટતું કરવાનું વચન જાપ્યું હતું.

ભાટાદ: અ**હીં** ધન તેરસના દિવસે क क्रेसन भारतरना धरमा आर्थमञ्ज સળબાવના જતાં તે દારેલા હતા અને તેને પરિણામે ધરનાં છ જયા દાત્રી अवा ६ता.

રાજીલા: કાળી ચૌદશની શત્રે 🤻 🛊 શાકરાએ ગકરડી ફેહતાં હૈ એક ખંગતીની દુધાનમાં ધુસી જવાથી વેમાં માત્ર લાગી હતી. આગ ખાજુની કટાક્સની દુકાનમાં ફેલાઇ હતી. પરંત્ર અત્ર દીદાના તાત્કાલીક પગલને લીધે આગ તરત <u>કાલમાં</u> આવી **હ**તી.

શુન્યઃ કચ્છની ભાગદીના ⊌તિ 4ાસ તપ્રયાસ કરવા માટે એક સમિતિ નિમવામાં ભાષા છે. આ સમિતિના મ'ત્રી થી રસિકલાલ જોશીએ વ્યા સંખંધમાં તથા ૧૮૫૭ના ભળવામાં <u>આઈ પ્રભાવતે.એ ભાવેલા ભાગ</u> निषे कलता भारते अंध अ.बिती केव वे। वे पारवया अनुरेष वये है.

ધારાજી: લાદર તદીના હાયીઆ

જામનગર: ભારતના વૈષાર અને પાષ્ટ્રા પાસેના પાણીમાં ન**હા**વા ગયેલા એ બાળકા કુળી જવાથી પૃત્યુ भारता छे. ज्यार्थ क्षेत्र शुक्राधाने। के।हरी कते। व्यने क्रीह भुस्सिम कते।.

INDIAN

કલકત્તા: કાળી પૂજા મહેત્સવ પ્રસ'ને ફેાડવામાં આવેલા કારુપાનામાં **આકર્ષ્ટ એક્સો માણસોને ક્ર**જ થઇ હતી. જેમાથી 📭 ગાળસાને પ્રસ્પી-તાલમાં દાખલ કરવામાં આવ્યા હતા. लाग्रानाकाने प्राथमिक सारवार लाह રજ આપવામાં આવી હતી.

વારપુર (સૌરાષ્ટ્ર): ં જસભાષાની ૧૫૪મી અન્ય અપંતિ અત્રે ભારે ૧૫ દભાપુર્વ કે ઉજવવામાં ≈ાવી 4તી. ઉત્સ્વણીમાં સમય સૌરાષ્ટ્રના અન્ય ગામા અને શહેરામાં પણ જળારામ સત્સંગ મંડના તરફથી અન્દનાના કાર્યક્રમ રાવ્યવામાં વ્યાગ્યે. હતા.

રાજકાર્ટં: સૌરાષ્ટ્રની ક્રેલ્ટલામાં હરીજનાને પ્રવેશ અપાવવા માટે વિવિધ નમરામાં લેવાયેલા પત્રલા પછી સી રાષ્ટ્રના ઘણા ઉચ્ચ વર્જના ગાણસાંગે ઢાટલામાં કાંઇ પણ નહિ ખાવા પીવા ની પ્રતિતા લીધી કેાવાનું કહેવાય છે. આ ચળવળ પછી **હે**ાટલ વાળા<sup>3</sup>નેની વરાષ્ટ્રી વટી કેલોની ક્રોટલ ગામિકો तरम्थी ५रियाद यक्ष रदी थे.

પાસીત,ણાઃ લીલીયાં મહાલના ક્રોક્સ ગામે જમીનની તકરારમાંથી 🗛 अवन्य अक्ते शताना-शेररासाध तुं भून भ्युं बर्द.

# વૈરાગ્યની ભાવના

अधाय दवे।.

ર્શ્કિમણીબાઇ નિત્ય દર્શને આવે છે. કુલાગી શામદાસને કાઈ મહાત્યા હશે એમ માની વેંદન કરે છે, રકિમણી ने। काम कोछ स्वामी प्रसम यन। અને 'પુત્રવર્તી અવ' એવેલ વ્યાશીવીદ આધ્યા.

રકિમણીબાઇ હસી પ્રશ્યોત

જમા, હસનું ફેમ આવ્યું ! " સ્વામી એ પ્રહયં.

બાઇ<sup>ડ્રા</sup> કર્યો <sup>કર</sup>મહારાજો મારા પતિએ હૈ! કારી ક્ષેત્રમાં જાદ સન્યાસ લીધા છે પછી આપના આશીર્વોદ શી શત સાચા પડશે" એ વિચારે હસતું

**ગ્રા**ળંદી **મામમાં શરૂ રામદાસને**ક ચ્યાવ્યું. સ્વામી વીચારમાં પડવા, તેમણે પુષ્કર્યા: "સતી ! તારા પત્તિએ જિટલાં વર્ષ પહેર્લાસ'ન્યાસ લીધા છે? "

<sup>ા</sup>ખાર વર્ષ પ**હે**લા.''

"બાર્ધા આજ તારા પર પ્રજી[પા મ⊌ ♥." કકિમશીની હ્રક્રીક્રતથી સ્વત્મા ચેલિયા, સ્વામીએ યાત્રાએ જવા ના વિચાર માડી વાલ્યા. તેમના માર્મા ચૈત ત્યાચમ નામના એક શિષ્ય હતા એજ રૂકિમણીના સ્વામી વિશ્લ પંત કેોના જો∀એ એમ સ્થામીજીને ખાત્રી થઇ.

રક્ષિમણી વ્યને તેના પિતાને કર્ય સ્વામીજી કાશી ક્ષેત્રમાં પાછા ભાગ્યા. સ્વામીએ વ્યતિને એક સ્થાપ્ત સ્થળ

शाम्बा माने शित-पने भेरदान्थे।.

<sup>ત્રું</sup>તિ-માત્રમ! તારી પુર્વાચમની હારોકત સાંભળવા માંગું છું. દે આળંદીથી પાછા કર્યો છું."

ભાળ**ે**દી શખ્ડ કાને પડલાં જ ગીત-પર્વા લાગા હાલાં પઢી ગંયો. અભિમાધી અસિ પડવા લાગ્યાં, ગ્રક્ દેવના પગમાં પડી તે એ.લ્પા ''શરદેવ! ક્ષમા કરા, ક્ષમા કરા, સંસારના સખા ન મમવાથી હું સંસાર છાતીને माञी बद्धा"

*લ્લ્*પુથ્થ તહેર અની હતી એ વાત તે মিন ল কভাণী! "

જોદાય અગય મને સંત્યાસ ન આપા તેથી મેં એ વાત આપને જહેર કરી ન હતી. 🛓 અસત્ય બારવા છું. મારા શુના માટે મને માદ કરે! સંદેવ. '

શુરૂતે ચીતન્યતી ક્યા આવી. ધાતે હામ ઝાલીને તેને હબો કમી અને કમા "ગુરુઆતા 🗟, ખલ કરી ગૃહરથ ચાવ અને તમારા ધર્મનું પાલન કરો.″

"लेबी व्याचा मधाराकः"

વ્યતારાં આળદા ખદુ માટાં અને તાની થશે એ મારા આશિવીદ છે.'' ગુરૂતા અલ્લાવીક લઇ વિક્લપંત, ર્યાત્રણી અને તેના પિતા આળંદી

વ્યાહાએ,એ સેન્યરત લક પ્રેન: ગૃહસ્યાં અમમાં કાખલ થનાર પતિ-પત્નીએ તાતિખઢાર કાઢલાં છતાં તેઓ ન ડગ્યાં દુઃખ સહત કર્યું. અને વ્યાપણને તેમના દારા ∗સ તતાને **ધ**રની એટ મળી. તેમના ખીજા પૂત્ર તે સ'તશાને4ર

# ડીસેમ્બર માસની ડાયરી

આવ્યો.

(Ged (3))

રાયન કાળમાં હરપમાં ૧૦ માસનું વરસ મણાનું તેના છેલ્લા માસ (बेटीन Decem सं रशम) नवा बेलेन्टरमां जिसेम्पर नामयी के.एणापे। छे. નીચેના કેટલાક ખનાવા છા માસમાં ખનેલા છે:

તા. ૧ કાંકા કાલેકરના સતારામાં જન્મ ૧૮૮૫.

नेपेलीयन संसनी सत्तापर व्याव्ये। १८०५

શ્રીમદ્ ઉપેદાચાર્યના ભરેલામાં જન્મ ૧૮૮૫

ભાસ રાજેન્દ્રપ્રસાદના ભિહારમાં જન્મ ૧૮૮૪.

વેડ્ડા અવિધારો પેડીચેરીમાં અવસાન ૧૯૫૦.

હીંદમાં અલી થવા વિરુદ્ધ કાયદા થયા ૧૮૨૯.

તર્સ ભેડીય કાવેલના ઇંગ્લાડમાં અન્ય ૧૮૬૫.

ત્રેપાસીયનની ગારોનમાં હાર થઇ ૧૯૧૨.

દરભાર ગામાળદાસતું હસામાં અવસાત ૧૯૫૧.

वेश्यन देश्टीक्सने। धिक्षंत्रमां करूम १७३२.

साध परमानंदने। यंक्तपत्रां देव विसय १६४७.

બાર્ડ કાન્સીસ હેરડીંગ્સના ઇંગ્લંડમાં જન્મ ૧૭૧૪.

sि कहान मिस्टनना सम्बंबर्भा अन्य १६०८.

" ૧૨ ઇરાશ્યસ કાર્સિનના જન્મ ૧૭૩૧

tr જ્યારું વેલીંગ્ટન ભમેરીકામાં ગુજરી ગયેા ૧૭૯૯

" ૧૫ સરદાર વશ્સભભાઇ પટેલનું મુંબઇમાં પૃત્યુ ૧૯૫૦.

ળ ૧૭ કાસમાં રાષ્ટ્ર અધરાંનુ વિમાન ઉઠ્યું ૧૯૦૫.

" ૧૯ અમેરીકામાં શુલામી પ્રથા ભંધ થઇ ૧૮૧૨.

" ૨૦ સોલીપેટ રશીયાની સ્થાપના થઇ ૧૯૧૨.

" ૨૦ દેવી શારદામણીનું બેલુર માર્મા અવસાન ૧૯૨૦.

" ૨૩ સ્વામાં અદાન'દ દિલ્હીમાં શહાદ થયા ૧૯૨૬.

" ૨૭ રાશ ભિહારી ધેલના ખંબાળમાં જન્મ ૧૮૮૫

ા ૨૪ વારકા હી આખાતું કાવ્યીનમાં મૃત્યુ ૧૫૨૫.

.. રૂપ સાને શરૂ છતા રતનાગીરીમાં જન્મ ૧૮૯૯.

.. ૨૫ મેં, મદન માહત માકાવીવાના પ્રયામમાં જન્મ ૧૮૬૧.

,, વયુ આઇઝીક ન્યુટનના લુરાયમાં જન્મ ૧૬૪૨

,, વક શાહીદ અવારીનું ૭૫ દિનના અપવાસથી જેલમાં મરસ ૧૯૨૭,

ા ૨૮ હીંરી રાષ્ટ્રીય કોંગ્રેસની મુંભકમાં સ્થાપના થઇ ૧૮૮૫.

.. ૨૮ નામ મહાશપતું દેવ સામ-ખંત્રાહમાં પ્રરક્ષ ૧૮૯૯.

ા ૨૯ લાગમ અજગલ ખાતનું દિલ્હીમાં વ્યવસાન ૧૯૨૭

ત ૩૦ રમણ મહિલેના મદ્દરામાં જન્મ ૧૮૫૯.

,, ૩૦ લાર્ડ રીડીંગતું ઇવ્લડમાં વ્યવસાન ૧૯૩૫.

# મહાદેવથી નાનેરા

( ધી. ક્ષેખકા સ્વાગી આન'દ)

्न्<sup>द्रष्ट्रवन</sup> अने दरिकन' पत्रानी વાચક આલમના ગાઢ પરિચિત અને અક્ષરીકે સ્વ. મહાદેવભાઇના અનુજ સુચા થી ચંદ્રશંકર પ્રાક્ષતાંકર શાલ તા. ૧૬મી એક્ટોગરને લિને <u>બુલઇ ખરતે અકાળ અવસાન પરસ્પાં.</u> જન્મમરભાવાં રાજીકો વ્યાયમમનામાં સરતગુકથી ખેત્રી જોય એવી અને નાનકડી ઘટનાના ખગર 'ઢરિજન' પંત્રા ના વિશાળ વાગકવર્મ ઉપરાંત દેક હીંદી પ્રજાના પ્રમુખ ઉપપ્રમુખધી યાડીને આ દેશના ભવેર જીવનસેવના અસંખ્ય તાનાલાટા કાર્યકર્તાલામાં અતે અતે વિદેશવાસી મિલામાં ઇંડી મમગીનીની લામથી ફેલાવ્યે.

ગ બીર - અને તમાધ્યીમાં આઇ દેવદાસ માધી અને 🔬 તેમનાં **અપ્યાન્તનો તેમ જ વિશાળ મિત્રવ'દ** સાય, દિવસા લગી હાજર હતા. સન્નની, મંત્રા કે રામકૃષ્ણ પરમદેશ. રમહા મહાર્ધી સામા દિભ્ય પુર્કાનોને પહા શરીરના આધિષ્યાપિ અથવા રેદના દંડ છેહતા તથી અને એની આગળ લાલા લાટસાબોટાને પણ વાક અનો અમીક સમા સત્યાર બનવુ પારે છે, એ સત્પનું અમને સૌતે જીવનમાં ક્રી એક યાર મેડડામેડદ દર્શન થયા

મારાધી લગભગ તેર વધે" નક્તા, જેમને વિવાર્થે દશામાં અમે સૌથ ભીષેલ જારોન એવા, એમને આમ મારા અમાં પડી ચાતી જતા એવા, 14 દેવધ્યાલિસ મને બદ્ર વસમા શક પડ્યા એ. પેચા ઇભારેમાત્રા આગળ मार्थ नमस्या दशर माख्यले छटडा ન મધ

ખાવન વર્ષ જેઠણી હતી જીવગીમાં બા<sup>હ</sup> ચંદરાંકરની મિહિલા હર8ાઇને આવર્ષ પંચારે અને મકાળ બનાવે તેવી હતી. માંદીજીએ રહાયેની गुलरात विकासी रिलानी कह नग -B कामीक्षीमा को पत अनामी नेता મર્વાં લાક તમને કાંચ કાંચ હતા મોર્યું મારૂ માનજ છે. રવા મહાદેવ આબને વેતાની અક્ષ્યં થની બનાવી ને એકપારી અકિનથી અંત્રણે પોતાનું रवानावार हर्षे अने विधानी आधना માં અનુષમ નિવિ, મેળવવા ઉપરાંત मन्द्री वसते क्षत्रवसमृद्धि आस्त्र करी कत अनुभग भदादेशभाष्ट्रती क अभारे MINN NO.

શુજરાત વિવાસીના પણ પુરા પક્ષાંપા નહીં અનાં જીવનકાપનાપક મહાદેવમહત્વે યોતાની - ખાનપૂર્ની শবর্নান রামু' হিছে যুলবল্য আইছে अभवानी क्या अभव क्रिक क्री-भक्षर ५५ गुजराती अज्ञेष्ठ मेक मानेड प अवारियालना कर कीए बेट અર્ધો સો જ નહીં, બાર શાધીછ તે

મહાદેવભાઇ પૈતે પૂર્ણ ઘણી નાર ચાપ ખાઇ જતા. એવી જ એકસરખી માનાના કોરા. કાપાને કાટ પહેરવા નું અન થોય.

अक्टोडाना उधापरानी उधाने पार देवडावे की हुँ शिष्ट संश्वादी के डारेम 'ક્યાસિક' શબરાતી લખવત્મા, અમરા માં ઋપરી તાસ્ત્રિક 🕽 સંશુતિવિષયા ચર્ચાવિચારણાંગા 🤰 શું થાને 'ક્રશસિક' શુજરાતીમાં ઉતારવાની ઢપે.ટીમાં ગાંધીછતા અતિવાસી ⊃ામારા મંડળ ર્મા--ક્લચ આપા ગુજરાતમાં---મહત્વેવભાઇ પછી આઇ ચંદરાંત્રસ્તી ખરામરી કરે જેવું ખીતનું કાપ્ર નવે.તું. भारी भारत 'नवछचन' अने 'द्वरिक्टन' સાપ્તાચિકામાં ગાંધીજનાં હખાણાના મ્મતવાદ મકરા કરતાં પણી વધ પેછપતા પુર્વક વર્ષી સુવી મહાદેવભાઇની અમારિષ્ટ કેડળ રહીને એમવી કર્યા. અને અનુવાદની ક્ષ્યામાં અન્ય તિપુષ્ટુતા સંપાદન કરી, ભાષા ઉપર પ્રભૂત પણ તેલું જ મેળવ્યું, વિદાપીડ ના વિશાર્ધી અને 8ગતા જીવાન સેખક સંપાદક તરીકે પૈાતાનાં પહેલવદેલાં લખાણેર મારી પાસે સધરાવના મદારવા લાવતાર અને ખાસી મુદત સુધી મણી દે!ળ લખવા છાપવાના કામની તાલીમ લેતાર એપ્રની પાસે પાહલાં વર્ષીમા માર્સ અલેજી શજરાતી કાર્યો લખાવા સુધરાવવા સમરાવવામાં 🛔 ગૌરવ अनुभवतेतः येत्वे **पण्** प्रवती सीनता વધ સો કામ કારે મુશ્રીને 🎒 બધું કરતઃ. એમના અકાળ અવસાનધી ગુજરાત ભાજે ખગીત ગરીભ અન્ધં

મહાદેવભાઈના કાશવાસ દરમ્યાન સંગે ૧૯૩૩–૩૪માં ગાધીજીનું મંત્રા પદું પણ એમણે ઢુંક છુલ્ત સુધી કરેલં. તે દરમ્યાન મહાદેવસાઇની જ <del>દવે ધારિજન' પંત્રામાં સાપ્તાદિક</del> મંત્રેર અને બીજાં લખાણા કરતા તેમ જ રાજેરાજના ખતાવા, મુલાકાના ⊎.ની કાવરી શખના, આનાં પીઠાં १ण वांधीलना छत्तप्रसावे। धा वर्षाव નારા સંખ્યાળીય અમેજ ગુજરાતી મધાના ૧૫માં અમેલી પ્રજાને આપ્યાં. પુનેષી પ્રમાટ થતાં ત્યારે અધ્યોછ શજરાતી 'હરિજન' પંચાન સંપાદન મળ માધીજ તથા મહાદેવભાઇના આશરા કેલ્પ ઉપતાંત્રીને નહે વધી લુધી એમલે કર્યું અને એ કામમાં મેજના સંપૂર્ભ સતિત મેળવેલા

नेभनी विद्या तालादी है हैं है-पंथ्या नदेली. धर्मविकार, देशपारेग्रेश તી સંસ્કૃતિ, માંધીવિચારણા, ગાંધી-9914 आदि दिवने। पर नेमञ् stal લખાણા તેમ જ મળ અને અનુવાદિત મળીને ૨૫-૩૦ જેટમાં એથતા ગુજરાતી अभिक भाषा बीरना करे सकरानना चिर'तन 'saiसिs' साहित्यमां कायम તા લગેરા કરતારા છે. વ્યામાંતા યર્સા પુરતકેદ આપણી યુનિવર્સીટીના ના પાઠવક્રમેડમાં સ્થાવી સ્થાન લ∀ શકે અવાં છે. સરકત મંથાતું એમતું પરિશીસન એમના અંગ્રેજી વાંચન એટલ જ લકાળું અને ઉઠ્ઠ હતું. ગીતા, લાકમીકિ રામાયજી અને ભીમદ ભાગવત પ્રતિ ચેમને અગાધ અક્તિ હતી. પાછલાં જેના શ્લેષો, વચના મતા અને મહત અવલેતકતાના કકરા મેમને જીવનો સ્વેતાં, એ હોક્તાં ોદી ન ચાકતા. માઇમલને, એમના અભ્યાસ પશ તેવા જ તત્રરપર્શી હતે. હીંદુ સંસ્કૃતિ અને વિચારણાની શ્રી. રાધકુષ્ણનતી રજાવ્યાતે વ્યવના ચોંતન અને લેખન ઉપર હમબગ ગાંધીજીના જેટલીજ અસર કરી હતી. સી. રાષાકૃષ્ણનના અનેક પ્રધાના અનુષ્મ ભનવાદા એમએ મુજરાતને એટ કર્યા

≅મની સારમાણમાક, બલાક, विनय, नप्तता थ्यु' अनुएम हर्नुः મહાદેવભાઇની વિભૂતિ ઉપાસના કરી કરીને ક્વીટ-લામરન્યામે એમના અનેક ગુજા પાતાનામાં ઇતારતામાં તે સફળ થયા હતા. અને જોકે છેંદગીના ક્ષેત્રમાં નાનાં ક્ષ્દ્રેવાર્તા માણસેડને યાનાના કરલાં ઘણી એક્ટી મેડમતા વાળા આધ્યસાને હાથે મણી વાર ખર્ચનં પડે છે એવું એમને પણ દીક દીક ખમતુ વાલું પહેલું, હતાં એમણે એની દરિયાદ કરી કાઇને સંબળાવી નહીં.

છેક્સ ૧૦-૧૨ વર્ગીમાં એમની विद्या तेथ क संस्कारितानी सर्भप દેશપરદેશ ખધે પદ્રાચી હતી. ગધીજી ના એક કાળની મંત્રી અને અન્દેવાસી तरीरे भागेभांतना शक्दारी कांग्रेवानेत મત્સવી<sup>4્ર</sup>ા, **હાર્કમાે અને વ**કામાં વડા દેશનેતાઓ એક અંગત સંપર્ક સંબંધ ધરાવતા, હતાં તેવી એાળખાદ્યાયી કરીક અંગત લાભ મેળવવાની સ્પૃદા એમએ કરી ન ધરી, અંગ્રેજી સાતનત ના માટમાટા પ્રત્સદ્દીએ, પાછ યાઇસરાવેદ, અાંતવરાષ્ટ્રીય નામના ધરાવનારા પ્રધાતી કે બિહનરીએ, સૌ ભીડે એક મંઘકાર કે સંવાદકને નાતે અધર તેર અધિતગત નાતે પ્રસા આત્મવિધાસપૂર્વક સાથ સ્વાભાવિકપણ पत्रवदेवा६ अभावता अने सत्त ચમરળંધી અંમેજ અગેરિકન સત્સદી કે બિશનરીનું મેદકલેલ લખામ પાતા તી મત્મળી કે પ્રાથમિકનાને મધ્યવેશન न देलाने सणने वह करता कामकाता

યું લાગ માટે કાર્યા છે. માટે રાક્ષ્ પતની અને સંપાદળી સમી મેનાના હ रीक्टीका किरतारे क्षेत्रने महा बती. વર્ષી ભગાય આ ક્ષેત્રકા પરિવાસને મહારેવભ કચ્ચ ગાંધીજ આગળ એઘોન જ વિતાદ ક ટોકોને 'ગંદરા'કરનો "I Lorn" wurt mingt & Ad તે એલાળખાવેલા ! એ જ સંભાષતે थशी वार पेताना परिवारने कंभाषता કે, મિત્રા ≃ાગળ €ક્લેપ કરતા. भिभारां "Them"न क्रम आने ઉં≀દ ગયે!

પણ એમની હાનિમાં દેશનાં અસ'મ્ય મિત્રા અને મિત્ર<u>ાહ</u>'લા ચ્યાન્ટે ભાગીદાર છે, એ વિચાર એમને શ્રીને સાંત્વન ભાષનાર નીવડા

એમની હેં છે. છટલગીનું એન્સ વર્ષ દાંદ વર્ષ એમએ ગાંધીજના જીવન પ્રસાગાની તે તે કાળ ક્ષેત્રાપેલી ફિલ્મો તા સમ-વય દારા તકવાર કરવામાં વ્યાવતી 'ડેાક્યુમેન્ટરી' છવ**નક્યા** અલે સંગઇમાં લીધી સમારા નિર્ધાના અક્ષરા કેઠળ ગાતી વરેલી પ્રવત્તિમાં જીવનમાં રિધરતા આવ્યા <del>પ્રતાં શરીર જોડેની લેસાદેસ્ટીમાં ભાઇ</del> ચંધશંકર મરહમ ક્રિકારલાલબાઇની करेन्परी करनाया बता. श्रीमा क દમિયલ અને શાક્ષકડી, પણ કિશાર-शासकात्रमां नवे।तं केतं अमलेशनं જહુન કુભીએ એમનામાં **હતું.** ફ્રી**યા** ભ્યાપિત્રસ્ત તમ્યિતી દેશના કુંમહાસા સામે કંત્રુગોને લોધેલ કામ: પ્રકૃ કરવા ને સાંબે એક્ડિંગ (પંત્રા)ની શક્ત એંદ્ર એવી જ જલિય લાગાના નાસ અને બીજી પૈદ'ટ દવાએક હતુનીના આંગદથી હઇ શઇને આ શાસ પ્રશ્ને पालाना कंडपने शरी रीते की भागानकं. એલ નિષ્ણા દક્તરેલું એમની મ'તમાંદગીનું નિદાન હતું.

ઇશ્વરના ભગમ વાજનામાં **અ**'તે તા પ્રાથમ અલ્પન જ 🤼 દાકતરી ખુલાસાનું ઓચિલ્લ ચા**લે તેવક' હેલ** તેાપે સાનવીએ માનવીની ભૂરો 🕽 नव्यवस्थानम् । । । अनुसन् । अपस्थ પ્રથા છે. માસસમાગ શાળપણ 🖚ને ગાડપથતું, ખામીએ અને ખુબીનાત વાટલ ખતીને છવે છે ને મેકન क्रमाध्यी क्षणन भारते कामे करावीने पेतितानी यात्रा <u>धरी क्षेत्रे हे. सुस</u>्रांत्रति –વિસંબતિ પથ છવનનાં એવાંજ અવિશાસવ એક્કો છે, જેવાં ક્રૂપ્ય-કુ:મ્યા જરામપુજર અને હારજત. ડાળામાં ડાળાં લેખાતાં માણસાનાં જીવનમાં પણ સર્વાકની સ્વીક એકાદ નવળાઇ—એકાદ શુક્ર હીએા—ફ્રીય જ છે. એવા સાવ'ત્રિક ભતુભવ છે. भारत अवनती भा नजवाधभा 🛶 अधाय भीनी भानवतानी अध्यता ने ગૌરવ છુપાં છે.

पण माश्रसनी पानीचा, हतिचा क्षते व्यवस्था केता 'क्षरमानत करीर' ભો કે નાશ પામે છે અને એના સુ**વો**! ની સમધ્ય ભાગે રમૃતિ એ પાતાની મામળ માનાની ધનાના માને સાંકાર ના ઉપલ્હાર અર્ધે ગુજી જાય છે.

યી. તરહરીબાઇ પરીપ્ય હવે 🦫 : "अदियांकर - १७२३ - के १ राज आहे સાબરમતી જાખમની રાષ્ટ્રીય સણ્યામાં <del>ખ</del>ોડાયા હતા. તે વખતે ⊃ેમના અક્ષરની અગ્નરથી રાષ્ટ્રીય શાળાના વિશાર્યીએકના અક્ષર વર્ણા સુધવી હતા. . . . શાળામાં હતા ત્યારે પથ Maiसादेलना शेहेटरी तरीहे अभ કરતા. ૧૯૨૮માં કાકસાદેભ વિધા-धीरमां आल्या भने हेहा तरीहे भेना લાપ્રયોશિયન પણ હકીકતમાં કાકા સાહેબના સેક્રેટરી તરીકે હામ કરતા. यहिलां हरता साहितिक धातरमा પણ સારા હતા.

" "ચંદ્રશં કરે આપણી દિલસુરી ઉપર કેટલાક સેવ્યા લખ્યા છે. તેમાં (તા. ૨૪ અક્ટાબરના 'હરિજનબંધુ'માથી)

એમના શૈલી અને વિવેચનમહતિ આતંદશંકરને ઘણી મળતી અને છે. મ્યા વાત એક વાર મેં એમને ક**હી** ત્યારે એમણે દસ્તી કાઢી હતી. કહે ૪. 'ક્યાં આતંદરાંકરતી અગાધ વિદ્વા અને કર્યા હૈ ? સુજરાત કાલેન્ટમાં એ વ્યાન'દર્શકરના ભદ્ધ પ્રિય विदार्थी दता. अने असदकार क्री મારોજ છે.ડી ત્યારે ખાસ માલાવીને अमान दश्चे हरे अदेश प्रथा पर्य है. आदी क्षेत्रंदर अरहिती भूषी राज-કારણમાં કર્યાપીકા છેકે !"

INDIAN

# પરસુરણ

—જોઢાનીસજર્મ, ગોસીસ સી. <sup>50</sup>મ. हेररहे १०० डीवस छपवास हरी દ્રનીયાના રેકાર્ય તાલ્યાન /

—-લુનાઇટેડ સ્ટેટસના વાઇસ પ્રેસીડ'દે; મા, શીચર્સ નોલન કાલમધોલી હોંદ પહેરાંચ્યા છે.

—પ્ર-ટરનેશનલ કાનપીકરેશને એક્ટ ક્રો ટ્રેડ શુનીપનાએ સુનાઇટેડ નેશન્સ જનરલ ઐરોમ્બનીના પ્રતાનીધીએ.ને યુનીયન સરકારની અતાલેદની નીતી સાગે પગલાં લેવા જણાવ્યું છે.

— મારમેના વરકર્સ યુનીવનના પ્રેસીન કન્ટ મીસ ઐના રિક્રપર્સે જહાવ્યું કે મનીયનના આગળના જનરલ સેક્રેટરી, મા. ઇ. ચાસ. સેક્સે અપીલ કે.ટેના હલના ચુકારા માટે તાર કરી છે. મીસ સ્કિપસે<sup>દ</sup> જણાવ્યું 🚡 તેએ। ધારે 🕽 🕽 🖦 ગુકાદાયી મી. સેક્સપર કોઇ ફેર મહતા નથી કારણ કે બી. સેક્સપર પાચમાં કલમ કેડળ મતીલે ધ श्रकाया करें। लगारे का सुवाहा स्था કલમ હેઠળ અપાયા હતા. કાઇ પથ પગના ભરતાં પહેલાં ગી. સેકસ સાકલા તે પુરા અભ્યાસ કરશે એવી અન્યા

**છતાં ત્યાં ખેડારી વધતી જાય છે**.

—આવતે વર્ષે જીલાકની આખરમા વાનકુવરમાં (કૅનેડા) થનારી એગ્યાયર विश्वभार्त बीट भाग वेशे नहीं आरथ 🕽 પ્રન્ડિમન સાલમ્પીક શ્રેસેસીએસન પાસે પ્રસ્તા પૈસા નથી. ૧૯૫૦ માં -શુત્રીમેન્દ્રમાં થએલી કુંએમ્પાયર ગેમ્સ માં પૂર્વ હીંદે અત્ય લીધા ન્દ્રોતો.

—ં}પર્ટાલનમાં ખીનન્યુરેત્પી સુંદરીની હરીકા⊌માં ''સીસ કેપટા\$ન''ની પસંદની મહે ૫૦ બીન-કુરાપો છેલ્લી એ(એ નાગે! લખાવ્યા છે. આ હરી-કાઇ બીન-યુરેકપીએ। અહે છે પરંદ્ર ખીતા છેલારીએલ તેમાં ભાગલની શકે

—હીયાલયના વીજેતા, સર એડમન્ડ कीसारी कीमाध्यनी महाश्च (२७,७५०

કૂટ) પીટોંગસી (૨૨,૦૬૦ કુટ) અને ખરૂનસી (૨૨,૫૬૦ કુટ) ટેમ્પેર સર કરવા ન્યુઝીલેન્ડની ક્રેક્ટીને દેવસી. આ ત્રણે ટેલ્માેમર હ્રજી કાઇ ચહી ' શક્યું નથી.

---એક મેમારેન્ડમ દારા કેપટાઉનના હોંદીઓએ કલા વેલ કમીશનને જચાવ્યું 🕽 હીંદીએ। 🔊 મતાધીકાર હક્કા લેહવે છે તેમાં કાઇ પણ અત ના ફેરફારથી તેએ વાવક છે.

—ક્ષ્મારી પદ્ધિતિ ચેઠી (૧૦૩ નામ રટ્ટીટ, હરવાનના મી. સી. છે. ચેદીનાં પુત્રી) ઇગ્હોડમાં નસીંગના અભ્યાસ પ્રેરી કરી કરવન અહી મધા છે. નર્સી'ગના અભ્યાસ કરવા પરદેશ ગયેલ હીંદી કુમારીકામામાં તેમા પહેલામાંના 🖦 છે. સીસ્ટર ટ્યુટર તરી\$નું ટાઇટલ લઇને આવ્યાં છે. નવટાલ ક્રેમીલ વેદીક સાસાપરી તરાયી ગયા રવીવારે સેન્ટ જોન ક્રોલમાં તેમ નાં ખનમાં ભભ્ય મેળાવડા થયા હતા. —સ્લુઇદ્રીખાર્ઠ (ટ્રાંસવાલ) .ના મેસર્સ મહેતા એન્ડ સન્સના લી. બી. કા. મહેતાના પ્રત્ર થી. સરેશ મહેતા હોંદ માં પાતાના અભ્યાસ પુરા કરી કરી યુનીયનમાં મ્યાબ્ધા છે. તેમણે સંબધ ની શુનીવર્સોટીની ખી. એ.ની અને <del>વેચેલર એાદ કે.પસંતી</del> હીમીએા મેળવેલી છે.

#### જયા હસા

वशिवाः तमे डेरक्टरेर के. अ पणत भूव **करे। थे। भा** है नदी !

डेक्टर: ६.! केम वशकी करे

વકીલ : પરંતુ હોક્ટરની સુલયી માણસ છ ૬૮ જમોનમાં 'દટાઇ' જાય

ડેક્ક્ટરેટ હા! અને વકોલની બૂલ યા છ કુટ અવર શરાનું પો છે.

ક-વાની માર મારી દિકરીને મહતાં, નાચતાં, તરતાં, અને કાર મલાવતાં

આવી છે.

વરની માત્ર પણ મારા દિક્ષાને, રાંધતાં, કપડાં ધાર્તા, ને છાકરાં ઉછેરતાં નથી આવડતું.

सान

ગામના એક સાધુએ છુળ લાે પ્રિયતા પ્રાપ્ત કરી હતી. ઘણા લપદેશ અને તાન માટે લેની **ખ**્જા ખાવ્યુ ગેમાં થતા ፋતા. 🥬ક જેવો व्याची प्रश्तुम करी कहीं :

"મહારાજ, મને કંઇ જ્ઞાન આપશા ! !!

સાધ : "તમે ખીજ કાઈ મહાત્મા ने भक्षा छ। । "

er: ''द्रा: प्रश्न म्मापना **ग**पर મને ઘલી જહા છે એથી આપ પાસે 레이 생각보 냈."

**મ**: "તત્રે કોઇ પુરતકના અભ્યાસ 34 B1"

er: "ढा! ये।मदासिश्वते शीताळ

સાર "યાગ વાસિક રામચંદ્રછના ગુરૂના શાન અને ગીતા ધી. કૃષ્ણતું શાંન તમને જ્યારે વ્યાવક પ્રસ્તકા પર અઢા નથી તે! મારાપશ ક્રળથી બેસમાં 1

#### સાહેટીસની સક્ર

હીંદના મામ્ય જીવન વિધે લેખકે સવાલ જવાગ કર્ષે ગ્યા પુસ્તકમાં સોક્ટીસના વીચારા વશીવ્યા છે.

शीमत शी. अ-६.

भक्षतानुं हेहाक्षः भा ने।शीस.

'Indian Opinion' P. Bag,

#### શય રાગની સામે શદવા માટે

એવેટન (ટ્રાંસવાલ) ના ઢોંદીઓએ ડી. ખી. ના રામ સામે લડવાને દન્દ **દેશ**ે કરવા વીલગરફાેર્સ ઇન્સ્ટીટ<u>ક્ષ</u>ટના તવા વિશાળ દેશકર્યા એન્ડીન્ડી.બી. કાન્સર્ટ ગાહવેલા છે. 🔪 કાન્સર્ટ.

શક્યાર તા. ૨૫ ડીસેમ્ખરની રાત ના ૮ વાગે થશે, તેમાં માસ્દર હરિલંક અને અણીતી દેવી બહેના બાગ લેશે.

તીક્ષીટના **મા**વેત: સી. ૧૦−૬, પા. ૧~૧~» અને પા. પ~પ~».

ટીક્ષરા માટે તેમન વધુ માહીતી માટે લખા: મા. એક. બેક્સ હજ, એવેટન, ટ્રાંસવાલ, 

#### નવલ કથાએા

ઇદોરાની વ્યાપ વીતી भ'भस सूत्र राजनी राभायथ (नारीआसं भद्र) ્ય

છેવલા અભાનમ **ખીજા નવાં પુસ્તકા** 

भारतन भग કોવાર્પોની સાધના (પ્રોફીશરમાલ મહત્વાળાનું જીવન) છ - ૧ રખક્વાના અલ્ન'દ (કાલેલકર) ૮ 👍 મળવાનું દેકાણું આ ગાપીસ

Indian Opinion', P. Bag, Phoenix, Natal.

## ૧૧ પુસ્તકાના સેટ

આ સેટમાં વિવિધ પ્રસ્તોરા તમને વાંચવા મળ**છે.** પુરતકા મેહાએ! માટે છે.

शीमल १३ल पा. १-१६--. Phoenix, Natal, आ न्यारीसेथी मणही.

|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |                                                                                                          | ળે અક                                                                                           | શાહીક પ                               | ંચાંગ                                        |                                                             |                                                                      |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------|---------------------------------------|----------------------------------------------|-------------------------------------------------------------|----------------------------------------------------------------------|
| વાર                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | ખીસ્તી<br>૧૯૫૩<br>હીસેમ્ખર                                                                               | बाह्<br>२०१०<br>अलिंक                                                                           | યુસલમાન<br>૧૩૭૩                       | પારસી<br>૧૩૨૭<br>રાહે.<br>કદમી               | સુર્યોદ્ય<br>ક. ગી.                                         | સુધીરત<br>ક. મી.                                                     |
| 원  <br>최대 (<br>원 ( 원 ) 보기 | 12<br>12<br>14<br>14<br>15<br>16<br>16<br>16<br>16<br>16<br>16<br>16<br>16<br>16<br>16<br>16<br>16<br>16 | 15 4<br>15 5<br>15 6<br>15 6<br>15 74<br>15 74<br>15 74<br>16 7<br>16 7<br>16 7<br>16 7<br>16 7 | * * * * * * * * * * * * * * * * * * * | 12 12 14 14 14 14 14 14 14 14 14 14 14 14 14 | A-AA<br>A-AA<br>A-AA<br>A-AA<br>A-AA<br>A-AA<br>A-AA<br>A-A | \$-40<br>\$-40<br>\$-40<br>\$-40<br>\$-40<br>\$-40<br>\$-40<br>\$-40 |

# વાંચવા લાયક સુંદર પુસ્તકા

| विवेठ कार्त साक्षता | (Betherm)                      |     | •   | 3    |  |
|---------------------|--------------------------------|-----|-----|------|--|
| star tad            | 6                              |     | 3   | 1    |  |
| वेगामकी विकास       | (છે. મકરવાળા)                  |     | 3   |      |  |
| श्री पु. भ्रथीक     | 26 26                          |     | W   | *    |  |
| सम्बद्ध कांची       | 41 17                          |     | 76  | - 80 |  |
| हेणवसी वहें शंबी    |                                |     |     | 1    |  |
| पूर्व काझीकानी शह   | e (bibl biddet)                |     | *   | 1    |  |
| आरी छवन हका         |                                |     | 9.4 |      |  |
| aan अने संदेश्तीः   | करायी (शमा (भ्यून)             |     | Q.  | •    |  |
| wani ağalğı         |                                |     | - 4 |      |  |
| भार बॉड्ड झान       | (लदादश्यावक)                   | 9.  | 10- |      |  |
| RITIE TARRIEN       |                                |     | 9.8 | 5    |  |
| आदी क्षत्रं हथा     |                                | - % |     |      |  |
| સમાવનાં ભાવવેદ      |                                |     | 9.9 |      |  |
|                     | महाबाना मन्त्रीनी वस्त पतिबास) |     | η.  | 8    |  |
| भागत विकासीत (र     |                                |     | -14 | 1    |  |
|                     | મળવાનું કેકા <b>વ</b> ે:       |     |     |      |  |

# નવલ કથાએા તથા ટુંકી વાર્તાએા

'Indian Opinion', P. Bag, Phoenix, Natal.

| 6410 Tabl (484 44)                 |    |      |  |
|------------------------------------|----|------|--|
| नामधीठाळीर (मेपाम्।)               |    | 1    |  |
| पुदर्श क्षाहें। (त्रे)             | -  | •    |  |
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| भने हिंच (X परेत)                  | 4  |      |  |
| Siell nithe a                      | 1  | 4    |  |
| देवराम (शस्त्राह्र)                | 14 | •    |  |
| विष्यानी ।                         | 4  | 4    |  |
| £2511 #1                           |    |      |  |
| मार अध्यास (श्वीन्द्रवाम ग्रामेरर) | *  | - 10 |  |
| भरे व्याचीरे "                     |    | 4    |  |
| €14 Ø4                             | *  | *    |  |
| प्रेष भार                          | -  |      |  |
| क्ताओं निभाज                       |    |      |  |
| अब्ब करां के                       | ¥  |      |  |
| \$40 Htd.                          | é  |      |  |
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| द्वान क्षेत्र                      | 4  |      |  |
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| 40% Wh                             | 10 | 1    |  |
| maybe hill                         |    |      |  |

# ઉચું અને સાફ સાહીત્ય

| વ"કેલ્લી      | (61+41   | erne)    | Thirt's          | am  |   | 1 |
|---------------|----------|----------|------------------|-----|---|---|
| Maining       |          | Je       | મનુદેશ           | LTM | W |   |
| क्रवीदेशनेत न | aggar (a | નાવય છે. | न्द्रण्यः शाचीद् | )   | ¥ | ٠ |

મળવાનું કેકાથાં મા મોફીસા

'Indian Opinion' P. Bag, Phoenix, Natal.

# ગાંધી સાહીત્ય

| 4. mi. di Billain                                                          |         |
|----------------------------------------------------------------------------|---------|
| જીવન પરિસ્ત                                                                | 44      |
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| अवदिव देशार्थनी कायशी था: व                                                | 2.4     |
| 20 17 27 Mile T                                                            | 3.8     |
| 22 13 17 0(5. 3)                                                           | 33      |
| an ar ir with W                                                            |         |
| 27 21 22 Will. M                                                           | 53      |
| બાયુના કાશાયાસ કાલાલી                                                      | 9.34    |
| हरत शीभीत कींब स्वराज्य (कांचेबी डेस्पी आर्थे)                             | 4.0     |
| आस्त्र क्या (बादाक)                                                        | - 10    |
| માંધીજના સામાધ્ય ભારત કથા                                                  |         |
| व्याप्त-त व्यांकी (काका कालेकक्त)                                          | - 4     |
| શામ નાગ્ર (તાંધીછ)                                                         |         |
| વાપુ મારી મા (મહ ગોધો)                                                     | 1       |
| ભાગુના પત્રા (ભાગમની ભેગે કપર)                                             | · ·     |
| बारीया असावा                                                               | - 4     |
| માંત્રી અને સાલ્યવાદ (ત્રી. મસવવાવા)                                       |         |
| नीती नासने भाने <sup>द</sup> (शंधीर)                                       |         |
| मनस्यकृती देश (अधिका अवाकता होता मधुनार)                                   | - 3     |
| मानिका नामके (अंतिक)                                                       | 1       |
| mersons account factors                                                    |         |
| MAN MAIN                                                                   |         |
| માંપ્રાણના સમાયમમાં .                                                      | 4       |
| પાયાની કેળવલી (બાંપીછ)                                                     | - 1     |
| મામાલા આ (લ્સ્ટીકના ત્રાણ)<br>તાલામાં શહેરતીય (બાલમાર)                     |         |
| ગ્રેમ મંભ (ના. શા. કેશાઇ)                                                  |         |
| मांग्रीक्षते। सम्भाव आणे प्रयत्नवसाय                                       |         |
|                                                                            |         |
| ભાપુ-દ સેવામાં<br>અલ્લાકાર્યું વિચાર                                       | -1      |
|                                                                            |         |
| માંથીજી (એક અધ્યયન)<br>કસ્તુરભા સ્ત્રાયક ભાંક—( 'ઇન્ડિંગન સ્પ્રિયિનિંગન' ) | 10      |
|                                                                            | 3       |
| mist successive                                                            | - 5     |
| આપ્રુના-ભાને પંત્રા (કરદ્વાલા પર વખાવના પંત્રા)                            | •       |
| สารปุกร                                                                    | 3. 1    |
| नम् अध्यक्षान                                                              |         |
| भारी छापन क्या (भारतम राज्यती राज्यत्रवाद)                                 |         |
| ब्रीबनेर केर्या जीकेरण (केमबार विशे क्मेंब्रे)                             | 46 1    |
| <b>હીં કા</b> પ્ટ્રીય મે. સભાવું મધારમ                                     | - N - 1 |
|                                                                            |         |

Obtainable from:

'Indian Opinion' P. Bag., Phoenix, Natal.

| સુંદર નવી નવલ કથા <b>એ</b> !                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |    |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----|
| भानवताना विकास वेणीम देशिय नियह अञ्चलक संस्था                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |    |
| <u>~</u> 1. ₩                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | 44 |
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| Obtainable from                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | 44 |

INDIAN OPINION-P/Bag, Phoenix, Natsi,

કેમન :

માં ક્રમણીતના મુળ તત્યા બોલ્લ સ્કુલ અંક્રમણીત આ. ૧

29% WIN Y

મારું ત્રણીત-લો. ૧ મારુ અ. અ. ગ

# वांचवा क्षायं साहित्य क्षितः प्रीया चे लागी लागी (१६६४) प • भीता अवयन (निर्माण वार) ३ ॰ सरसर वश्वभागां ने लागुना पत्रे। ४ ६ धर्मीद्रथ (साम विवार) १ ॰ वा-जागुनी शीवी काराओं (अद्र आणी) ३ थ ने। स्रेया (आण्ड) १ ॰ साम्ब्र्य हेपनीयह (शान्छ) १ ॰ अतिया विवेचन (अरोगवाब मराइयाका) ३ ९ सराध्रवनी स्थापत्री ३ ० भावादा हेमाइ 'Indian Opinion' P. Bag, Phoenix, Jyafal.

33-2542

# નવલ કથાએા

| માનવી ખ'દીયેરેક (એક્ટિક્સ પિત્તીની ભારમ ક્યા)                                                          | - 5 | • |
|--------------------------------------------------------------------------------------------------------|-----|---|
| सलधार (अप देणील हेडन देवना पुरुतकी अञ्चलाह)                                                            | 5   |   |
| क्याशामरी (दास्य रक्षमी भरपुर ने।वेस)                                                                  | O.  | • |
| <b>भारत क्षेत्रक</b> (१. ५, देशार्थ हेत)                                                               | 17  | • |
| विद्ध व्यागयतः (नानामार्ग यह हत) श्रीभाष्यवतनी क्याओ।<br>श्रीभाषामादेः (१८ भदान नशनारीकाना द्वव परीयय) | 11  | п |
| થરો.ધર મહેતા<br>સ <b>ાજેતા હઈયા (નવલમાર્ક શાહ)</b> જ્ઞાન સાથે આનંદ                                     | 4   |   |
| આપતી નવલ કથા                                                                                           | ঙ   | 4 |
| ન'દયાયલા હઇયા (યુપ્કર મ'દરલાકર)                                                                        | 1,3 | 9 |
| માનવીનિ ભવાઇ (પન્નાશક પટેક)<br>ભાભ સાહિત્ય                                                             | 12  | • |
| भहत व्यने अवदक (रमुख नार्वा)                                                                           | t   | 4 |
| Bl'લ કેંગ્ર એમ સહસ્પી લરપુર લાળ વાર્લો                                                                 | 3   | • |

મળવાનું ઠેકાર્ણું

# INDIAN OPINION'

P. Bag,

Phoenix, Natal.

# અમારા નિશાળ ઉપયોગી પુસ્તકો

| C. CELE C.C.                                        | CHE - E    | Q E 66 66 ,                                                                                           | 2 60.6                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |            |
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| ઇતો <b>લાસ</b><br>દેશ વીરેસ આ. ૧<br>ગુજરાતનું ગાસ્વ | ₹ #<br>¶ & | શાસન હેમ્પન આક્ષા મા માળા<br>માં નીમના માર પુસ્તકા આવે<br>છે. એ પુસ્તકો દારા ભાગકા જ્ઞાન<br>મેળવે છે. | શ્યા<br>પાંચમા ,,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              | 3 1<br>3 1 |
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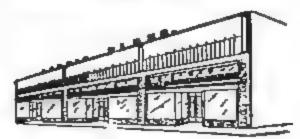
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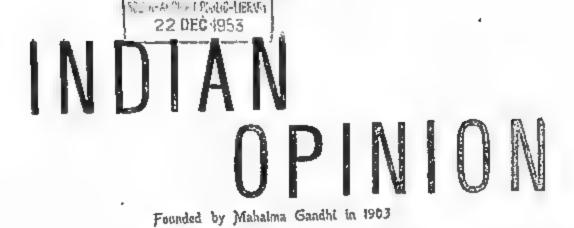
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Saintliness and content he not in knowledge of the universe and God, but, simply in selfless and beneficent hving. You your-self must make an effort, Work out your own salvation with diligence."



# THE TRADITIONAL SOUTH AFRICAN WAY OF LIFE

By PATRICK DUNGAN

FRIKANER Nationalists often claim that apartheid (whatever that protous among ideas may mean) is nothing more than the traditional South African way of life. In particular the Group Areas Act is often defended on this ground—that law that enables a power-drunk minority first to expropriate other groups and then to possess itself of the spoils.

They are right—the Group Areas Act is traditional, of the tradition of the old frontier wars, wars of extermination which we should long ago have learnt to put

behind us.

Listen to this story, told by Stow in his classic "The Native Races of South Africa" (on pp 175-177.) From about 1770 the whites on the one band, and the Bantu on the other, had been sending commandors against the Bushman telbes, the original owners of the land of all South Africa. These expeditions were 1xc hunting forays against wild beasts-they exterminated any Bushmen that they found. In addition they often took the women and children of the Bushmen to make slaves of them. Then, in 1814, two mission stations were set up to collect some of the scattered Bushmen, and to teach them agriculture so that they need no longer steal the stock of others. One was at Towerberg near Colesberg, and another was at Hephzibali in the same district. In a few months no fewer than 1,700 Bushmen had taken refuge at these two stations. They stopped stealing and learned "to cultivate with the inherent energy of their sace." But they were not allowed to remain long in peaceful possession of these lands. greedy eyes were set upon the fountains which watered the fertile fields they had been taught to sow. In 1816 some differences arose Letween the resident missionary of Towerberg and some of the neighbouring farmers . .respecting the seizure of some children belonging to the station. This disagreement became the protest for the suppression of the missions, the fieldcornet van der Walt was against the missions, and had reported unfavourably about them to the landdrost. No specific charges appear to have been made, nor was any investigation instituted. of general assertion was made that the collection of so many savages so near the colonial border was a menace to the peace of the colony Poor Bushmen! The colonial border advanced upon them, not they towards the frontier line. This however mattered not, (the Governor) merely stated that he was under the obligation of recalling the missionaries within the limits of the colony, as these Bush men institutions were detrimental to its interests. .... About 1819-20 the greater part of the mission Bushmen were either killed or frightened away by the great influx of Boers in that year......"

There follows the description of what happened to them by 'Na'na'kow, the last Bushman captain of the Towerberg. It is a story of genocide. "Such was the statement of a Bushman when heard in his own defence, . . It seems also a significant fact that Fieldcornet van der Walt, the very man who was most active in raising the outery against the institutions, was the one who profited most by their suppression, by possessing himself of a large portion of the lands attached to them."

When will our governors learn that we have long ago become one economically, and that our residential layouts and political constitutions ought to Ledrawn up with this fact in mind?

# INDIAN OPINION

FRIDAY, 18TH DECEMBER, 1953

# Confused Thinking

N the 'Natal Witness' dated Monday, December 7, we read on the front page Supa reports of three speaches delivered by three distinguished personalities-two Europeans and one non-European. All these three speeches have given us the impression of confused thinking. All the three reports are reproduced elsewhere in this issue. We will first deal with the speech delivered by the Il shop of Antal, the Right Res. Vernoa frim in at the annual sa giving of the Girs a grate School in Marit 1 . The views expres if it the Bishou are very later indeed and it they were applied to all the of South Africa, as indeed they should, there wand be no room left for entertaining the idea of segregation in any shape or For all are Goo's children and He has destrarithologia) His children to to the slaves of others. But er Jenny white the Bishop was pertained he had an m fory the Englishso sking and the Afrikaans specific extent of the program which did not inends toy non-Whites, in with one want there exists a different unio altogether. It should not be forgotten dealer in members, it actions based on race and colour was took a troduced in North Mrs. not by the Alternation specking people bit by I thid speaking proge ad all a cording to in B. Equal Natal, the Frank Rev. Vernous Inform and with financial help to the

was, and very rightly so, on-Christian. And what is un-Christian must be condemned and must be fought against. That is what the non-Europeans are doing to-day and the Church must whole-heartedry support their action as long as it conforms to the Christian principle of non-violence. We do not suggest that segregation which has existed so long should be abolished over night. We any that it should not be defended but should at all times be treated as an evil and steps should be taken to eradicate it from our politied, spend and moral life with the least possible de-

Secondly we come to the speech delivered by the Minister of Health, Dr. A. J. R. van Rhijn when he visited the Santourd Tuberculosis Settlement at Thaba 'Acho. The Minister accircl the United Nations of having done nothing to assist the non-Whites. The only thing they did, according to the Minister, was to use the non-Whites against the White min. "Have they ever sont out a penny to help you?" he asked. Well the United Nations have focusted the world's eyes on the ill treatment of the non-Whiter in South Africa. That is not a small thing. That is why the South African Government and their supporters are so uneasy about the whole thing. As to financial help the country would be thord-

non-Whites in their struggle against the injustices they have to suffer if only the South African Government wold allow it to come. The fact is that it has threatened to confiscate such money if ever it were sent.

Dr. van Rhijn referred to the shortage of labour in South Africa and said it could not afford to have its labour force dissipated by the rayage of tuberculosis. It would have been far better, he said, if the £1,000,000 that had been spent in erecting a hospital for non-Euroneans had been spent on improving bousing. If that had been done, the hospital might not have been needed, he said. We fully agree with the Minister of Health. The root cause of the evil is the living conditions of the non-Whites. If they ware improved the disease would disappear of its own accord. What we cannot understand, however, is why there should be any shortage of labour in South Africa while it has a population of twelve infling in its midst. If only the manpower that God has blessed this country with were properly cared for and made proper use of there would be no dearth of labour in this country. In fact it would be the eavy of the world. It is not the world that is setting the non-White against the White man. . It is the White man's Government that is setting the non-White against White man.

"Thirdly we refer to the speech of Dr. 1, S. Moroka. ex President of the African National Congress, at a reception to the Minister of Health, he the Thaba 'Nehu T.B. Settlement, In his enthument to welcome the Minuter of Health, we feel that he has been a hale unfor to his own people. We would carrain-

ly wish the day when non-Whites would be completely independent and would be able to look after themsolves without any outside help. If they are seeking independence it must come from within. They must become independent, But the undenuble fact remains that the White Government of South Africa is mainly looking after the needs and comforts of the small White population and criminally neglecting its duties to the vast majority of non-Whites who are being taxed without representation. No section of the population in any country can look after melf without the help of the Government. The Govcrument is there to help the people. In South Afri ca the Government is exploiting the non-Whites for the advantage of the Whate people and keeping them enslaved. To say, as Dr. Moroka is reported to have said, that "the Govconnent was trying to aphili the non-buropeans both morally and physically," when not a single unjust and oppressive measures against which the African National Congress and the South African Indian Congress deemed it essential to launch a deliance campaign has been removed but on the contrary further measures have been added, is bound to create an utterly wrong impression in the outside world. We therefore consider Dr. Moroka's utterances to be most regenttable.

The progress of the world has depended on decomers and their desame-east desame of exploitation and aggrandisement and perpetuating infastice, but dreams of progress, happiness for the widest mouses, liberty and independence for all

-- Subhas Chandra Hase.

# NOTES AND NEWS

Minister Of Health On Non-European Question

"It is all very well to promise people the moon and the stars from more than 6,000 miles away if you are not going to do anything about it. These people want touse you against the White man. They don't want to assist you." The Minister of Health, Dr. A. I. R. van Rhijo, and this in an address delivered when he visited the Santourd Tuberculosis Settiement at Thaba 'Nchu last week. "What have these people at the United Nations ever done to assist you?" he said, Minister said those at the United Nations who "blackened South Africa's name" did not realise what was being done, for the non-Europeans by a small European population, "The less people in Europe poke their noses into South Africa's affairs, the better it will be for them and better it will be for us," and the Minister of Health. It was bis ideal that, when be laid down his portfolio, every family in South Africa should at least have a roof over its head, he said. The problem of tuberculosis could be attributed largely to a lack of adequate housing for both Europeans and non-Europeans. South Africa, with its shortage of labour, both European and non-European, could not afford to have its present labour force dissipated by the rayages of tuberculosis. In Port El abeib. a hospital cotting £1,000,000 had been erected for non-Europeans. It was probably the finest kospital to the country, but it overlooked some of the worst. Name houses . he had reen. It would have been far better if the £1,000,000 had been spent on improved houses, If that had been done, the hospital might not have been uceded.

# Dr. Maroka Flatters Government

It was the aspiration of the African people not to be a burden to snyone, said Dr. J. S. Maroka, a former President General of the African National Congress, at a reception to the Minister of Health, Dr. A. J. H. van Rhou, at the Theba 'Nobu Tubereulosis Settlement, Santoord, Dr. Moroka said it was con fair that the Europeans should be expected to do everything for the non-Europeans. Today hospitals and other institutions were operated for the neg-Europeans because they were not in a

position to operate them them? selves. "For the time being you esust belo us, but we will try our best to become self suincient," he said. Dr. Moroka said the reason for the prevalence of tuberculosis among the mon-Europeans was that they were the poorest section of the population, often living in houses which were too small and badly ventilated and having pothing to eat but possidge. But these days were passing. The Goverament was trying to uplift the non-Europeans, both motally and physically. The non-Europeans had cause to be greateful for what was being done for their health, "I sometimes wonder what would happen to the Afticans if the Europeans had to leave the country," he said It was apparent, however, that the Europeans and non-Europeans could remain friends but retain their own identity.

# Mrs. Fandit On Froblem Of Africa

Mes. Vijaya Lukshmi Pandli, President of the United Nations General Assembly, is reported by Sapa-Renter to have said last week, that the Indian delegation had always felt that the "problem of Africa is parhaps the most inflammatory problem the United Nations ever had Other United Nations members cometimes interpreted Indian speeches an Africa incorrectly "in the sense that they think on are trying to dissours the politice of member States." Africa is a vast continuent and the people are on the march. They went and demand their rights. With the United Netions and the present position of the world, these rights eshnot be kept from the people. The propin ere beginning to resise that they can now olsim their birthright," she said. "If they ere not satisfied the only alterpative is such things as the Man Man and other cases where the people (urn to violence and leadership passes to the disruptive element. Africa will elsim as much time and attention of the United Nations yest year as it has this year unless there is some striking obsuge in the situation. But I do not except anything like a nirth ing obenge." she mid.

#### Seven New Mon-European Doctor

Savan medical students passed their final examination at the University of Capelown last month. This is believed, says the 'Cape Times,' to be the

largest number of non-Reropests sindents to graduate at the same time at the University in the 19 years. Of the seven who perard, five already hold sither the B.Se. or B.A. degrees and are ponsidered the biggest batch of medical finalists among the non-Europeans to pass with these additional academic qualifigations. The new declars are: D. J. Choonee, B.Sc. (Hyglene). I. D. K. Davids, B.Sc. (Hygiene), A. J. du Tolt, H. J. Green-Thompson, BBc., G. J. W. Maurior, B.A., G. Mayet, B.So. and C. O. Petersen.

#### How Dr. Chooned Passed

Densid Joshus Choones, 27, whose father is the Rey. A. J. Choones, of the Muthodist Church in Dorben and wellknown is the Indian community, worked as a wine steward in Capatown betale to earn part of his feen and board and lodging. He obtained his H.So. degree at the age of 20, and decided to become a declor, but his father could not afford to pur for his medical studies, so Dr. Chooney worked for a year in the Government Laborstory in Durbane Later, with the help of various friends, he was able to begin his etniles as a medical student, but the problem of paying for his upkeep forced him to work at weekends and at night so a wine steward. Dr. Choongo's mother died when he was two. His father, who samed only £15 a month, sancificed a great deal to give him the opportunity to become a doctor. He had also been fortunate in obtaining help from a number of European and non-Envoyeen friends. "Lacturers who met me when I wee working so a wine steward, told me, he told the 'Cape Times,' that I should be using that these to study, and they immediately set out to belo me. One dector to Capatowa, who is also a leaturer, gave me a complete set of medical books-

The kladates of averyons has been overwhelming and I am glad that my success has justified the confidence they had placed in me. The late Mr. Jalbhoy Rustomies paid regularly towards may upkeep while I was studying. I am areally indebted to him. He died a few days before the first examination results were autourock." At the time Dr. Choonee was interviewed he was splashed with paint and was busy whitewashing the home of some friends. He said Le would be an intern at the McCord Rospital, Darbat He is engaged to be married to

Mice Lillan Alexander, daughter of Mrs. and the late Mr. P. Alexander, of Resherion Street, Caps Town.

#### African Student's Plight

An application by a Natice stadent for leave to be allowed to write the examinations for the primary higher leacher's certificate was refused by Mr. Acting Justice Wetcheryor to the Capa Town Supremu Court on November 27. The applicant war flandlie Tabone, a former student at the Hesidtown Misslongry Institution. Tshane had, for the past two years, been studying for his primary higher teschar's certificate, but was expelled as a result of disturbances which took place at the Mission in October this year-Of 108 students sent bomo at the time, 66 were readmitted. but the remaining 42, including Tohune, were relused readmittance or leave to write their examinations. In his judgment, Mr. Acting Justice Watermeyer said: "Raviowing the case of a whole, the applicant has only bimself to blame for the wnfortunate predicament in which he finds himself," When the application was heard, Mr. P. W. E. Baker applied for have to intervene on behalf of the governing body of the justitution. An aftidavit out behalf of the Instition said: "Even the appearance of the 42 mindonly at exeminations bold at the lostitue tion would earn them, in the eyes of the other students, all the prestige of successful dedance of authority."

# New School For Indians In Mooi River

The foundation evenu of the A. I. Kajen Government Aided ladian School at Mool River, wee laid an Asturues, December 12, by Mrs. H. D. Brant, the chalrman of the Moci River Town Board and the Muci River Indian School Advisory Com-There wer a large mittee. gathering of Indiana and Baropeeps and Mr. A. B. Mnosa pracided. Mr. Moore said that while the Moore Hajos Casemp Trust had originally served to depate the cost of the building it was later decided that the cost would be borne by Kajon Moona Company. Glowing tributes were pult to the late Mr. A. L. Kejes for the arest interest he had taken in Indian education by many apeakers Including Mrs Brunt, who was presented with a silver trawel and a backet of Cowers. The fonetion terminuted with light refreshments which were provided in the Most flever Town Hall.

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# INDIANS AND THEIR WIVES

REPATRIATION ETC.

By C W. H. GELL

By courtesy of 'The Forum' (Johannesburg)

(Cancluded from last week)

11

WE come then to the first Cope Town (Malen-Santi) agreement of 1927, Dr. Donger devotes a column of Hansard to rebutting the Indian claim that this agreement confirmed the 1914 "concesrion." Having shows quite clearly that it did that very thing, he comes to the accounting (which he had the opportunity to correct before Hantard was published) that "it is clear from this that the claim that the concession was conferred by the Cape Town agreement cannot be sustained." (4140-1) The Minister then spent a great deal of time explaining that the agreement was not a treaty (which India has never classed), was not an international agreement (which is much more doubtful), but was only "a statement of policy or "an agreed communique." (4141) Dr. Malan himself described it in 1927 as "not as agreement in the ordinary stuse" but "an hosourable and freendly understanding," from which he immediately proceeded to remove the "bonnur" by declaring that South Africa was in no way bound by it. A strangs agreement indeed and one interpretation of it is hardly calculated to enhance our international remutation.

But the agreement, or whatever it was, did three things relewant to this article; it confirmed the 1914 "concession" about wives and children; undertook that the Indian and Union Govgramments would co-operate to try ped repatriate our Indians; and accepted responsibility on behalf of the Union for the "uphit" of whatever Indians remained here permanently. Nothing now said by any Nationalist sophist can explain away the plain fact that the Nationalist Government of 1927 confirmed the 1914 "concersion" unconditionally and linked that confirmation with the implementation of the Reciprocity Resolution of the Imperial War Conference of 1918. Page Dr. Dougen, the present Bill it a breach of the Cope Town agreement and all our acceptance of the Reciprocity Resolution; and it running a breach whether the "agreement" was an agreement or cometing cise, even if the "conbestion was confirmed not conferred in 1927 and 1916. Once ngein we have a Nationalist Gov-

ernment breaking its word given on behalf of South Africa. As to the "uphile" clause, we know how far it has been bonovred or otherwise. And so I pass basuly to Dr. Donges' allegation that repatriation broke down because India failed to co-operate. "It as a matter of history today that us a result of the reception which the first few batches had in lades, the whole scheme came to nought." (4145) Now Dr. Donges' difficulty here is not merely with me and history, though we could sell him a thing or two, but with his own leader. Here is Dr. Malan, a little later in the debater "During the first three years the repairiation scheme was & success; it was very astisfactory. Opposition was then raised not, in the first justance by India, but that apposition came from Indiana in South Africa. They set on foot an agitation against that repatriation, which coustd the failure of the scheme." (4163).

Well, there we have it. If

readers will recall that 1929 saw the Wall Street crash and that by 1930 (i.e. in the scheme's third year) so Government in the world was able to pacet its economic commitments, they will underseand, if they do not fully condone, India's failure theresfter to do more for repatriates in India. Yet De. Malan has made it elear that agitation was already under way among Indians. Why?. Because then about 50 per cent, and now about 95 per cent, were born in this country and few know India; and secondly because, then and new, they are slightly better off here reconstructly than they might be in India. Hope of better componic conditions in the mainspring of all, even indentured, immigration. The Indiana here have prospered less than any other immergeant race. But there is still a small marges over the all Indu average. At 1947 prices the average income per head for Indians in Natal outside Durban was £39 (White £156, sining to (250 in urban areas); in Durban et was £21 per besch for Indian labourers (about half the Natel Indian population). The all-India figure was then about £15. Even allowing that the ladian present grows much of his own food and some of his clothes, our Indians are very slightly better off, even in Dur-

Now we have Dr. Malan's word that repatriation failed be cause our Indians did not want to go. And because the Indian Government will have nothing to do with forcible repatriation, it refuses to belp further, until our Indians change their mind. Thus it is possiblest for the Prime Minterer to deplore Mr. Nebru's "obmosey" and his refusal on grounds of "prestige." It is not a personal matter at all. What would Dr. Malan's attitude be, if Rhodesia or Kenya sought his onoperation for the compulsory expulsion of their Afrikaners against the fetter's wishes and their And it is material interests? equally impossible for Mr. Mitchall to conceal the U.P.'s lack of constructive policy and refusal to face facts behind a plea to get back to 1927 or 1932, when the Indian Government was willing to try and belp move our Indiana to India or elsewhere. Since then it has become quite clear that they do not wish to leave the country to which we Europeans freely invited them. And the precident of the bloody exchange of populations between Pakistan and India to solve a historical problem which had accumulated without fixed purpose or direction over centuries is not one we, at a civilized and peaceful nation, can cold-bloodedly leveks, though Dr Malan did have the consummate bad taste to suggest it to Mr. Nebru. (4164 The "liberal compensation" he offered would have to be liberal indeed.

The Nationalists through Mr. Marce and Dr. Donger reluctantly accept the temporary impossibility of forcible expatriation; they refuse to accept, even tempotarily, that the Indians are a part of our population. Historical obligations and past agreements mean nothing to there. Mr. Mares proposes (4177) and Dr. Donges accepts that they shall never have political rights and shall be strictly segregated. (4184) And the U.P ? Well, it is prepared to consider that the small injustice about wives and children involves "the fundamental question of the position and stalus of our Indiane ' which "requires the namemory of the established European population" (Mr. Lawrence 4141)-thus giving the U.P. yet another apportunity to vote with the Nationalists and demountrate how little they differ on colour issues. "We must tackle this issue fearlessly, zourageously and justly in the interes a of all concerned" (4157), appresching India "in the same of the prople of South Africa on a whole" (4155). The Prime Mininter "can feel that he has South Africa behind him" (Indiana, Africans and Coloureds 2007), "he has the whole country belied him" (Mitchell 4165, 69). But-

of course, "it is certainly not the policy of the U.P. that there should be compulsory repatriation of Indiana because such a policy er impracticable, unrealistic and not one that can be exerted out" (Lawrence 4151). Not unjust? Or immoral? Or a contravention of our obligations (Natal Laws 14 of 1859, 12 of 1872 and 19 of 1874, for instance) and our wadertakings (say, the Smuts-Gandhi and Malan Soutel agreements or the Receptority Resolution)? So. what does the U.P. propose? A conference with India (which will never accept compulsory expainiation) to discuss the removal of our Indians, who do not with to

Is it not altogether more hourst to say with Mrs. Ballinger and the Liberal Party that "we are not going to solve our Indian problem by repatriation. There people are our citizens, they belong to South Africa, and the future of South Africa depends on our ability to find an understanding with our own citizens " (4174-5) Or even as that surprising votce said out of Natal on August 14: "The time has passed when the nation can shut its ever to the danger of treating the Indian population as if it did not exist. By law and by treaty they have become a permanent part of the population. The Union Pederal Party, setting out to face realities, cannot ignore that simple fact." And Senator Heaton Nicholls went on 10 outline hit party's promise of communal patkamentary representation and its acceptance of the "uplift" obligation under the Cape Town agreeentat. Greatly as I prefer the Liberals' common citizenship, [ must salute this breach with Natal's resctionary part.

# TROUBLED WATERS | By JOHN O'HIND

The book deals with that period of Indian history when three empires were at a clask with each other on the Indian Peninsule. The Mughal Emprie was breaking up; the Maratha Kingdom was dechaings and the British were establishing themselves. The story is full of suspense, keeping the reader engrossed in the acts of heroism and valous, naval bombardment and puracy on the high seas, escapades, a chase with bloodbounds, and romance. Order your copy assees as possible. an there are only a few copies on sale at our office.

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#### ARCHBISHOP ON APARTHEID

THE main purpose of the rectat.

"atement by the bishers of the Church of the Province of South Africa on epartheid was to get people to resumes their ewo nices and clouds no the light of Christian principles, the Most Rev. Its G. H. Clayton, Archbishop of three Town, states in Good Hope, the efficiel regan of the Dicess of Case Town.

"It is the case that the aim of the policy primited, not only by the present florerament and isotroprotects of the present flore one of, is directed towards the rad of kerping cortain sacial groups in the country jumps projectual state of inferiority?

"Term some public "forecast on the part of important and representative people in scenario a the case. If so, it that can seed with the Christian principle. The batchers my test in Property and capt it is not.

"Thereto employer eleterant the lare been brought to my the descript to deal with the matter at all. Our onto lare ten content, in far at 1 them, to question one the configuration processes as of me consistency is our own practice. "We are trying to do a very difficult there, trying to give expression in our Church lefe to the principle hild by St. Paul—"their can be neither Jew nor fixed, their can be neither bond nor free, there can be no male or female, for we are all one in Christ Jerns."

"It would hardly be questioned that to-day to this land 5t. Paul would have added that "there can be neither Encopean nor non-Encopean."

"We are trying to give expresmen to that principle in an Church life in a land where the colour har prevails. That is a difficult thing to do, and it is not surprise of that we see not in every ever suit in every pives completely successial. That does not mean that the principle is wrong-

"It is a pity that our critica do no lell us whether they think that the principles which we have stated are right or wrong. It is as is it not right to be at keeping a persioning group in a permanent position of interiority?" Dr. Obyton asked.

# "If the Migneter, Dr D T been appointed to forestigate the M + who is Chancelor of matter and compile on the preparation of the property speaking which must be taken to make

DR. MALAN ON UNIVERSITY APARTHEID

I M has been to Chancelor of St. of Conversity speaking a sign sky preciousy at the st. of the street that the matter of Europeans and none to see at two of the Lagest up rotate for Footh Africa would be set of a pasted as aperion as particle.

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"This mogling is directly opposed to the policy of apartheld which, for many generations, has less transmitted applied to, and are years and in, our lower with a large beating

\* It is a 2 training from the policy of the force education itself. Including whom force that they will last the data in part a months to endown. And we have a series mention the worse property on the angle of the series.

The ming adomity in one, it is an extens obtained by count to the work to the count to the count to the count.

(b) linerament has therefore, double to end it as speeddy as position A commission has already been appointed to forestigate the spatter and consult on the steps which much be taken to make protesion, appropriately and fairly, to reparate Whiten and non Whiten in the realm of higher chiention, whether inside or entails the cutatory and conservation.

"Provided that proper provision is note for the nords of both sections, the aparthrid that entropy is regard to not no part. "Carro is cretately nothing no-Christian about it on has been neserted in some cardes."

Dr. Makin sable that the cry of the French Revolution, "Liberty equality, fratericity," but reprecessors in South Alrest about a centery ago, but was aborded by the point continues of the Voortrekkers and the five Relibeb Settiers.

without it telescopied, where was I we have been today? On the read to equality and the talking of blood, and Fourth Africa today would have been nothing more than a fifther to besterd which would not merit being establed which would not merit being called civilized. Thank fluid we were seved from that, and have removed a White, civilized and Chelston prople with a facet call on

"In the fire but regards provision for tan needs of Whiten and non-Whiten to the field of education there eas be no injustice or singlete, and least of all any approve hour. Manching is buildedly wrong and will be barmful and even fatal for the bighte interests of both groups."

Referring to the United Nations Organisation, Dr. Malan said an attempt was being made to make the "well-intentioned international organisation" is world suthorally, but just up the Tower of Babel and faded, so wond such an attempt.

#### N.U.S.A.S. On University Apartheid

The contention that academic non-tegregation is contrary to long-established South African traditions is without foundation says a statement issued by the Executive Committee of the National Dotto of South African Students. "If it were so, how could it have survived for 30 years at Wit, and longer at expetows, without acyone

snying a word against it until, in 1948, politicines started to attack it for political ends? "And why is it that the South African public have given, and still give, the two necessegregated universities more support than any others both by way of endowments and by sending thost core and daughters to study there? "Various Cabinet Ministers have talked of the public demand for the abolition of non-segregation. fact, there has been no demand from any source except the Nasionale Party, and we are confident that, following Dr. Malan a sperch, organisations South Africa who are interested in education will make it quite ricar that public, opinion will not telerate tempering with our political ends,"

#### THE BISHOP OF NATAL ON LIBERALISM

IN some South African circles anomalogs his noun "faboral" tended to be need as an epithet of score, said the Rishop of Natol, the Right Rev. Vernon Inquit, when he spoke at the sannal price-pring of the Coris' Collegiate School in Maritaburg last week.

The Dishop added: "Indeed, some would have an believe that latters means almost the some an Communist. Yet whether tred as an adjective or none the word Scherel has the root a cauling of freeders.

"For the Christian the word means that we believe in I moun ferowill and that God has destined none of his statices to be the slaves of others,

"Applied to education, it recognices that tenth is many wided, and that we have no right to prescribe the under which study must lead, other than to the glory of (red.

"It means that we teally must seek the truth, and when we have found it follow it, no matter haw incommondent it may be, an matter what it costs us."

The fildrep said by believed it should be previously declared oleraly in these days that the purpose of all linguish specularly private subcole in South Africa was to mulatria [the standards of a liberal thereship education.

"We have nothing for which to applegies in asping no," he mided. "It happens to be our tradition, and we should be proof of (L,"

A liberal Christian education could not enuced a that it was respilied to troub the lapata superforlip of one race user another; nor could it subscribe to any iterative of racial supremany,

that it did recommen the differ-

eners of culture that exist between races and autions, and it had to take account of the social back, grounds which it had to teach. In this, however, it did not seek to effect change by force, but by the exercise of love and patience and by the decipling of self-centraly.

The Bishop wild that he considered than reason ng man better entitled by the encodes than by the friends of private schools.

"Foreitly, therefore, much good will creat for such schools if they are recreatingly made the objects of attack by these who hate what we stend force us ted drop our spathy, and make as aware of the value of any traditions, that they are laded worth fighting for."

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# CENTRAL AFRICAN FEDERATION QUESTION AT U.N.O.

BRITAIN refered in the Trustereble Committee of the United Nations last week to discuss Central African Federation, action egatost alleged Man Man terroriets in Kenya and the situation in Begands.

Mr. W. A. Mathirson, the British delegate, said that these matters were "outside the work of the Committee."

hirs. K. Menon (indis) said that her delegation had "keenly watched certain political and administrative measures which are independent only jeopardising the welfare of these territories, but are retarding their political, economic, social and submitted advancement, their just treatment and their protection against aboves."

Ehe added: "The Charter is not only a covenant between nations, but it is also a reliable dream, built on the hopes of the propies of the world, struggling to be free human beings."

The communications received by the Secretary General from Nysseland chiefs were "full of fears and apprehensions of the people regarding the proposed inderation. There have been, according to newspapers, only berns of violence, provoked and approvoked."

Mrs. Menon said that the African, eightly or wrongly, new in federation "a setback to his progress and development towards freedom under the protection of the United Ringdom administration."

She added: "Under British administration, African netionaltern has grown to measurable dimensions, but international accuraty, as well as the welfare of the African people, demands that this inclpient nationalism should not lend likely to haired and violence, but should be causified to healthy, constructive co-operation between the reces.

"The two territories conserved in this matter—Northern Rhudeals and Nysseland—have shown that the African is willing to face the difficulties of building a multi-racial democracy without coming into head-on collision during the process."

"Many of the obless share the sentiments of Chief Mwen, President of the All-Nyseeland Chiefs Connoti, when he stated: "Nyseeland is a Protectorate and a free country. Our freedom enant, therefore, he left at the meroy of the Southern Rhodesian referendom. Let us pull together as one race and never become an enemy of our own sountry and people."

Mrs. Menon cald that Chief Mwass and his colleagues were the most resproised African people in Nyasaland

Mrs Menon said that the fear of federation was deep and widespread in both Northern Rhodesia and Nysesland-

"The model reperencions of federation are far too important to be ignored. In the copper helt we are told that Dixon Kongole, at Broken Hill, her initiated a break the colour bar' movement.

"This movement in a territory where no legal solour her exists in illustrative of the new and dynamic trends of African political movement,

"Observers tell us that only the greatest vigilance can prevent federation from raproduce log in Northern Rhodesia the legalized rapial bars and barriers of Southern Rhodesia and the many consequences that spine therefrom.

"The legal position of Africans is sufeguarded by the Royal instructions, whereby persons not of European hirth or Armount may not be subject to disabilities or restrictions in which Europeans are not also liable.—Sapa.

#### THE DEATH OF SIR B. N. RAU

Moving tributes were paid to that great Indian statesman, Mr. Benegal Narshoph Rau, who died at Zurich, in the Indian Parliament by Mr. Nehro, the Prime Binister and Dr. Radhabrishnan, the Vice-President of India: In the death of Mr. B. N. Rau India has lost a great jurist and administrator and one of the architects of her constitution. At the time of his death, he was a judge at the International Court of Justica,

At the United Nations this

frail, white-balted, soft-spoken man came to be highly respected in all quarters for his tact, fair-mindedness and ability to find possible answers to beffling problems.

Very often Mr. Narsingh Rau, little though he cared for publicity, held the spotlight during the endless discussions, formal and informal, on Korea. Tireliesly, he worked to device formula to bring the contending parties together and end the conflict.

To the Korean problem, to the wider problem of peace, the colonial and recall problems all questions in which his country is deeply interested—"r. Ray despite indifferent health, applied himself with the same scal which he displayed as a student, as on administrator and as a constitutional expert.

Mr. Rau was sent to Labo Success by Prime Minister Nehru In June 2249 after he had Soithed his task as contlitutional adviser to the Indian Constituent Antembly.

The story goes that in the early days of the Assembly the President Dr. Rejendra Praced felt the need of a hand-book on constitutions of other democratic countries and "B,N," was asked to prepare it.

Mr. Rau produced it is four days to the surprise of the Assembly President. It contained all essential information about the constitutions of Great Britain, the U.S.S.R., Swifernland and Sweden.

Bafore Mr. Raw come to the Constituent Assembly he had made a name for himself as judge of the Calcutta High Court (1939 to 1944), as Prima Minister of James and Kushmir (1944-45) and as Chairman of the Hindu Code Committee (1943-46).

Born o February 26, 7887 in the district of South Knoars, Benegal Narging Rau was the second in a family of four sone each of whom her atteined distinction in his field. The eldest, Sanjerva Rau tecently retired from the fadicu Educational Bervice as principal of Queens' College Benaras, The third Rama Rau, is Governor of the Reserve Bank of India and the youngest, Shiva Rau is an eminent journalist and Member of Parliament.

Mr. Ran was educated at Presidency College, Vadras, and Trinity College, Combridge. In the final examination of the University of Madras, he won a triple first, in English, Mathematics and Sanabrit. He also distinguished blustelf at teams. He won the college championship within eix months of taking to the game.

He went to England as Government of India scholar in 1907. In his very first year at Cambridge he became a Wrangter and his ambition in those days was to devote his life to research in Mathematics.

In 1944 he entered the Indian Civil Service and by 1925 some to be Secretary to the Assam

Legislative Department and Assam Council, a past at which he remained until 1933. He joined the Legislative Department of the Government of India for two years, became Referms Commissioner in 1938, when he was knighted and Judge of Calcutta High Court a year later.

In 1946 Mr. Rau was appointed. Constitutional Advisor to the Constituent Assembly of India and in 1947 he also advised the Constituent Assembly of Borma in the framing of the Constitution of that country

He was a delegate to the 1948 Paris session of United Nations General Assembly and was elected President of the Becurity Council for the month of June 1950.

#### Huggins On Apartheid

People should be asked to consider honestly whether there ruisted in constitute which followed the policy of apartheid a greater happiness and security than in Southern Rhodesia, said his Godfrey Hussias, leader of the Federal Party and interim Federal Prime Minist r, when he addressed the National Affairs Association in Salisbury on Friday December 11.

"I am satisfied, from all the experience that I can adduce, that the intrduction of segregation in all its forms as a political philosophy in the Rhodesian Federation is onldated, morally wrong, quite impracticable, and would be a disaster," Sir Godfrey said,

By discussing this political philosophy, he was not criticising the policies of the Government of the Union of South Africa in any way, Sir Godfrey said, adding: "Their situation in every way is vastly different from ours. But I believe I am entitled to consider their experience and relate it to our conditions."

Tracing the development of racial reparation in the Union, for Godfrey recalled that General Smuls, as be acquired more intimate experience of the working of the policy, came to acknowledge more and more readily that regregation, as distinct from norial and residential separateness, was unweighble.—S.A.P.A.

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when I referred to the fact tha

### REPLY BY SENATOR COWLEY TO OPEN LETTER FROM MR. JORDAN K. NGUBANE

DEAR Mr. Ngubane,—As a tule
I do not write to newspapers
when my actions are commented
so by those newspapers. I realise
that in public work, especially
when I am still a beginner, there
is bound to be criticism of my
actions, and I am willing to learn
from critics.

I am taking pleasure, however, in answering your letter, firstly, because I believe you to have the interests of your nation at heart, even on I have; secondly, because of your friendly attitude, when you might have been bit er, and thirdly, because of the high quality of your literary style. Your mastery of the English language fills me with admiration. It is possibly concesse knowledge that for many years I have been trying to tucourage the Zulu people to attain such a mattery of words as you have done. I gladly congratulate you on your achievement in acquiring near perfection to what is after all a foreign language to you.

I would point out, however, that to carry weight, and I believe in the days to come you will carry weight, it will be wise for you to follow the example of the great Mebatma and his son, the example of casestral truthfulnese, whether in giving forth facts, or withholding facts. I think, on reflection, you will recollect that I saked you if you were the editor of an Indian newspaper, and you denied it. I taked you if you were on the newspaper, and you dented to Today, I understand that you were in fact at one time acting editor of 'Indian Opinion,' and I see from your letter that you are still a contributor. Were you askamed of this? I think you should have been proud of it.

Further, why, after explanation, do you seek to maintain the presence that this was a public meeting? You were told that invitations had been sent out by me. You were told that I had paid for the hall, You saw for yourself that the present were distinguished men among your people. You saw for yourself that refreshments and comform were provided for my guests ever a period of two days, and that there were ladges taking tound refreshments to the guests. Surely you had perception enough to realise that you had infiltrated, or gatecrashed, into this meeting, se doubt led there by your pournalistic sense that there might be something interesting going on to you a free-lance journalist, and in any case that there would be something of interest to' you, a Zulu. As a journalist, had you

seen any public invitation? No, no, Mr. Ngubane, you knew it was not a public meeting, but took a chance. Had you, like the 'Mercury', asked for an lavitation, I should have given you out, and would have welcomed you to the press table.

INDIAN

Further, why do you scoff at my baying invited Senator Nel and the other Natal Senators and Members of the Lower House? You know quite well that Senator Nel has been appointed to his post by the Government on account of the knowledge which he is supposed to have of the circumstances of the non-Europeans. Do you not think it would have increased his knowledge if he had come to the meeting? Do you not think it would have been to the advantage of our people if they could have told him something of what is in their hearts?

And lastly, on this question of the truth of the matter, it stands to reason that I, like you, have personal friends among the Federal Party, the Liberal Party, the Labour Party, the United Party, yes and among the Nationalists, and I certainly have friends among the Zulus, Is there any reason why a man of any religion, politics or race should not be a valued friend?

To change the subject. I cannot comprehend how a ruse of your understanding should have made the accusation that my "views tallied very closely with those of the Nats. on the Education Bill." You also say, I did ant reply to your question. I esclose a transcript of the verbatim notes of what I did say in reply, and, in view of your accunation at the meeting as 'to my siding with the Nats., and in view of your now saying that I did not reply to the question put by you, my unlavited guest, I wonder what more you would have expected?

You say that I banged my bosom; that I banged the table: I do not remember that I did so. I do not know whether it is postic licence on your part, saying that I did so. I am not prepared to deay that I did so, but I am giad to see that you say in your letter that you do not allege that my violence was directed at you.

In your letter you say I am the best spologist that Malan could have in our midst. I think the extract from my speech clears that up. We fought Malan until we were avercame by the ateam-roller. His Acts are now on the Statute Books. They have been steamfollered there by superior power. When laws have been

constitutionally passed in a country, they must be observed. If, as the Liberals may we must, we fight these Acts even now, when they are already on the Statute Books, there will be chaos in the country. How will our chileren get education if we fight the Act? How will our workmen fore in their effort to make a living and to provide for their children, if they fight the Labour legislation? Is it not my duty now to get all I can out of the new legislation? Did I not say that, as the result of our fight te Parliament, the Ministers are now on their toes to make a success of the new legislation? And that it is our prayilege and our duty to scrutiouse their actions under the new laws, and that we in Parliament are given power to zeview thrie actions when they come before Parliament for money grants each year? I cannot see that I am doing wrong-What greater power has the Opposition in any country? I have made it clear on every occasion on which I have knoken that the Group Areas Act and the Apartheld principles of the Government are repugnant to me, but even so, we are forced to obey the laws of the country, and to get the best we can out of them for pur pwn benefit.

Your next charge, which I must

deal with, is that I am creating

an atmosphere in which it is recognized that the Zulu people are a great nation, and that this reacts unfavourably upon the Brutu in the rest of South Africa. I wonder if by chance, you were in the hall when I explained that the African National Congress had taken exception to my references to the Zulu Nation, and that I now refer to "the Zulu Nation and the priser Africans who have come to my constituency, and whom I also represens" I think I have made it clear that I represent them all. and preturns that the newcomers will integrate with the Zulu people, but obviously there are some of the extreme Liberals among these newcomers, with whom I do not see eye to eye. However, I believe that I am working for their benefit as much as for the Zulu Nation as a whole, and those Zulus who, like yourself, have come to the top of your profession. I think it is an achievement on my part that the Government today gives to the Zulus the recognition they are giving. It is cather much for you to ask that I should build up the constation of the Bantu. elsewhere in the Union. Have they not their own representatives to speak for them? You say that my ideas of a

You say that my ideas of a Zuiu regiment are dreams. Let us compare it with another dream of mine. Were you in the hall

I was told that I was dreaming, that I was mad, less than a year ago, when I said that I was going to try to get representation for the Bantu people of Zululand and Natal in the Lower House, in the Provincial Council and in the Town Councils? And yet, so far from my ideas being mere dreams, etc., this matter has progressed so much that today there is a Contotistion sitting considering my representations in this matter. What the final result will be, who can gay, but others are following my lead. Are not the Federal Party and the Liberal Party now preaching my gospel in this tempect, with slight amendments? My representations to the present Commission are that they now have the opportunity of making provision for the representation in the Lower House of Pathament of all the non-European peoples of South Africa, who have no representation there at present, not only my people of Natal and Zululand. but the Bantu people of the Transvaal and Free State, 65,000 Coloured persons of the Transvasl, and the Indian community, all of whom today have no sentesentation at all in the House of Amembly. I believe the time has come when the question of Indian representation can be reopened. Were you present when I said that the Malanite claim that the Cape Coloureds are wanting the new legislation should be put to the said test, i.e. do they want it or not?-by following the New Zealand system, where the Maoria can take their choice as to whether their names are put on to a common roll, or on a separate roll? There they have the two rolls, and can take their choice. That is the system in New Zealand. It is voluntary, The Maori voters decide for themselves on which coll they will go, Why should this system not be applied in regard to the Cape Coloureds? In there saything derogatory to human beings in this choice of which of two

I certainly do believe that the only possible method of getting representation for parlumentery minorities is by communal representation, and I differ from the Communists, who say that every brown man and woman in South Africa should at once have the franchise equally with the educated Bantu and white people. In any case, it would be impossible at the present time. I believe it is the ultimate ideal to be striven for, and have made no bones about it in the House, but, as a practical man, I believe that we can only get our representation step by step, and that the first step will be to get some representation through the group

system is the Lower House, and that responsible people should he allowed to yote under that system. Under such a system the numbers of voters would be bound to grow until the final result of full representation is attained. How long it will take I eannot say; whether it will be ten years, or fifey years, or even longer. But it is sure to come ... or do you still think I am dreaming?

The rest of your letter is justifioble criticism, which I can consider in due course. I am 40 anxious to especial my constitutions correctly as you are to see them represented correctly. I believe we are both bonest in that respect. You ask me if I will meet a group of intelligent Africas men and women. shall be very happy to do that, whenever possible. I think you beard my tovatation to Mr Bhengu and yourself to come and have tea with me suy morning when I am in Durban. (I have tea at 10 30 in Chambers.) This invitation has not yer been accepted. A formal meeting will we more difficult to arrange, as I sail have to allend meetings at Greytown, Edenda e Dannhauser, Nquits. Newcastle and Dundee, before I go sack to Parliament next sergion. In addition to that, I bive been asked to appear before the Co training in Cape Town. but the date has been changed three times, and I am still on a since as to when I am to go down there.

In one matter I definitely dities from you. Mr. Bhrugu was not ordered by the Chair to ut dawn because he and you were of eoe mind. Mr. libengu fell foul of the Chate, heatly in refusing to the so interpreter; secondly, because he did not follow the procedure directed by the Chairman, namely that he should read the resolutions in full before speaking in support of the resolutions. Actually, Mr. Bhengu had mounted the platform, at the sovitation of Senator Parker, to apeak to a resolution which had been drafted by Senator Parker and Lampelf, but he went on to speak to that and other resolutions. He command to speak notwithstanding the Chaleman's cultag The Chairman directed him to read his resolutions first, and to have them interpreted, and then to speak upon them. They he did not do The Chairman had a duty to perform, and even though he did not know of the change in the draft, he was in erder to installing on the procoduce less down by him below followed, and is ordering the sprietz off the platform when

he did not follow the ruling of the Chair. Surely it is correct for a resolution to be read first and then spoken to, rather than there should be a long speech without a disclosed motion? I am indebted to my Chairman, Mr. Champion, for his able and impartial control of the meeting.

I am unaware that you received cheers. I was unaware that the "kraal men" rose and marched out of the ball because of Mr. Champion's conduct of the meeting. I was unaware that they stayed, congratulating you, till after six p.m I am glad, however, that there is a live interest to-day among my constituents in regard to the work that I am doing: I venture to think I have helped to create its that this interest in the political affairs of my constituents may grow and bring feute. If I am selected to be the instrument to keep alive this interest and to get things done on behalf of my people, I shall be very glad. If the duty falls to somebody else, and it is properly performed, I shall still be glad. For myself, so far, am I justified in asking whether I have done so much work as any of the other seven Seastors feam Natal. Is it not a good thing that Parliament knows to-day that there is a Zulu Nauon, and other Africana living in Natal whom I represent?

In the hope that there will noe day be in South Africa a united people upon whom the sun will shine pleasantly, regardless of all differences,

lam,

Yours for equal justice. Offit Cowney. 9th December 1953.

#### Transcript Of Shorthand Notes Of Senator Cowley's Reply To Mr. Ngubane

I am very pleased Indeed that we should have three responsible people, who put forward exactly the same views as we have been putting forward in the Cape for the last six weaks You have said one thousandth part of what we have been saying against this legislation. We have been doteg this job that you have done this morning one thousand times more atreauqualy in Cage Town. We have been full of suspicion The country has been full of suspection, We fought them rooth and and to the very end. We fought them, so I may, to the last day of the session at mideizbr

Mr Bhengu says we must now apport the law. It is now law. It has been passed as law I say we cannot light the law Therein I differ from the new Liberal Party. I made that clear yesterday I have made it clear that we are still full of entrativing about how this law is going to operate.

In reply to the question raised by Mr. Ngubane, there has so far been no change in practice. Senator Parker told you that there has been no change. The new regulations are not yet passed. As time goes ou, there may be changes. It is going to take years for the new Act to operate. As changes take place it will be pur job to check up on them.

Me. Nauhane is not to say

that I have been taking the post of the Malanites, because I fought them touth and sell we the very end. He has got a wrong idea in his mind when be says I have been taking the part of the Malanites. He has not wanted to understand what I have been saying. Does be understand me now when I tell him we fought them to the very end? Does he understand me when I tell him that I did so to such an extent that they said "That man is dangerous?"

#### PINETOWN TO BE CLEARED OF INDIANS

HE secretary Pinetown In dian Retepsyers Association writes:-The Pinetown Town Council has now publubed their amended plans for the different group areas in Pinciowe, which have been forwarded to the Land Tenure Advisory Board for approval. These plant briefly read as follows: The triangular bicch hoows as the Mondis Street area which is now predomipantly Indian owned is curmarked for European occupanearly all the areas which are at present ladina-Bullbraud area owned by Indian farmers, Underwood area owned by Indiau farmere, Heller Road area owned by Indian residents, Gillis Road area owned by Indian farmers-the time limit given to ludious to vacate being five vesra.

Parhaps their whole place would be much better explained and understood by everybody if it merely road, "The whole town of Pinetows, Irretpective of anything, is estmarked and plaqued for European occupation only. The Inding must move three miles West out of the town into the bush presently unoccupied, the land being mostly virgin. The Africans who have their blas three miles east of Pinclown on the bill tops must now move three miles further east. The Town Councillors would lest much more at ease if the Airlcans were balf a dozen miles away from them in the wilderners. Steangely their plans the not seek to move a single Burn-DOLD.

It seems that the general pattern followed by all the towns who have so fer published their group areas plans is to uproot the Indiana from the central positions and send them on the other side of the boundaries, Usually the other side of the tailway line of the river, or the bill sumewhere lata unoccupied bush.

Although it is claimed that the Group Areas Act is directly simed at those who have peuttrated into European press. Picetown is one example of how this Act is almed to cripple all lediens irrespective of whether they were piecest in a certain area or oot.

At a mess meeting of the ladina ratepayers of Picetowa and district held on Sunday, December G. it was unanimously resolved that the lading community deploted the group arens plant of the Borough of Pinetown in which It was sought to uproof the entire lading community living in Pinelowe.

It has been an accepted fact. secognised by the Town Council, that the Indian community has mover given the alightest cause to the local authorities for the drastic and unjust action proposed against them, Indiana have not penetrated fato European areas and have always displayed their civic rerpopsibilities and shows their readiness to respond to any cause enousered for the town as a whole.

The ladien community have lived in Pinntown for over three-quarters of a contury, from the time when the principal street of Pinetown was Moodie Street. They have been planters in the district and have confined themselves to their usean ever place.

The action of the Town Counell is most us-Chelstiauliba and contrary to the principles of guardianably which is no often claimed by the European

The group area plans submitted by the Town Council have come as a complete about to the fudion community who will leave an atone unturned to oppose the plane at all stages, un matter have big the BACCIÓCOS.

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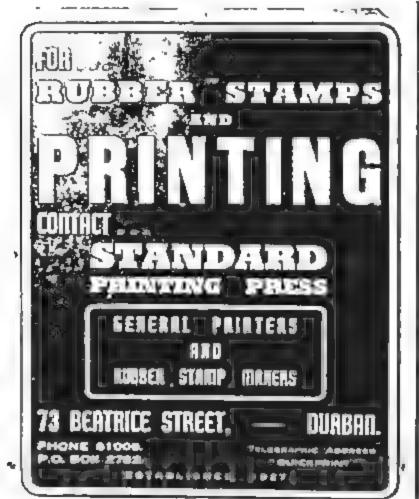
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### INDIA LETTER

(From Our Own Correspondent)

Bombay, December 3.

INDIAN

REPORTS of military and negotiations between the United States and Pakistan continue to hold interest of politicians as well as the laymen in India. Although it is reported that talks between U.S.A. and Pakistan have been postponed indefinitely, due to timely representation of the Government of India, official confirmation is still lacking. It is learnt that the British Goverament supported the views of India and the British representative in D.S.A. informally represented the views of his Government to the Foreign Department of the United States.

Reports about Pakistan's readiness to give military bases to America have been denied by Pakistan's Governor-General and the Prime Munister, but it to pointed out in New Delbi that these reports first emanated from Pakietan and Ametican newspapers quoting "authoritative" or "snowledgeable" sources and were not dealed at that time by the spokesman of elther country, The Government of ladia came to know about the prepirations from Pakistens newspaper reports and then moved in the matter.

Questious were asked about these orgonations in the Indian Parliament. In reply Mr. Nehru, the Prime Minister of Judia, referred to the statements of the United States, the U.S. Secretary of State, and the demal of the Pakistan's Governot-Saneral au 1 anid, "The varied statements are somewhat contradictory. They would indicate that this matter has been under discourson belieten the Governments of Pakistan and the United States of America for some time past, though no decisions have been arrived at."

"The Government of India," Mr. Nebrat continued, "have clearly stated that they view-any such developments with grave concern. Any further steps would depend on such developments as might take place.

The Prime Highlet replying to a Member who esked whether the Government would thange their policy of neutrality in view of this development, "The Government of India feel that their policy of neutrality has been confirmed and attempthened by all such developments."

Mr. Richard Nixon, Vice-Fresident of U.S.A., now in India on a goodwill tout, is confabulating with Mr. Nehra

and he is expected to try to nerrow down the differences between the foreign policies of the two countries and create better understanding.

Mr. Nixon is staying in New Delhi as the guest of the President of India, Dr. Rajesdra Prasad, He has brought personal messages from President Elseahower to the President of India and the Prime Minister. According to Mr. Nixon's etatement at New Delhi, he expects to "discuss frankly with Government officials all problems which mutually affect the United States and India."

The Government of Pakistan has lodged a protest egainst Mr. Nehru's remark (which I had quoted in my last letter) about the treatment of misorities under the proposed constitution of Pakistan.

The charge of the Pakistae Government, politicisms and the Press that Mr. Nehru's remarks are derogatory to Islam is interpreted by political circles here as an attempt on Pakistan's part to divert attention away from what Mr. Nehru actually said on the points raised by him.

These attempts of Pakistan, as also a similar campaign launched by the Pakistani missions abroad, according to these circles, is probably intended for propaganda particularly in the Middle East, where Pakistan's attempts in the past to have a Middle East Defence Organisation, and now a military understanding with U.S.A. are being looked upon with suspicion.

Political quarters in India. draw attention in this connection to the Nebro-Linquat pact of April 1950 in regard to the etatus of minorities in both the countries, That Agreement said: "The Governments of India and Pakistan solemnly agree that each shall ensure to the minorities throughout its territory complete equality of citizenship, irrespective of religiou, full sease of security in respect of life, future, property and personal honour, freedom of movement within each country and francous of occupation, epeech and worship, subject to law and morality. Members of the minorities shall have equal opportunity to participate in the public life of their country. to hold political or other office, and to serve in their country a civil and armed forces. Both Governments declare

rights to be fundamental and undertake to enforce them effectively."

Under this agreement which still continues to be in force, the treatment that Pakistan meter out to its minorities is certaily of direct concern to India. The present decisions of the Pakistan Constituent Assembly are a clear breach of the provisions of the agreement.

It is noted with regret that Pakistan Constituent Assembly has decided to apply Islamic principles in the case of minority interest only and that Islamic principles would not apply monetary, fiscal, inturance and banking laws for the next 25 years. This means that the legislatures will be competent to court laws repugnant to the Holy Quran and the Suonah and Islamic principles are not to be applied to prohibit interest and utury,

The Government of India have started giving interim compensation for properties left in Pakistan to refugees from West Pakistan. Nearly 50,000 refugees will receive the benefit under the present scheme. The scheme to give final compensation will take time as it is difficult to evolve an equitable basis without displeasing one or the other section of the refugeer.

According to the Rehabilitation Minister Mr. Alttpressed Jule, the Government had in hand in all about Rs. 100 croses which were to be distributed equitably amongst 3,90,000 claimants. Of these about Rs. 100 croses had been estimated as the value of evacuse property left in India, The remaining Rs. 100 croses would be the contribution of the Government of India towards payment of compensation to displaced persons.

The pewly created Andhra State witnessed demonstrations in regard to the location of capital of the State. Kurnool, the temporary capital of the State, observed a strike for three days as a protest against establishing a permanent capital at some other place.

In the State Assembly, 23 members from Rayalseama threatened to resign an slock if Vijaywada or Guntur were asseed as a permanent capital, But Mr. Prakerson, the Chief Minister, handled the rituation with tact and after parleys with prominent members of the non-Communist parties, declared in the House that "if within three years the question of forming

Vishal Anches was not settled slops would be taken by the Government to establish the permanent capital of the State at Guntue or Vijaywada or Waltair as the case may be. If, as a result of the decision of the high-power Commission to be appointed shortly to study and recommend on the reorganisation of the States, the Tolugu districts of the Hyderahad State are integrated with Andhra State, Hyderabad will become the natural capital of the combined Audbra State. How difficult it is to run the Government with only a marginal majority in the State Assembly was proved in the Andbra State Assembly, The Andhra Ministry suffered a delest by a single vote majority in the State Assembly in a tusp division on the salaries of Linisters. The House carried an opposition amendment tabled by an opposition member to clause three of the Payment of Salaries and Removal of Disqualifications Bill. The amendment, passed by 53 to 52 Votes, reduced the monthly salary of the Ministers from Re, 1000 to 500 only. This delent was not taken a vote of no-confidence by the Ministry.

With such a pretarious majority in the House, one cannot say how long the present Ministry will survive.

The Madras Government will shortly bring in legislation to validate Sweyam Maryada (Self-Respectors) marriages, a number of which have taken place in Tamiload.

A recent judgment of the State High Court held these marriages as invalid and as not conforming to any of the recognised forms of marriages under Hindu Law.

The field-Respectors' marriage, introduced by Dravid Kazhagam, consists of a simple ceremony to which the contracting parties exchange antlands and express their willingness to become life-partness in the presence of their relatives and partymen.

The parties dispense with professional pricets and so these place the party leader, Mr. E. V. Ramswamy Malcker, or any other promisent partymen officiates over the marriage,

The proposed legislation would require those who are already matried under the Self-Respectors system to have their matriages registered but would give retrospective effect to the matriage from the date of marriage. In cases where the parants, bushauds or wives die, their children will be empowered to get their parents' mar-

riage registered so that they coold be legal beins of the properties left behind.

Construction on the main super-structure of the Summath Temple in Samushtra will begin shortly on the lines of the architectural design of the temple as it stood there originally elever conturies ago before its destruction by invading teopoclasts.

The richest and the most glorious temple in the history of India will be rebuilt by the descendents of the original builden of the Someath temple, who have preserved the act of temple bailding through the centuries and lived In the neighbouring areas as & distinct community of builders of temples known as Sompura The construction of the temple will take nearly five years.

Had Surdae Patel, who bad decided to rebuild this temple and had formed a Committee for the purpose, been alive, the construction of the templa would probably have been completed by now.

Someath Temple was first built in ninth century A D., It was destroyed and looted twice by the invading Muslim armies but was re-built each time. It was destroyed for the third time in the 14th century by another Muslim Invader after which it was not so. bufft.

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| with portraits) 7                                                       | G   | Pacts And Fauts Stanley Powell                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 | 5  | - 0 |
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| in S.A., 1905.1914) 4                                                   | D   |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |    |     |
| · ·                                                                     |     | (Their place in India)                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         | D  | 0   |
| THE DELIVERANCE (A picture of the pulpitating life of the joint family) | В   | RAMANAMA—M, K. Gandhi                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          | 3  | 0   |
| GANDRIAN TECHNIQUES IN THE MODERN                                       | ь   | TOWARDS NON-VIOLENT BOOLALIBM                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |    |     |
|                                                                         | _   | -M. K Gaudhi                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | â  | 0   |
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| Utterances)—M. K. Gandhi 10                                             | 0   | Marian Committee |    |     |
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| conditions which precipitated two world wars—K. T. Shah 15              | 0   | 'Indian Opinion,'                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              |    |     |
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भदातमा भाषीक्षना दश्ते अने १६०३मा स्थपापुर

### સંયમની શક્તિ

( ગ્રી. કેલરનાથછના પ્રવયનામાંથી )

આપણે વિવેક્યુકત વર્તન કરીએ તો કંઇક દુ:ખા ઓછાં થઇ જશે. લેલવશ—લાલચવશ થઇ જનું તે ખરાખ વસ્તુ છે. સુખી થવા માટે વિવેક્યુકત વર્તન કરનું એઇએ. વિવેક બતાવે તે કરવા માટે ઇન્દ્રિયોપર કાલ્યુ નેઇએ. સુખ માટે સંયમ-ત્યાગની આવશ્યકતા છે. કાર્યનું પરિણામ દુ:ખદાયક હેં.ય તો તેને તે ખાબુથી ખેંચી લેલું નેઇએ, કાલ્યુ માં રાખનું નેઇએ. તે પ્રમાણે કરવાથી દુ:ખામાંથી સુકત થઇછું. કેવળ વિવેકથી કામ ચાલતું નથી. વિવેકથી જે ખરાબ-અહિતકર સમજાય તે ટ.ળવાની શક્તિ નેઇએ. સંયમથી સુખ મળે છે. સુખ એટલે ત્યાય. ત્યાગ સિવાય સુખી થવાનું નથી, ખેરાક લીધાનુ સુખ લેલું હે.ય તો ખારાક લીધા પછી સંયમ કરવા પડે છે. ભૂખ લાગે અને સારી ચીજ મળે તા સુખ થાય છે. તે માટે ઇન્દ્રિયોની વૃત્તિ નેઇએ અને વસ્તુ પણ સારી નેઇએ. તરસ લાગે ત્યારે જ પાણી પીવાનું સુખ લાગે. નિદ્રાનું સુખ ત્યારે જ લાગે જ્યારે ઉલ આવે. માત્ર પથારીમાં પડી રહેવાથી ઉઘનું સુખ નથી લઇ શકતા. ઉલ માટે પરિષ્ઠમ ન કરે તેને પાચન થતું નથી. સુખ માટે સંયમ કરવા નેઇએ.

ભાગી શેષ્ઠ નથી ત્યાગી શેષ્ઠ છે. મહત્વમાં લાગ હેવાની એક વૃત્તિ છે. તેને કાસુમાં હૈ તે મુખી થઇ શકે.

યથા ભ્યાપારી વેપાય કરે છે. પણ અસત્યથી વેપાર કરીને દાન ધરા કરે છે!! સત્ય ભ્યવહાર માટે છે. એક જ પ્રસગમાં એક સત્યથી અને બીજો અસત્યથી વતે છે, એક લાંચ લે છે અને બીજો લેતા નથી. જેવી જેની વૃત્તિ અને નિષ્કા તે પ્રમાણે તે વતે છે.

માનવ જન્મની કીમત સમત્યા નથી તેથી આપણી એવી ખરાળ દશા થઇ છે. આપણે હશ્ચારસી જન્મમાં કરીએ છીએ, તો પછી એક જન્મથી હરીએ છીએ શા માટે? કાઇને બીજા જન્મ પર ભરાસે. નથી. એહે છે ખરા પણ શ્રદ્ધા નથી. લગ્ન કરવાનુ બીજા જન્મ પર છેહતે. નથી. લગ્ન કરવાનુ બીજા જન્મ પર છેહતે. નથી. લગ્ન કરવાનુ બીજા જન્મ પર છેહતે. નથી. લગ્ન કરવાનું બીજા જન્મ પર છેહતે. નથી. લગા હમણાં લહે કમાય, લું પછી કમાઇશ તેમ કહેતા નથી. એટલે ચાલુ જન્મને વધુ શુદ્ધ પવિત્ર કરવા તે આપણું કામ છે. જે મનુષ્ય ખરાળ વરતું લે નહિ, ખરાળ કામ કરે નહિ, દ્યા કપટ -દુષ્ટલા કરે નહિ તેનામાં સાનવતા છે. મનુષ્યનું તે મુખ્ય હહ્યાનું છે. તે માટે કહાચ સહન કરતું પડે પણ તેમાં શાંતિ-મસન્તવા છે. તે તેના મનુષ્યજન્મને શિલા અપાવે છે. સુખ મેળવતું તે હૃદયની લુખ છે. પણ માનવતાને ઉચિત સુખ લેતું તેમાંએ. શાંતિનુ સુખ કે.ઇ તુંટી શકતું નથી. ઉદારતા તે સાચું સુખ છે. શકિતના સફઉપયોગ કરવા, વિકાસ કરવા ત્રેઇએ. જામત રહીને સવ્લ વ્યવદાર કરીએ તે! કાંઇ દુ:ખી ભ્રયલા તો પીઠિત ન રહે.

સંયમે વગર સુખ નથી. માટરની ઝડપ હોય પણ લેક ન હોય તો અંદર બેઠેલાને ધારતી છે. તેમ ખુદ્ધિ વધવાથી—સાધન વધવાથી સુખી નહિ થવાય. સુખી ચવાને માટે પ્રેરક ભળ તેમજ ગતિને રેહિવાની શકિત નેઇએ. દયા ઉત્પન્ન શવાથી દયાની પરિપુર્ભુતા જ નથી, પણ સંક્રટમાંથી છાહાવવાની હૃત્તિ નેઇએ. પ્રરૂપાર્થ નેઇએ. સાર્ક કામ કરવા માટે ગુદ્ધિ—પ્રેરકળળ-કરતુંત્વ-પુર્વાર્થ હોય તો જ માનવતાની પ્રશુંતા થાય. જીવનમાં સદ્દ્રુણ અને પ્રરૂપાર્થ નેઇએ. જીવનમાં સદ્દ્રુણે મહત્ત્વ છે. મનુષ્યનો ધર્મ બીજાને સુખ આપવાનો છે, દુઃખમાંથી છાહાવવાનો છે. તે માટે સામચ્યં—પુરૂપાર્થ નેઇએ. આપણામાં નિર્પદ્ધી સજ્જનતા નેઇએ. અહીંસાથી પ્રતિકાર કરવાના ઉપદેશ અત્પણને મળ્યા છે. કેવળ અહીંસાથી માનવી પુણું નથી થતે. કાર્ય પુરૂ વર્ષો નથી. અન્યાય સહન કરે તે પુષ્યુંતા નથી. આગ આપણે ન લગાડી હે.ય પણ તેને જેયા કરવુ તે માનવતા નથી. માનવ જન્મ બીજાને દુઃખ આપવા

(अनुसंधान पाने १०६ मे)



#### रेक्डिश

જેને પાતાનાં મહત્વનું ભાન ન હાય એજ યથાથ પુરૂષ, જેને પાતાનું મહત્વ દેખાવા લાગે તેનાથી તે મહત્વ દ્વર નાસવા માંડે છે.

ગૈરાગ્ય એ ઇશ્વરની પાતાની ખાનગી સામગ્રી છે. તેને હુપી રાખવામાંજ કદયાલુ છે. જેઓ પાતાના ગૈરાગ્યનું ઢાલ પીઠાવે છે તેમનાથી તે ગૈરાગ્ય પણ રીસાઇ જાય છે.



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શુક્રવાર તા. ૧૮ કીસેમ્બર, ૧૯૫૩.

#### ગાેટાળાભરેલા વિચારા

મવાર ડીસેંગ્ળર તા. છમા ના 'નાટાલ વિટનેસ'ના આગલા પાનાપર ત્રશ્રુ જણીતી વ્યક્તિ ચ્યાના ત્રણ ભાવણાના સાપાના હેવાલ પ્રસિદ્ધ થયા છે. તેમાંની ળે વ્યક્તિ આ ઘુરાપોયન છે અને એક બીન-ધુરાપીયન છે. આ ત્રણે છાયસોની અમારાપર ગેડાળાબરેલા/ યોચારાની છાપ પડેલી છે. લાગ્રે દેવાલા આ ઋ'કુમાં અન્ય સ્થળે પ્રસિદ્ધ કરવામા આવ્યા છે. પ્રથમ અમે નારાસના બાકાય રાઇટ રેવર-ક વરતર ઇનમેન ના ભાષણના હૈવાલ લઇટૂાં. મેરીટઝ **ખર્ગ'ની ગઠર્સ કોલેટડંપ**ટ સ્કુલના વાર્ધી ક ઇનામાં મેળાવડામાં તેમણે ભાષક કર્યું હતું. ખીસમે દર્શાવેલા વિચારા મહાજ સંદર છે અને જો તે દક્ષિણું અલ્દીકાની સંત્રળી જાવીના સાકાને લાગુ પાડવામાં આવે, અને પાક્રવામાં ખાવવા એકએ, તા પછી સેત્રેગેશતના વીચાર ક્રાઇ પણ સ્વરપ માં થઇ શકેજ નહિ. કારણ સઘળા ઈપરના સંતાના છે અને પાતાના ી.ઇ પશુ સતાનાને તેણે બીજાના ગુલામા થ⊍ને રહવાનું નીમેં લું નથી. પરંતુ બીરાપ જ્યારે ભાષણ કરી રહ્યા હતા ત્યારે તેમના પ્રધાલમાં એ વખતે અંગ્રેજ અને આદિકોનર થ્યે મેવગો જ દાવા જેઇએ, જેમા બીન-ગારા 50ાગા સપાવેશ થતા તથી. તેએાને માટે હ્રદન જાદેરજ નીયમ વર્લી વધો છે. એ ભૂલનું નહિ જોઇએ કે નિયાના માં જતી અને વર્જના અધ્ધારે સેગ્રેન ગૈશન સૌથી પ્રથમ આદિકાનરા તરફ થી નહિ પરંત અલેએ તસ્થીજ દાખલ કરવામાં આવ્યુ હતું, જે નાટાલના ખીસપે વાજબીજ કહ્યું હતું કે, અમારતી ગલાય. અને જે અપ્રાસ્તી હૈાય તેને વખાડી કાઢવુ જ એઇએ અને તેની સામે લાવું જેઇએ. ખીત-ગારાઓ આજે તેમ કરી રજા. 🕽 અને જ્યા સુધી તેંગા અહિ'સાના પ્રીસ્તી સિહોતાને વળગી રહીને લક્તા દ્વાય ત્યાં સુધી ખોસ્તી ચર્ચોએ તેએ! નાં પત્રલાને સહદય 21ા આપવા **એઇએ. અમે એમ ક**ઢેવા તથી ઈચ્છતા 🖫 ખાટલા વખતે થયા હસ્તી ધરાવતું આવેલું સેમેગેશન આંખના પશ્ચારામાં નાસુદ ચઇજ જવું હોઇએ.

એટલુંજ કહીએ છીએ કે તેના બધાવ

મચા તહિ એઇએ પરંત એ બદી

તરીકે મણે આપણા રાજકીય, સામા

છક અને નૈતિક ઇવનમાંથી તેને નાસુદ કરવાના જેમ બને તેમ ત્વરિત પગલાં લેવાવાં જોઈએ.

બીક<u>તું</u> ભાષ**ણ ત**ંદુરસ્તી ખાતાના પ્રધાન ડાે. એ જે. ખાર, વાનરાઇને **પત્પાસુ ૮૧ુખરક્ષુલે**(સીસ સેંટલમેન્ટ માં કરેલું તેના તરફ અમે ધ્યાન ખે'ચીએ છીએ. પ્રધાને સુનાઇટેડ નેશન્સે ખીત-ગારામ્યાને મદદ કરવાને કશું જ કરેલું તથી એવેલ તે સસ્થા પર આરાષ ભુક્ષા હતા અને કહ્યું 🚛 🏗 તેણે બીન-ગારાચ્યાને ગારાચ્યે વિશ્લ અતાવી સુક્યા છે. ંએક ચેની પત્તુ તમને મદદ કરવાને તેની માકલી છે ખરી ક" અવે દ તેને સવાલ પ્રછથા હતા. હપ્રોક્ત એ છે કે લુનાઇટેડ નેશન્સે દક્ષિણ આદિકા ના ખીત-સારાગ્યા પ્રત્યે થઈ રહેલા ગેરવર્તાવ તરફ દુનીયાની નજર ખેંચી હતી. એ કઇ નાની વસ્તુ નહિ ગહાય. એન કારણથી આજે દક્ષિણ આપ્રીકાની સરકાર અને તેને ડેકા આપનારાઓ એટલા ગમા અકળાઇ રવત છે. અત્યક્તિ મદદ મ્યાપ્યાના સબધમા દક્ષિણ અહિકાની સરકારે ને એવાં તોક્યાં જપ્ત કરી લેવાની ધમાળ નહિ આપેલી હોત તેં! બીન-ગારાંઓની અત્યાયાની સામેની લડત ગે મદદ કરવાને નાણાના વરસાદ वरस्था द्वात.

ડા. વાનગઇને દરિષ્ણ અહિકામાં મળુરાની અછત વિધે સુચન કર્યું હતું અને કહ્યું હતું કે સપરાગધી શ્ર મજુરી વધારે ઘટાડી દેવી પાવાય તેમ તથી. તેમણે કહ્યું કે જે દસ લાખ પાકન્દ્ર ખીત-ગારાઓને માટે ઇસ્પોતાલ બાધવામાં ખર્ચાયા તેને બે તે**ં**એાનાં **રહે**લણા સુધારના પાછળ ખર્ચાયા હાત તેા ઇસ્પીતાલ લોધવાની જરૂર જ તહિ પડતા અમે તંદુરસ્તી ખાતાના પ્રધાન સાથે સત્વ સંગત થઇએ છીએ, ખર્ફ અનિષ્ટ મીન-ગારાઓની રહેશીની રિથતિજ છે. એ જે સુધારવામાં આવે તેર રાગ આપે**!આપ જ દુર થઇ જાય.** પરંતુ જે વસ્તુ અમારા સમજવામાં નથી આવની તે એ કે દક્ષિણ આદિકામા हांड क्रेंडिकी बसती दावा छता મળુરીની અખત કેમ ઢાવી એઇએ. ત્રિપારે આપ્રેય માનવળવાની જે મામ रिते क्तन ४२पामां भावे अने ३७। પતુર્થી ઉપયોગ કરવામાં આવે તાે ભા દેસમાં મજુરાની અહત રહેજ નહિ. અલાફ્રે

MOINIGO

દુનીયાને તેની ઇવો ચાય એટલી મજુરી મળી રહે. બીન-ગારાએનિ ગારાચ્યાન, વિકાદ દુનીયા નથી કરી રહી પર'ત આ દેશની ગારી સરકારજ તેઓન તેઓની વિરુદ્ધ કરી રહી છે. ત્રીર્જ્ય આદિકન નેસનલ કે.ગ્રેસન માજી પ્રમુખ ડેદ જે. એસ. પ્રે.વેદકા એ ત દુરસ્તી ખાતાના પ્રધાનને યાભાયુ ટી. ખી. સેટલમેન્ટમાં ભાવકાર આપ નાક ભાષણ કર્યું હતું તે તરફ પ્યાન પૈ'ર્ચાએ છીએ, તેંદ્રસ્તી ખાતોના પ્રધાનને આવકાર આપવાના ઉત્સાહમાં અપ્રત લાગે લાગે છે કે ડાે. મારાકા એ તેમના પાતાના લાકોને અન્યાય કર્યો છે, અમે એ દીવસ ભાવવાની આશા સેવીએ છેરેએ કે જ્યારે બીન-ગે(રાચ્યા સ'પુર્ણુ સ્વત'ત્રતા ભેલ્મવત। યદાં જાવ અને મહારની કશી પશુ મદદ વિના તેઓ પાતાનું સભાળી શકે. પરંતુ વહિ ઇન્કારી રાકાય

એવીએ હુઈ ક્લ તે રહેજ છે 🥻

દક્ષિણ અમિકાની ગારી સરકાર કેવળ

નાની ગાેરી પ્રજા નાજ સુખ સગવડાને

ધ્યાન આપી રહી છે અને મીન-ગારા

ચાની વિશાળ બહુમતીની જરૂરીયાતા

પુરી પાડવાની જવાળદારી ઉઠાવવામા

ઘણી જ નિષ્કાળજી મતાવી રહી છે.

બીત ગે.રાઝોની ઉપર કરે! નાખવા માં આવ્યા છે પરંતુ રાજતંત્રમા તેએ,ને પ્રતિનિધિત્વ અત્પવામાં આ વ્યું તથી. કાઇ પણ દેશની વસવીના કાઇ પહ્યુ વર્ગ સરકારની મદદ વિના પાતાનું સઘળું સંભાળી તુશકરો તથી. સરકારનું કામળ પ્રગાની સંભાળ રાખવત્તુ છે. દક્ષિણ આદિકાની સરકાર ખીત-ગારી પ્રજાનું ગારી પ્રજા ના લાભગ ખાતર શાયછા કરી રહી અને એ પ્રજાને ચુલ,પીમા સળા રહી છે. હો. ત્રેણેકા કહે છે તેમ કહેલું કે "સરકાર બીન-વેલ (આ ની નૈતિક તેમજ શાસ્ત્રિક ઉલ્લો કરી રહી છે" જ્યારે ગ્યાફિકન નેયનલ દાંગ્રેસ અને સાઇપ આદિકન ઇન્ડિઅન કે.વેસ તરફથી તેઓપગ્ન 秄 જુલગી અને અન્યાયી કાયદાએ। સામે સત્યાગ્રહની લક્ત કરવાનું ઓવન શ્યક મહાાનું છે તેમાના શ્યક પણ હુજુ તાલુદ કરવામાં કે શુધારવામા તથી આવ્યા ખલકે એ કાયદાઓમા વધુ ઉમેરા કરવામાં આવ્યા છે, એ બહારની દુનીયાને અહિની પરિસ્થિતિ વિધે તદન ખાટી જ છાપ પાઠવા જેવુ મણાય અને તેવી દેદ મારેક્કાની એ ₿ક્તીને અમે શાસનીય ગળીએ છીએ.

### નોંધ અને સમાચાર

થાળાંગુમાં ત'દુરસ્તી ખાતાના પ્રધાનતું ભાષણ

યાખાયું (એકિંજ ક્રી રહેડ) ના સાન્ડ્ર ટયુળરક્યુલેન્સીસ સેટલમેન્ટની મુશાકાત વખતે તાદુરસ્તી ખાતાનાં પ્રધાન ડે. એ. એ. આર. ફાનરાઇને આદિકના સમક્ષ કહ્યું હતું કે, છ હત્તર માઇલ દુસ્યી કરવું કાંધ નહિ અને લોકોને સાંદ અને તારા મેળવી આપવાના વચના આપવા એ દીકન્ત છે. આ લોકા તાં તમને ગારાની વિવહ ચઢાવી મારવા માંગે છે, તમને કશી મદદ કરવા માંગતા નથી. લુનાઇ 24 નેશન્સમાં આ બધ, લેન્દ્રાં તમને મદદ કરવાને શું કરેલું છે ! શું તમને કદી એક પૈની પણ મેડલી છે ખરી!

યુના⊌2ા નેશન્સમાં જેઓ દક્ષિણ આદિકાનાં નામને કલંકિત કરી રવા છે તેઓ એ સમજતા નથી કે એક નાની યુરાપીયન કામ ખીન-ગે,રાએા માટે શું કરી રવા છે.

યુરાપના લેકિક દક્ષિણ અસ્ત્રીકાની અંગત ભાળતામાં જેટલું ધ્યાપું માશું મારતા થાય લેટલું તેમતને પાતાને માટે તેમન આપથે માટે સાર્ક છે. તેમણે કશું કે તેમની સુરાદ એ છે કે તેઓ આ દ્રાદાપનથી કરામત થાય તેટલી મુદ્દતમાં કહ્યાણ આક્રોકાના દરેકદીક કૃદ્દમ્યાને વહેવાને કર હોવું એક્એ. ક્ષય રામનું સુષ્ય કારણ હુરાપીયનોને તેમજ ળીન-ધુરાપીયનાને રહેવાને ઘરા પુરર્તાનથી એ છે.

તેમણે કહેં કે દક્ષિણ અપ્રક્રિકામાં કુરાપીયન તેમજ બીન કુરાપીયન મચ્છેરા તી.અહત છે અને કૃષ્ય રાગથી તેમાં ઘટાડા થાય એ નહિ પેડાય.

પોર્ટ એલોઝાબેયમાં બીન-એશોએ! આદે પા. ૧૦ લાખના ખરચે એક કરપીતાલ બાધવામાં અતી છે. તેના જેવી કદાચ અ.ખા દેશમાં ખંજી કરપીતાલ નહિ હે.ચ. પરંતુ તેની ઉપરથી નેટીયોના વસવાટના ખરાબમા ખરાબ મકાનો જોઇ ફકાય છે. એટલા જ પાઉન્ડ જો તેએાના રહેટાણા સુધાર વામાં વપરાયા હોત તે! ઘાર્યું વધારે સાર્વ થાત. કદાચ ઇરપીતાલ બાધ વાની જાર પડત જ નહિ.

#### ઉત્ત મારેલકાએ સરકારની '' કરેલી ખુશામત

આર્રિકન નેશનલ કે.મેસના માછ પ્રમુખ કે. જે. એસ. ત્રેરિકાએ ત દુ-રસ્તી ખાતાના પ્રધાન કે. જે. જે. એસ. વાનર ઇનને લાળાસુ ટલુબરક્યુ-લે!સીસ સેટલર્ચેન્ટમાં, આવકાર આપ નાર્ફ બાપણ કરતાં જણાવ્યું હતું કે, આદ્રીકન સોકા કાઇને એલ્નફપ થય. નથી કચ્છતા. ગેરાએ.એ બીન-ગેરદ એ! સાટે બધુંજ કરવું જેઇએ અના આશા રાખવી વાજબી નથી. આજે ઇસ્પીતાલે! અને બીજ સંસ્થાએ! બીન- ગારાઓ માટે સસારાય છે. કારેલું તેવી ડેડ સુતૃએ એક વર્ષ દર્યનમા નપી, ઢાલ તુરની મહે તમારે અમને भार करती पत्ती परीत अभी स्वाप લંબી સત્તાના અમારા બના પ્રપત્ન અંતિ-ત્રારાષ્ટ્રમાં ક્ષપરામ પ્રયક્તિ દેવાનું કરણ એ છે 🧎 દેશના વરતાત કોંડે ગરળી વર્ષ છે. અને પશુ દ.ખરાધ્યાસ દેશા ધના eight wit the Gritt and ब्रोस्म १६ है। अने पेडेल सिवाय બીજું કરા ખાતા નર્યા. પરંત એ (ાસો પ્યાર થઈ અગ લગ્યા છે, શરાાર બાન પે.રાજાની ને તક તેમજ afifts and artist. Ares

and marked hard a આવા દિલ્હા વહેર વિચાર અને છે I will to for in titlent Giff man નુ થાય છે. અહિંદનાનું છે થય પરંતુ એ દેખીક છે કે ગરાએ, અતે બીન સરકારમાં બા પેટલ કાર્યા એક એક્સ મ રાતા કાયા જાર મળા સીક

કરી રહી છે. ખેત ગેલ્સ કાંબે પેલાની

લ દુશ્તનિ આ ! જે યક રહ્યું છ તેને

સાંગ નવા ગીત-તારા શક્યત

ELECTION COLOR STORES AND દિવાસી પા ઉપલંકનના ગુદાસહોદા માર્પાયામાં છે. તે માત્રામાં છે તે to proceed to a high frequency of tropics in the Dear more comme a thronous transfer અનુતા કુ કે કુ ગુણવા ઉપ્દા વારા ખાર ૧૮ છે. આ પાસ week a policy and provider Governor according to Care our andach Echion. મુક્તા જુલા જેવા, અને જા ક્રેપામ્ય સાથ દાક્તમાં કીકો માળવ many there is a like a terminal with att hill word on 43 th તામ કાર્યા કાર્યા કાર્યા સ્થિત કરવ is I to the old old old (or that) with the experience of many to produce the for may are a decrease, भी केरल का उन का उनानी સારાત છે. અ ૨ માવવ છે. શ્રેષ્ણ હાં, અનુક ૧, ધારક્ષન રા, મુત્ર કેવી ટીક પાસ થાય tions for ( of) (the ea) Frank Park of more middle with a creation of the transfer 50 ત પૈતાના તા જાતે વાર્ટ 24,4 બાજુમના અર્થ હતા યાદ્યને ાલકા નથી જાહાકાઓ વાદન agent of the First and Arts ના કાર્યા પાક ચલતું છી. જાન તો તી દીવા મહાત હતી અને પછી diase note to reach by 1961 નુવન હિયા મેઘલ આવ્યાનના અન Just of Just forfine a gene

બીત-સરાએન્યા તે મલાવી શકાય તેમ સરકારી લેગેન્ટ્રેટરીમાં નાકરી કરી. ત્યારખાદ કેડલાક મીચાની મદદથી तेमहे हाइनही अन्यास हा। अंधे પરંતુ પાતાના ખર્ચ કાડવાને તેમને વીક્લાન્ટના અને દરાજ શતે વાઇન રડભાઈ તરીકે કામ કરતું પકશું. પે.તે બે વર્ષના હતા સારે તેમનાં માના શુજરી ગયાં હતાં તેમના પિકામ મિકપા, ૧૫ કમતા હતા અને પાતાના પ્રતાને શકતર ખનાવવા ને મછે. ભાગ આપવા પડ્યા હતેક દિવસ કુ જા મેજ અને દિવસ આપવી પ્રેમના ભાઇએ.ની પહ મરદ મેશવવા ને તેએક ભાગસાળી થયા હતા. વાઇન સ્ટમર્ડ તરીકે કામ કરેલા હતા સારે કેટલાક કુનીવર્સીડીના લેક્ચ રેડ્રા પશ્ચિય થર્તા તેઓએ તેમને આ કામ કરતાં જોઇને કર્યું કે તેમજે તા પૈકા,ને સંગય અભ્યાસમા भागवा की जि. काने तेकाकी तेमने भट्ट हरी - रेप्टाक्रिका न्येक हाइलरे તેમને શાકનાં પુરતકાના આખા સેટ આપી ઉત્સામને મુત્રકાતમાં તેમણે કર્યું કે સૌંગ્ય મારા પર ઘણેક જ કામ વર્ષાવ્યા છે અને મને આનંદ યાદ છે કે તેઓ બે મારા પર મુકેલા ક્લિયામ ખરી અફળ હતાં સાર્પક થયા छ. तेमचे इच्'ी नेमने महर आप નાસજ્વેતમાના અંધ મરહુમ જાલભાઈ રસ્તમછ પણ હતા જેમને તેમના અન્વસ દરમાં હતા. તેમોદ વચેસીને ખર્ચ નિયમીત પુરેક પાકરોક હતેક, એ ભાગ તે તેમના અસાત પ્રાથી છે. જે વળતે તેમની સવાકાત ધારાષ્ટ્ર રધી હતી તે મળતે છે. અને કેટનાક મહિત્ર કાર ગામી રહ્યા હતા. ઉત્પન્ન વર્ષીની હહેલ્મેનશાય કેેેેને હરવસની માતાઈ હેલ્સ દિશામાં કરશેડ

આદિકના સવાલ ધર **ધામતી પં**હિત

વનાનંદદ તૈયાન્સ જનરલ એરોમ્બલી ના પ્રમુખ તામતા વિજયામાં જ્યા પૈકિત માં અદ્યાદીએ એક સુલાકાલમા क्ष्मान्य को है होइना देशकिशनने હમેતા લામનું અનેવસું છે કે અનાદીકા ના મહાલ યુનાબટેક નેશન્સના એક સોવા વધારે સળગા ઉદ્દનારા છે. યુનાજરા તેશન્મના અન્ય સમ્મા વ્યાદિકા પરંતર હોંદના આપણેની ઉંડમીક લખવા, અને અન્ય રાજ્યોની મર્ચા કરીએ છીએ, એવા બાદા અર્ધ 13 D.

મ્યાદિકા અંક શિશાળ અંદ છે અને ત્યાના લેકોક પ્રાથતી કરી રના છે नका पताना कोती आजणी करी रेया थे. युनाच्डेड नेशन्सनी दशतीमा અને કુનીવડની વર્તમાન (રથતિમાં અ) ચીક લેક્કા પાસપા રાજી શકાકો નહિ મેલ્કા હવે નવાતવા બાગા છે. કે गर्भाने देव पालाना कानम्बिद देव

ते.भे.ने

મામાનો અધિકાર છે.

OPINION

સંત્રાપવામાં નહિ ભાવે તેા પરિષ્કામ માઉ માલ જેવી હસિક પ્રવૃત્તિમામાં व्यापरी अने नेतृत्व विधानक तत्वाना बायमां लई रहेरी

યુનામટેક નેશન્સના આદિકાસ

એટલા આ વર્ષે લોધેલા છે તેટલાજ वच्चत आवते वर्षे प्रथा क्षेत्रे सिदाय है परिश्वितमां क्षेत्र व्यमतकारिक देशकार थल क्या के भवाना इशां थि-क लेवा भां आवतां नयी.

#### નાટાલના ખીશપ ઉદ્ચારમતવાદ પર

ગામે અરવાહીએ મેરીટન વર્ગમાં માસ કાલેઝથેટ સ્કૂલના વાર્ષીક ઇનાગી भेजानदामां प्रययन करतां नातासना भीराप रापंड रेवर-उ वरतन अंतर्भने કર્યું હતું કે, દક્ષિણ અધીકાના કેટલ.ક લાકામાં આજકાલ "સીભરલ" (ઉદાર) સંત્રહતે તિરસ્કારથી ભીગમાં ભાવે છે. ઢેટલાક તેં એમજ યનાવવા માંગે છે 🥻 લીખરત એટલે ઢાગ્યુનીસ્ટ. પરંતુ તેના નામ તરીકે ઉપયોગ થાય ો નિર્દેષણ તરીકે છતાં તેના મૂળ અહે તા પ્રતની સ્વતંત્રના ચાય છે. શોરતીએાને માટે એ શખના અમે 📦 થાય 😉 🤰 લ્યાપનો સંત્રવીની રવત'ત્ર કચ્છામાં આતીએ છીએ અને ⊌**પરે વે**લ્લાના ઢાઇ પણ સંતાનાને ખીજાના શુધામા તરીકે રહેવનું નિમે'લું નથી એમ માતીએ છીએ. **ોળત્રણીને એ વસ્તા લાશ પાડવામાં** ખાવે તો સત્યને અનેક બાળુએ**!** છે એમ તે માને છે. અને કેળવણીનું મ્મ'લિમ ધ્યેય ⊌તારતા **બહિમા** એલ્લેમના સિવાવ બીક્યું કેઇ પણ કરાવવાના આપણને હક નથી. તેના અર્થ એ થયા કે આપણે સત્યની ખરેખર શાપ કરવા જોઇએ અને તે અધાવા પછી ગમે હેટલે સરકેલ લાગે અમવા ગમે તે એ.ગ અગપના પડે તા પણ તેને વળગી વર્ષેનું જોઇએ.

મ્યાસપે કહ્યું કે, હું માર્નું હવું કે ભાજે <sup>40</sup> વસ્તુ સ્પૃષ્ટ ભ**હેર કર**વામાં ભાવતી એકએ કે કહિલ્લ અન્દરોકાની ખેંચેજી ભાષા ભાષનારાભાની સથળી ખાનગી સાળાખાના તેનુ ધરાર બિસ્લી શિકાળને ટકાવી વાખવાના છે. તેમ કર્વેગામાં આપણે સંકાચાવાનું કરાંજ भारण नथी. अ भाषणी भासता ભાવેલી પ્રથા છે અને તેને માટે મ્યાયની ગર<sup>ા</sup> કોરા જોઇએ. ઉદાર भारती शिक्षक, नेक प्रकारी भीक પ્રાપ્તપત્ર સંવેશિયસ્તિલું શિક્ષણ આપી શકાય, એવી લૂટ અલ્લો શકતું નધી. તેમ જ્વતીય સવેદેપવિતાના સિમાતિને પળ તે કેકા આપી શકતો તપા

પરત ભતીએ અને રાષ્ટ્રેલ વચ્ચેતી સારકૃતીમાં રહેલા હતાવત તે વિવકારે ઇક અને પ્રત્યાજીક જામિકા એ તેએ શોખવવાની છે, તે પણ ભ્યાનમાં દેશી જોમાંએ, મરેલ અને ભાગતમાં ને ખુબારમાર્ગ પરિવર્તાન કરવા નધા પ્રસ્તાનું પરંતુ કેમ અને ધીરજ અને અત્મનિપ્રદ્રના રિશનપાયનથી તે કરવા भागे अ

બીશયે કહ્યું કે, આ વિચારશ્રેણી ખાનગી શાળામોના મીત્રાના કરતાં तेना राजुणा वधारे कारी रीवे समन्त्रे છે. અહેવી શક્ય છે કે એવી શકળા એક આપણે જેમાં શાનીએ અમિ તેના તિરસ્કાર કરનારાએકના અહેમણ

ધુનીયન**ની મુ**સાફરીએ નીક-i ળેલા અમારા પ્રતિનિધ અમારા પ્રતિનિધિ ધં, મણીશાલ 🕯 મીપીનાં પ્રત્ર થા. આપણમાઇ ગાંધી 🕻 'ઇન્ડિઅન ઐાપિનિઅન'ના લવાજ- [ મા લખરાવવા સનીયતની સસહારી થ્યું નીકલ્યા છે. અત્રે લગેદ રાખાએ છીએ કે તેમને સવળા રઘળામાં જો√તી સમવડ પુરી પાકવામાં અને તેમના કાર્યમાં સર્વે આઇએા ભાપતા આવેલા છે : तेभ सदायता आपरी, ने मदल અમે તેએકના અભારી થઇશું. 

ની તે જેમ વધારે ભેાગ થતી જરી તેમ તેનું વધારે હિત થશે. તેવા આક્રમ**ો**થી ભાષણી શેર્ધીકતા ત્વછ રેવાની અમાયળામાં ધગશ આવતી એકમ અને આવણી ચાલતો આવેલી પ્રયાભીતી આપયાને કીમત આંકતા અને તેને બાટે લાવું સાર્યંક છે એમ क्षप्रकरता ६२व। क्लेफ्स.

#### પરસુર ચ

—થી સાૈની પરસાતમ સ્થાવના કછતાં પીત્ર શ્રી નહવરમાલના શુભ લગ્ત થી. સોની પૈક્ષદબાલ કારાબલ્ડની પુત્રી માં મતા હીરામધરી સાથે તા. ૨૯--૧૫–૫૩ ના રાજ કાદીયાલાક શ્રેયા સમાજના ક્રેલમાં સમારગેઢીએ તથા મીલમંડળના માટી લાજરી વચ્ચે ધામ ધમયી થયા હતાં.

— ભેલાનીસળમંના મી. ઉપોયાસ'કર कीम्साक्ष्य श्रीता अपने आंधाल **व**षक પ્રયુચનાના ખુલ દિવસના કાર્યક્રમ કરતનમાં છેરા કરી ગયા સાવારે એ હાલાસભાર્ય પાછા ગયા છે. તેમની સાથે કેક વક્સમાઓ પાંચ સ્વાદ व्या कता. भान्त्रेण स्था प्रश्नात्त्रे संबद्धका अधितकती धीतीस्थ अंदर्ध नी अवकात कीपी दती.

લઇ જવામાં આવ્યા. ખીજાઓના

#### મારા જેલના અનુભવ

(લેખા: મણીલાલ ગાંધી)

भत्तकथी आधु

સા મવારતા દિવસ હતા. પાચ દિવસ પરંતુ બહુ વર્ષપર ગારા પહેલા ૧૪ પૈકમાં ભાગ્યેજ કંઉ પછું અનાજ દિવસના ઉપવાસ ભાદ મેં ગા, કાંદ્રી, મધું હતું. નભળાઇ દીક દીક જાણાવી ¢તી. પ્રધારુપાએ રાત કીક પસાર થય કારના મને જુલ કાટડીમાં મુરવા માં આવ્યા હતા. જેમાં રસાદામાં કામ કરનારા છજ કૈદીએક હતા જા **ો**ડાંગેલ્ટે સવળ ડેડીએક પુરાઇ અવ पातानुं रसेधानुं પછા ગેહોયા 51મ પૂર્ક કર્યો ખાદ સાહા છજોક વાગે પુરવામાં આવતા હતા અને ગુલા સળગાવતારતે ર સવાવે વારો, ખીજાઓને માર વાગે એ રીતે ખે.લવામાં આવતા હતા. દિવસના આ દિશ્લોની આરામ લેવા દેવામા આવતા હતા. આ દેશિએ પુરાય લારે પાલાનું ખાવાનું કાટડીમાં સાપે ં તેઓ ગારે ભાગે सायवर देवा. સાંબી <u>મ</u>દતની સન્ત વાળાન દેાય એવા તેએ(તે દુધ વગરની ઉત્પી તે. भणतील देव. चया रसेकामां काम કરતા હાઇ માંસ કત્યાદિ ખીજું કંઇક a'ઇક ખાવાનું પણ -પાતાની સાથે લાવતા કેલ્લ હું કશું પ્યાંતા નથી એ તેઓ જાયતા હતા. વળી માંરી લખીયત પણ ઠીક નવાતી એ પસ્ રેએ! જાસવા દતા અને 🛓 🗗 કારણ થી આગ્યા હતા એ અલ્લા હેલ્હ એ કારે મારા પ્રત્યે સારી લાગણી धरायता हता अने पेताना आयाना માંથી મને કંઇક લેવાના વ્યામક કરતા હતા. કેઇક વાર કેલી અથવા , ગરૂમ ક્રોય અને એકી જુડી ચએલી મા હું ચાડી લઇ લેતા. ખીન્તું કંઇ પણ નહિ લેવાના કારણા હતાં. એક તા એ 🖟 જેલની ખહારતું કંઇ પણ ચેરી થા નહિ ક્ષેવાના સિહ્હાંતનું મારી જેલ ની આપ્યા કાર્કોદીમાં હે ઢમેશાં પાલન કરતા આવ્યા હતા. આપણા સત્યા-મહી બાયમાં તેના છુટથી બંગ કરી વલા હતા એ વસ્તુ મને જરાયે પસંદ નકાતી. પરંતુ તેઓની એ બાબતમા **ખાતાનતાનું મતે ભાવ હતું અને એલ** ના ખીજ સંપ્રદેશ તેએક એપ્સની રળા) હતા દેનું અને તે જે ા પ્રત્યે ચાન પચ્યુ હતું એથી તેઓની એ નબળાઇને 🛓 દરગુજર કરી ઉદાર કબ્ટિયી જેતા હતા. ચા, કારીનું મને સદ્ભાગ્યે મારો આપ્યો છવનમાં કદી વ્યસન તા હતુંજ નહિ. બલો, કચરની કૃપાયી, કાઇ પણ પ્રકારનું મને ભ્યસન હતું નહિ અને છે નહિ. એક વ્યલન **લ**તું અને હજા પણ છે તે એ કે કંઈ પણ ગરમ પીલું મારે ખદખદતું

મરમજ એકએ, નહિ કો તેના વિના

સહાવી લેવાનું હૈ વધારે પસંદ કર્ય

મ્લા રીતે હે ગા, **કારી વિ બ**હાર

સવાર સાંજ વર્ષીથી પીતા હતે.

કેલ્લા કેલ્લાદિ સંપર્ભા પીર્જીઓને, ત્યાગ કરો દતા. પશંતુ 🖻 ત્યાગ એવા નહોતો 🖫 કદી અમે તેવા क्ष'लेशियां पद्ध वे नन्त्र शर्म स्वाप-અનિવાર્ય સંજોગામાં તે લેવાની મેં ધુટ રાખી **હતી** અને યગર સ્વહે તે હું તેવા સંજોગામાં લઇ શકું છું. દાપ્પછા તરીકે કેલ્પ્રે મુગેપીયન ગીજેતને ત્યાં જાઈ અને ચા, કારી નધી લેવાથી તેએત્તે 🛔 અમવડમાં નાળી રહ્યો છું તેલું લાગે તેા વગર અનાકાનીએ 🎍 તે દુધ કે પ્લી વગર ગરમ પાણીની એમ પા જાઈ હું પરંતુ એવા કરખલા જરામીજ અને છે. જેલમાં મારા એ નીયમામાં ચે.ડી છુટછાટ મુકવાનું મતે અતિવાર્ષ લાગ્યું હતું. માંસ, મદીરા કે ધ્રિપ્રપાનના તા મે' જુંદગીમાં કહી સ્પર્શ પણ કર્યી નથી અને ⊎યાર કરાવે નહિ. કેટલીક ખા**વ** વસ્તુઓ પણ -સાધારણ રીતે મહાર 🔞 નથી લેતા તે જેતમાં જો લેવીજ પડે લેટ 🕏 તેના બાધ લેતા નક્રોલો, જો ક્રે भेनी हशी वस्त सेवानी हरी। प्रसंग આવેલા નથી સિવાય 🖫 🖦 જેનું વર્ણન આગળ જતાં થશે.

अही ते। क्रीट्रंबर क्रेबं वस यरी ો કોઈ કે ગા, એ મને કેઇકલ નાર અધિ મળતી હતી, તે એ મારે એક્સી નહિ દેરમ તે સ્વાદને ખાતર નહિ પરંતુ પૈટમાં કેઇ અરમ પીર્ણ જાય म इष्टिम 🛓 क्षेत्रा हता. भूप्परी હું મરતા હૈ. ઉંતા પણ એ કે તા હ ખાઇ શક્તાજનથી જ્યારે જેસમાં સંપળા ોદીએલ્ડેએ એ ભાખતાં કેટ<del>ઇ</del> પથ પ્રકાર ते। जान है।ते।ज नथी, भे' में हैं बरेह ખીજને આપર્તાપણ મને તેા અતિશય શ્રીલ્ય મના પરંત્ર તેએ તો તે પશ્રી જ ખુશીયો આવાગી જતા.

જાદા કારડીમાં સવાના બીજો લાભ એ થયેલ કે કુદરતી હાજતે જવાને મને અંધાંત મળી શકતી હતી, ક્રિમેક મારી સાથેના કેદીએ સવારતા વડેલા ભ**હાર** ચાલ્યા જતા અને રાતે માડેથી ધરાતા હતા. તેના લાબ લક હે હાન્યતાને ધ્યાન ગ્યાપી શક્તો હતા પરંતુ હેના પદ્મ નીયમ કરી નાખવેદ પડ્યા હતા અને મેક્ષ તા શાંપરંત એકોએ જવાનું પણ છ આઠ કલાક માં એક્જ વાર કરી નાખતું પડતું

मा रीवे माने तेत् है भगांध જ્યાવી ગયા તેમ, ગને સવારથી ખર્ધા કેદીએલી સાથે બદાર કામપર

એટલું સખત કામ મને આપવામાં સ્યાવ્યું નવેષ્તું. પ્રથમ તેં સ્થાસીકન दरेग्याने जेरेल भाषा अस्ति भड़ी है दलवी अध्यक्षी वाला भने लहार धाम પર1મ મેહલવામાં આવ્યો. શાહી વાર તેક પ્રતે ક્યારાઍામાંથી ધાસ કાઠવાનું કામ અ.ધ્યું. તાપ સંખત હતા અને પૈટમાં અને જ of long જવાથી નવળાઇ પણ જર્ણતી હતી. તેમાં વળી આગલે દિવસે નીધો એપસમ સાહ્ટતે⊊ 048,00 ≰તાેતેની પણ અસર જણાઇ રવી હતી, જેલમાં હાન્યત લાગે ત્યારે क्षाचे त्यारे न का⊌ शहाय. करवानी ચાગણી કરીએ તેા તુરત સંબળાપી દેવામાં આવે કે અંદર દતા ત્યારે કેમ નાંહે ગયા. ઋહિ કર્સાસ ગવાનથી. અને જો જવુંજ દેવ તે! દરેામાની ⊌≃છામાં આવે એ મુજબ બધાને સાયેજ લઇ જવામાં આવે. પાણીની તરસ પણ તહે લ,ગરી ભેઇએ. એ પણ ફાવે ત્યારે નહિ છીપી શકાય. પછી મને માકેલા જોઇ ગેઢાં ગેઢાં સુકાઇ અપેલાં ૬૦% કુલના બીવાં કાડવાનું કામ આપ્યું, ૧૨ વાગે સીએ પાછા જેશમાં જવાનું, ત્યાં ગમાં ઍટલે સૌની ⊭લ્લી સેવામા આવે. તેના રીત અતિશય બેડ્ડી છે. બધાએ પૈલ્લાના કપડાં કાઢી તરન નાગા ષઇ જવાનું. પછી એક એકનું એક એક કપર્ક તપાસે અને મેન્દ્ર બાહત્વ અને બે પત્ર પદેતળા કરાયી કેરકેત મરાવવામાં આવે. આ ડામાજો કરવા તું કારણ એ કે કેદીએ ગે,હામાં અમવા શુકામાં તમાકુ સંતાઢી રાખ એ. =માસત્મળું ઘણી ઉત્તત્વળે ≕.તે જ્વનવરાને હંકારતા હૈત્ય તેમ ભૂમા લુમ પાડી કરવામાં આવે. અને એ વિધિ પુરી થઈ કે તુરત કત્યમા કપડાં શઇ નામાને નામાજ તમારા બારા⊪તું વાસસ ઉપાડી Σ.ટડીમાં પુરાઇ જવાતું. અને તે પણ સૌએ પૈરત પાતાની કાટડીમાં નહિ પરંદુ મગે તે ક્રાટડીમાં અને વગર ગણવીએ ૨૫– ૩૦-૭૫ને જાનવરની જેમ ગામવામાં આવે. કામેયી આવ્યા ભાર હાય પગ ગેંદાં હોય તે ધાવાના પણ વખા -----ન મહે. કેટડીની અદર એક ખાલડી પીવાના પાણીની હેત્વ અને એક જાજ પોશાયની. પાણી પીચ તું કર્યું વાસણ પણ ન હેત. આ રિર્ધાતમાં ખાતુ ક્રોલ લા પણ સી રીત અને શું ખાઇ શકાર્યા અને અહ **જાહી અનુભવ પહેલા ઘયા. અ**હ્યાર સુધી બીજાઍોને થતા હું જોવા કરતા હતે.. મારે તેા ખાવાપણ હતુંન્ટ નહિ ક્રેમકે આ બધું જોકને જ શુખ મરી માઈ હતી. છતાં જેમ તેમ જરા ત્યા હાથ ધામને એકાદ ચમચા મકાઇના केंद्रनी पेरिक भाषानी दती ते परध માકીની બીઅએ(તે અ.પી દીધા

૧. વાગે ફરી માછા अभिपर ગામા. **ય**વ્યવસો ताप સખત હતા તેમાં મારે તા બેસીને ખીયાંજ કાડવાનાં હતાં એ બારે નહિ શાળ્યું સાંજના ૪ વાગે એલમાં કાખલ થયા અને ભષેર જે વિધિમાંથી પસાર થયા ટેજ વિધિમાંથી સાન્કે પસાર ચત્રું પડ્યું. સાન્ગે હથ પગ ચાવાના જરા વખતે મળી શકરોક પરંત માહીજ ઉતારળ અને જેમ તેમ, એટલે બુધવાર અને ક્ષતીવાર એ બે દિવસ શ્ચિત્રામ ભાઈના દિવસોએ તેં સામ ગ'લાજ રહેવાનું કેાય. સાંજે પાંચ વાગે રાજની એમ અમતે પ્રરી દેવામાં આવ્યા. મેહોયી મરાસાયી કેટીએક અકગ્યા ત્યારે હેએકની પાસેથી **ચા**ડી દુધ વગરની કહળી કેટી ધીવતની મળી એ સિવાય મેં કશું ખલું નહિ. ૪–૫ દિવસની વાસી રેહીમધી એક દ ખટક ખાઇ ભાકીની તેએ તે આપી

પ્રાચીના તીવગીન કરતોના હતો. જુરી દાટડીમાં પુરાતાં તેને માટે કેઇક એકાન્ત'મળી એ બહુ ગમ્યુ અને મુજર ભાષના સંગળ પ્રાંભાન અને ગીના બે.પમત્યી રાજનું એક એક પ્રકરણ વૉગી તેનું મનન કરતા હતા તે કરી રાત પસવર કરી.

(અધુ:)

#### નવલ કથાએા

N a ઇલરાની આપ વીતી भेगम सुत्र 14 5 रेक्ट्रनी राभावधः (नाटीप्रासंघद) **५** •

છેકના અભાનય

**બીજા નવાં પુરત**કા

2 . ભૂદાન મહ શ્રેષાથીની સાધના (भिरोतसास मध्यवाणानुं क्षत्रन) ७ 🟌 રખાડવાના આવક (કાલેક્કર) ૮ - ક મળવાનું દેકાણ આ એારીસ

'Indian Opinion', P. Bag. Phoenix, Natal.

### નવાં યુરતકા

આપી સાહીત્ય દિલ્હી હાવરી

કીરાાનલાલ મશરૂવાળા કુત સંસાર ધર્મ ગીતા મધન 9 1 221ન શાધન લગ્ન ગીતે. Y 8

કુર**૧ પરવાનુ**ે નથી 4 1 મળવાનું દેશાલું અન ઓપીસ 'Indian Opinion'

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Private Bag. Phoenix. Justal.

#### સંચમની શકિત

(પદેશાં પાતાનું અનુસધાત)

પણ બીજાને કરવાન દેતેટલી વ્યા-પક્રમાં અલગની જોઇએ.

मायमुभा ताइत नधी તયા સદ્યુગ્રાના વિકાસ -થતા નધી. નિર્મયતઃ–સાદસ–વીરતા નધી તેથી જાતિકાર કરવાની કૃતિ થતી તમી. મુસાદરીમાં મેહર ભગો ના તેને મદદ કરવાને ભાલે ખીજા માતાની મેહર ત્રારપથી ગલાવે છે. અડેચળુમાં સહાય કરવાની વૃત્તિ એક્કાઈ છે. કાઇને મુખ્ય ના આપીએ તેવી મનુષ્ય જન્મ કુનાર્થથીના નથી, મનુષ્ય તેજ છે 🤛 પેલ્કેદુઃખન આપે પણ બીજો દુ:ખ આપે તેને સદન પજુન કરે. તે મહત્વ કસાવે નહિ, અને પાત્ર રૂગે નહિ અને મીજો ક્સારો દેવ તેરે તેમાંથી દૂર કરવા મરદ કરે માત્ર કારે નહિ જાતે ગીજાતે કાંડવા एल हे नहि अनुष्य नहीं अनुष् देश ते। जी शक्ति वधाश्यी क्लेमजे.

- માટે નથી. પાતે ખરાજ ન કરે હત્તરેર સાલ પક્રેલના પ્રવેતીનો અભિમાન લઇએ છીએ અને સાપે સાથે આપણે કાળાળભર કરીએ છીએ, આની આપણને સરમ શામજી ભેઇએ, આપએ કહ્યું પીતા નથી છતાં વ્યાપણી માટર 1મ તપાસે છે? ચારાને ટેક્સ આપવા પહેર નથી. દંહ રિફિટ લેગા દેખ તેને જ અડપમા પકે 🗈. એટલે જીવન સામુદાવિક છે. આંધારી ગામમાં ફેક્ષાય તેર ધર એકલે સ્વચ્છ રાખવાયી ખીમારી જરી નહિ. ઘરતી સહથે ગામ પણ સ્વચ્છ કરતું જોઈએ. આપણમાં સાર્વજનિક ⊃િત નધી તેધી વ્યક્રક્યાજા⊸તુકસાન થતું આવ્યું છે. પરદેશમાં હાપાં વેમવા માટે માણસ રાખતા નધી. જ્યારે અહીંયા હત્યાં અને વૈસા બધું જ ચાડી જાય છે. જે ગીજ શાઇએ तेनः प्रस पेक्षा व्यापना ते व्यापली

#### થ્રી. ખી. એન રાવનું અવસાન

🗐 . એનેન્ય નરસિંહ રાવતું નવેન્ ૧૫૨ તા, ૩૦ મીના શુદીચ ખાતે ગામન થયું છે. શેથી ઇન્ટર नेशन्य देशों कीह क्यरीसना क्रिक ersir ६७६ रागरियना व्यवसानकी હોંદને એક ચહાન વિદાનની ભેદ થક છે. <ોંડની જધારળ સમામાં ભંધારણ ની જાબનવા સમાદકાર હતા. કહેવાય છે 🥇 બંધારણ સમાની સ્થાપના નખરે રાષ્ટ્રપતિ ડેડ રાજેન્દ્રયસારને ખીવાં પ્રવાસન કેમાના મધારણાપર એક આવેદશેક પુરતકની જારૂર પડી 4ની અને પા, ખી, એન, રાવને તે નપ્રયામ કરવા સુગવવામાં આવ્યું હતું પત્રાવે તે ભંધારણ સભાતા પ્રમુખ ના આવારી વચ્ચે ચાર દિવસમાં ત્ર⊌-પર કરી દીધ હતી. તેમાં મેટ શીટન, યુ એક એ., કેતેલ, એલ્ડ્રેકીલ. g. એક. એમ. आर., श्रीटबर्नेन्ड અને સ્વીકનના ભાષામણા વિવે સપયા અમાવની માર્જાની હતી.

ર્ધા, રાવ ભયતવનું સભાર્યા આપ્યા તે પહેલાં તેવણે ૧૯૩૯-૧૯૪૪ દરધીન मान् । सम्भानी काफीस्टीनमा कराकर त्रीहे, १५४४-४५ ११मीयन व्याप्त अने क्राक्षभीरना गड़ा क्र**फान तरी**के भने १५८५-व संभीधन होंद्र केट ક્યારીના પ્રમુખ વરીકે પ્લાની મેળવી

યુન હૈરા નેશ-મધા કારીના પ્રત્યો મહતા ગર્ગભાષા લેના આગળ પછી આત્મ પણ ૧૧મા હતા, અને તેનું સમય્યત્વ શહેરામાં તેમણે અધાય 💵 i

भवेतन सीती बती-

થી. ભેરેમલ તરમિંદ ર્વના જન્મ ૧૮૮૭માં દક્ષણ ક્રનારામાં થયેલ હતો. ચારમા⊎એ માંતેએક બીજ હત્તર તેમના સીવ્ય મેટા આઇ ભનારસની કાઉન્સ કાલેજના પ્રીન્સીયલ तरीकृता पद प्रशी दमजाल नियत થયા છે. તેમના ગૌજ બાઇ થી. રામ राय अना देखमां बॉदना दाए अभीशनर तरीहे आश्या दना अने दाध दीरनी રીકર્ય મેં કના અવરતર છે. સૌથી નાના ધી શીવરાવ નાગીના પત્રકર અતે હોંવની પાત્તીમેન્ટના સખ્ય છે.

भा भी, जेन, राने पेतानी जि વળી મુકાસની પ્રેમીક-સી કાલેજનાં अने क्रियोक्टके हीतीके क्रिक्टमा લીધી હતી. મદાસની શની સ્તીડીની છેકલી પવિસામાં તેએ! અ મેજી, ગળાન **અની સ**ંશ્કુલમાં પ**રે**લે ન'ભરે પાસ 441 441.

રમત મધનમાં પણ તેઓ ધ ઢતીસ ની રમનમાં છ મહાના અનુભાવ શહ તેમની પ્રેલેચ્ટલી ચેમ્પોયનશીય ગેનવી

ઉમ્મારિયમાં તૈમા પહેરો જ વર્ષે ગળીનમાં રેંગલર ભત્યા હતા અને તેમની અભિષ્યાન મળીનમાં સંશોધન इसमं भेलाने छनन भागसनी

૧૯૧૦ માં તેએ ! ઇન્ડિજન સ્ઉલન સર્વોલમાં જોડાયા અને ૧૯૨૫માં અહસામતી ધારાસભાગો મળીને પદ મેળવ્યું અને ૧૯૭૧ તુધી એ પદ પર

દ્વીદના સરકારી ખાતામાં એડાવા અને ૧૯૩૮માં રીફાેમ્સ કમીશનર ખત્યા. એ સાલમાં તેગ્રાને સરના प्रकाल मक्ये। अने असक्तानी हार ફેક્ટના જડજ બન્યા.

૧૯૪૬માં હોંદની જેધારણ સભામાં तेका अधारक परना संसादधार નીમાયા અને ૧૯૪૭માં લમોનું લેધા રજ વાવામાં પણ તેમણે ભાગ લીધા अने तेना पश्च सद्यादेशर पत्या.

૧૯૪૮માં વૈશીસ ખાતેની ધુનાઇટેડ ત્રેશન્સ જનરલ એસેમ્બલીમાં **તે**એ। હોંદના ડેલીગેટ નીમાયા હતા ભાગે ૧૯૫૦ના જીન માસને માટે તેઓ સીક્ષેારીડી કાઉન્સીલના પ્રમુખ બન્યા 441

#### યુનીવર્સીટીના એપાર્ટહેંડ પર ડાે. મલાન

વ્<sup>ચા</sup> પ્રધાન ડેા, મધાન, જેમાં રોધન-મેરા શુનીવસીંટીના ગાન્સેલર છે, તૈમહ એ યુનીવર્સીટીના પદ્દિદાન સમા રેલ વખને આવશ કરતાં ગમે અકવા-ડીયે જ્યાન્યું હતું કે રશિષ્ટ આદિકા ની એ વરિષ્ટ મુનીવર્સીડીધ્યામાં ક્રોરા અટે કાળાએનું ગીપના થાય છે ધ્ય ખનતી ત્વરાએ નાખુદ થર્જું જ પડ્યો.

तेमले १६ ३ वधारे अंभीर ते। स्म છા 🕽 એમ એમ બીત ગેલ્સ આતી હ્રુગ ફેળપણીની જરૂરીયાત વધતી करी तेम तेम या सनीवर्सीरीयामा તેએકની સંખ્યા વધની જશે અને અક બાબજુથી લુપરિયત થતા સતાલ વધારે तीत व्यनते। व्यक्षे

એપાર્ટ હેડની નીતી જે જમાનાએ! धी जाधती कावेशी है अने प्राथमीक અને માધ્યમિક શાળાએમાં સુરતપણ શાયુ પાડવામાં આવેલી છે અને પાળ વામાં અધ્યેની છે તેનાથી આ મીંઘણ સર્વતર વિરૂપ છે. અને ફાેટેલ્ડેર ક્રાહેત 🤣 કેવળ બીન-ગારાએને માટે ल के तेनी रेमापना धर्ता छन्य अल વર્ગાત્રે પણ 획 નીતી લાક્ષ પાત્રવામાં મ્યાની હતી. એટલે એ પ્રાથણ તેનાથી પણ વિરુદ્ધ છે. એ સિવાય રાજ્યની વધારાની અને સામાન્ય નીતીની દોા આપણે વાન કરતાજ નધી.

આપણી કેળવળીની પ્રયામાં આ દેખીની અભ્યવસ્થા ગાલુ શાધ્યવાના મળાજ તુકસાનકારક પરિબુલ્મેર જાા-વ્યા વિના નક્ષિ રહે.

અપ્યા સરકારે તેના ત્વરાથી અંત લાવવાના નિયવ કર્યો છે. આ ભાગત માં તપાસ કરવાને અને ઉચ્ચ માળવણી ના સંવધમાં ગારા અને કાળાબાન મારે દ્રમાત મુનીવર્સીડીએકની અંદર વ્યવસાય ગઢાર વાજગી અને ન્યાની ઉત્તરણ હવાવદી સમત્રકા કરવરને શા પુષ્તાની લાઇ શાકાય એમે વ્યાપતમાં મસ सन करवर और क्रमीसन नीमार्छ सुकेस છે. બન્તે વધી માટે ચાલ સમયોદ ⊪रदामां कारी ते। ⊪ध्यायेसी क्षेत्राट<sup>4</sup>-દેઃની નીતી અન્યામી નહિય⊎ પો. કેટલ કે લેડકા કહે 🗣 તેમ તે ભાગીસ્તી ते। अन्तरत निकल अक्षापः

શેર મલાને કર્ય કે, સ્વતંત્રના, ब्रायुट्य विभेरे मेहिकोरे*ला* व्यक्तिक क्यान હ્રોલમાં એક સૌકા મજેલાં જાર્ધ પરિ ણામાં આવ્યો હતાં પર**ા** ક્રેકેટ્રેક્રો અને ૧૮૨+ના ખીટીશ સેટઘરાના સંયુક્ત પ્રવાસોધી તેને કાસુમાં ચ્યાચ વામાં આવ્યાં હતાં.

में परिष्यामें। लो सहल बर्धा होत ते। आजे आपने अप इशामां देतिनी સુમાનતા અને સાહીનું મીમણ શરૂ રહ્યાં હોત અને દક્ષિણ **મા**દીકા આજે હમકામાં હલમાં ધારણનું વ્યવસુધી લું વર્શકાં કર રાજ્ય થઇ પાર્થ હોવ. ઇપરતા પાત છે કે તેમાંથી આપણે માંચી સમાં છીએ અને એક શહ ગારી, સુધરેલી અને ખોરતી પ્રજ તરીકે રહી શક્યા છેરેએ.

કેળવણીના ક્ષેત્રમાં વાન્સ્ભી પરંતુ ઇક્ટપદી સમયો કરવાથી અપમાન કે અન્યાય થતીજ નથી, અને દમન તા તેમાં કાઇ જાલનું નથી. ગીબણ મૂળજ એરડું છે. અને તે તુકસાન કતી ઉપરાંત ખન્ને વર્ગીના ઉચ્ચ લખોતે વિધાતા મઇ પડશે.

યુનાઇટેક નેશ-સ સંસ્થા ત્રિને ભાલતાં ડેડ ગયાને કહ્યું કે 🖚 "સદ ભાવના ધરાવતી આંતરરાષ્ટ્રીય સંસ્થાં' ने की। दिश्यसत्ता भनाववाने। अपल થઈ રહ્યો છે પરંતુ હવાક કિશ્કાની केश की प्रयत्न निष्मुण नीवारी.

#### ૧૧ પુસ્તકાના સેટ

આ સેટમાં વિલિધ પુરતીક લગને વાંચવા મળતા. પ્રસ્તાન મેહાએન મારે છે.

Plan for the 1-16-6. આ એ પ્રીમેધી મળશે.

#### રીતોડીયાની સફ્ય

હીંદના માસ્ય છવત વિશે સેખર્ડ स्तात ब्लाल ३५ व्या प्रस्तक्रमां સાહેડાસના જીગારા દર્શાવ્યા 🏔.

भीभव सी. ३५६.

भवताचे देशायो । 🐃 भारतीसः

#### નવાં સુરતકા

લાક વધરતા નાનભાઇ અક પ્રકા બારતના ૧૧ પાત્રની જુદા જુદા बार प्रस्तीक्रकीते सेट Ç Us a દીમ (નવર્ષણ (લક્ષેત્ર) મળવાનું કેકાલું આ ભાષીન

ર્[જકારણના ર'મગેદાનમાં હજી પણ पाशिरतान अने अभेरिका वश्ये શરકરી સહાવ અંગે ચાયતી કહેવાતી વાટાયારાના પ્રશ્નજ ચર્ચાઇ રહ્યા છે. પાશસ્તાનમાં અમેરીકાને હસ્કરી મથીદ व्यापवाने पाप्रीस्तान तप्रवास थे, भेवा હેવાલાના પાષ્ટીસ્તાનના ગર્વનર જનરલ અને વહા પ્રધાન વધ્નેએ ઇનકાર કર્યો છે. પરંતુ આ સંબંધમાં ભારતના રત્નદારી વર્દાળા એ હત્રીકત પ્રત્યે ધ્યાન ખે'એ છે કે આવા દેવાલા પ્રથમ ते। पाशस्तानी अने अभेक्षिताना "क्षत्तावार" અખખારાત્રાં અને <sup>11</sup>જાશકાર<sup>11</sup> વર્લું છે.ના નામે છપાયા दता व्यने के देवासे। प्रथील कापी વાટાધારા ચાલતી હૈ.વાની હીંદ સરકાર ने लाख यह बती काने वे पानी क

હવે એમ જાણવા મળે છે કે, પાષ્ટીરતાન અને અમેરીકા 'અક્રકમ રજીઆતને પરિષ્ણામે, હાલ તરેત તો ત્રેત્કુર રહી છે આ દિશભા હવે અમેરિકા આગળ નહિ થધે એમ પણ ધણાનું મન્તનું છે.

તે ફે જરૂરી પગલાં લીધાં હતાં.

આ સંભધમા ભારતની લાકસબા માં પ્રશ્ની પ્રક્રવામાં ભાવ્યા હતા. •/વાબમાં ઘી. નેડરૂએ અમેરી⊾ાના પ્રમુખ અને વિદેશ મંત્રીના નિવેદના તથા પાકીરતાનના ગવન'ર જનરહના પ્રનકારના **લ**લ્લેખ કરીને કહ્યું હતું કે, ભા જીવ જીવ નિવેદના ચામ્બીબધી M⊌k વિરુદ્ધ લાગે છે. તેના પરથી એમ જવાવ છે કે, આ ખામત પામી સ્તાન વ્યને વ્યમેરીકાની સરકાર વચ્ચે છેલા કેટલાક સમયથી ચચોઇ રહી છે, એ કે હછ સુધી તેના વિરો કાંઇ तिर्धापेक्ष भेवापा नधी. भारत सरकारे સ્પષ્ટપણે જણાવી દીધું 📦 🦒 તે ભાવા મિક ભતાવને ગંભીર ચિંતાની નજરે જારૂ છે. અવિષ્યમાં આ મામત ડેલ સ્તરૂપ લે છે, તેના પર આપણાં ભાવી પગલાંના અતમાર રહે છે

આને કારચું ભારત સરકાર માતા ની તટસ્થતાની નીતિ ખદલશ કે નહિ, ખેવા એક પ્રથતો જન્મખ ભાષતાં થી. નેહર્સ જહ્યુંગ્યું હતું કે, આવા ખધા ખનાવાથી પાતાની તટસ્થતાની નીતિને સમર્થન અને પુષ્ટિ મળે છે, અમ બારત સરકારને લાગે છે.

अभेरिकाना छए-प्रभुभ शी रीयारं शिक्षत कासभा भारतना शुलेश्ला प्रवासे आव्या है. तेम शी नेदद साथे भंज्या सर्व करी है. शी. निक्सत भारत अने अभेरिका वस्येना भतभेद ना भुदाओने ही स्वयंना भगस कर्शे अने भंजे देशा वस्ये सारी सभज्जति स्थापना शिक्षक करने, स्थेम मनाय है.

થા નિકસન નવી દિલ્હીમાં કારત ના રાષ્ટ્રપતિ ડે!. રાજેન્દ્રપ્રશાસના મહેમાન તરીક રહે છે. તેઓ અમે-રીશના પ્રશુપના ભારતના રાષ્ટ્રપતિ

### ભારતનો પત્ર

INDIAN

( અમત્રા ખખરપત્રી તરાયી )

Hour, at 8-15-43.

તથા વડા પ્રધાન પરના અંગત સંદેશા લઇને આવ્યા છે. તેમના કહેવા મુજય, તેઓ બારતના અધિકારીઓ સાથે અમેરિકા અને બારતને પરસ્પર અસર કતી એવા તમામ મુદ્દ એતી નિખાલસ રીતે ચર્ચા કરવાની આશા રાખે છે

પાકીસ્તાનના સુચિત ભંધારણ દેદળ લઘુસાંતમ્માના વર્તાન વિલે મી. નેહરૂમે કરેલી દીકા (જે મેં ઉલ્લા પત્રમા લખી હતી).સામે પાકીસ્તાન સરકારે વિરાધ ઉઠાવ્યા છે.

પાકીસ્તાનના રાજપુર્ધા, અખવારા अने सरकार भी नेदद सामे करेबा આશેપા, થી નેહાએ ખરેખર જે કાંઇ **क्ष्मी दर्दा, तेना अत्येथी विश्वना ब्रो**क મતનું શક્ અન્ય દિશા તરફ વાળવા ના પ્રવાસ સર્ધુ દ્વાવાનું અત્રે મનાપ છે. પાક્રીસ્તાનના ગ્યા પ્રયાસેક તથા પરદેશતમાના પાક્રીસ્તાની એલવી ખાતા એ) તસ્ત્રથી શરૂ થયેલી આવી ત્રંગેરી. ખાસ કરીને મધ્યપૂર્વ કે જ્યાં પહેલા પાકીરતાનના મધ્યપુર્વ સંરક્ષણ સંરચ-સ્થાપવાના પ્રવાસા ગત્યે શંકાની નજરે એવાતું હતું અને અત્યારે અત્રેરીકા साथे बरवरी समज्जतिने शंकानी नकरे જોવાય છે. ત્યાં ભાગક પ્રચાર કેલાવવા માટે છે.

ગયા સંભેષમાં અત્રેના રાજદારી વર્દ્ધભા એપ્રોલ ૧૯૫૦ના નેઠક સિયાક્ત કરાર કે જે હછ વ્યમસમાં છે. તેના પ્રત્યે ધ્યાન ધે ચે છે. આ કરાર જ્યારે છે કે, "ભારત અને પાક્રીરતાનની સરકાર સાચા દિલચી એવી ક્રણલાત અમે છે કે, પ્રત્યેક સરકત્ર પાતપાતાના પ્રદેશમાં વ્યક્તિના ધર્મ'તે ધ્યાનમાં શીધા વિના સૌત્રે સંપૂર્ણ પણે સમાન નામરિકત્વ આપશે: सीना छवन, अविष्य, भिष्यक्त तथा થ્યાંગત મેલ્લાની સલામતી જાળવરી; કાયદા અને નીતિમત્તાના નિયમાન જાતુસરીતે સૌને માતપાતાના પ્રદેશમા સુકત રીતે કરવાની, ધંધા કરવાની अने धर्भ पाणपानी छुट भाषरी: સીને વાર્ણ સ્વાત'વ્ય મળશે. લઘુમૃતિ કાંગાના સભ્યાને ધાતપાતાના દેશના कार्देश क्ष्यनमा भाग थेवानी, राज-६१री बेहा भराववानी अने पे.तपात.ना દેશના મુલ્લી અને લરકરી દ્યામા જોડાવાની મધુમતી કામના સુરુપાના જેટલીજ તક વ્યપાસે, વાંતે સરકારા અરા અધિકારે≀ને પ્રધાન અધિકારા તરીકે જહેર કરે છે અને તેના અસર शरक अभव करवाती भातरी आपे

આ કરાર કેડળ ભારતને પાડપરનાન કાવબી પાટનગર બનાવતું, પણ જો માંની લધુમતીઓ પ્રત્યેના વર્તાય સાથે ત્રણ વર્ષમાં એમ ન શામ તેં. વિજય-

સીધા ગ્રાંખંધ છે, એ દેખીતું છે. પાક્રીસ્તાનની જેધારશ સમાના લધુ-મતિએક અંગેનેક નિર્જુપ અને કરારના ભાગ કરે છે. 💐 હાળી કતની ખેદપૂર્વક ત્રિધ લેવાય છે 🥻 પાક્રીસ્તાનની ર્ભાષારજા સભાએ લઘુમતીએક પ્રત્યેના વર્તાવની ભાખતને કરલામના સિદાતા લાશુ કર્યા, પણ આવીંક, નાણાપ્રોય, ઈન્સ્યુરન્સ (વીમેા) અને બે'દીંગની ભાજતેરને ચ્લાવતા ૨૫ વર્ષ સુધી<u>?</u> **કરલામી સિદ્ધાંતાથી સકત રાખેલ છે.** એટલે 🔭 પાકાસતાનની ધારાસભાએ આ બાળદામાં કરાન અને સન્નહ વિરાધી કાયદાએં પણ મહી શકરો અને ભ્યાજ વટાવ અને એવા. બીજા आर्थीक रीते प्रतिअधित भाजताने ધરલામના સિદ્ધારો લાગુ નહિ પડે.

પશ્ચિમ પાકીસ્તાનથી આવેલા અને ત્યાં પ્રિલક્તો સુકી આવેલા નિવીસિતો ને ભારત સરકારે વચ્ચાળાનું વળતર ભાષવાનું કાર્ય શરૂ કરી દીધું છે. સરકારની વર્તમાન ચેલ્બના હેલ્લ મારારે પ૦૦૦ નિવીસિતોને વળતર મળશે. વગતરની અંતિમ રકમ નક્ક્ષી કરવામાં હજી સમય લાગશે, કેમકે વળતરનું ધારણ બ્યાળા રીતે નક્ક્ષી કરવાનું કાર્ય લક્ક્ષે કરિન છે.

भारतना पुनर्वसवाट भाराना प्रधान थी अध्याप्त स्थान स्यान स्थान स्य

તવા રથપાયેલા અ.પ્ર રાજ્યમાં પાટનગર અધ્યો ગરબા સર થઇ છે. રાજ્યના કામચલાઉ પાટનગર કર્નું લ ખાતે ત્રણ દિવસની હત્રતાળ પડી અર્ડ અને ચાહેક છમકર્લાપણ થઈ ત્રવા. विक्यवात है अन्तुरने पाटनभर जना વાય તેં ધારાસભાના ૩૦ સુરુપાએ રાજીનાર્મા અત્યવાતી પણ ધમાળ થ્માપી પરંતુ મુખ્ય પ્રધાન **શી.** પ્રકાશમે પવિસ્થિતને <u>इस्रकताप्रविध</u> દાય ધરી એવા નિવેડા આરપેક કે, જો રાજ્યાની પ્રતઃરચના માટે નિમા-નાર્ધ્ય ત્રસ્ વર્ષમાં હક્કાભાદના તેલુગુ ભાષી શબ્ધાએને વિશાળ આંધ માં જોડી દે તેં હઇશભાદને , રાજવનું કાયમી પાટનગર ભનાવતું, પણ જો

વાડા, બન્તુર કે વૈલ્ટેરને કાયબી રાજ ધાની બનાવવાના પગલાં લેવાં.

आंध्र राज्यनी धारासभाभां नळ्यी भट्टेमती धारावती सर्ववानी धारासभा भा पर्वाची धारासभा भा प्रवाची धारासभा भा प्रवाची थार यह के के दार यह के जी राध्य प्रदेश सुधारी प्रसार यह जाती है प्रधानिने सासिक इ. १००० ने भारती इ. १०० न

સૌરાષ્ટ્રમાં વૈરાવળ પાસે આવેલા પ્રાચીત ઐતિહાસિક સામનાથ મંદીરતું ભાંધકામ હું કે સમયમાં શરૂ થશે. ૧૧૦૦ વર્ષ પહેલાં મુસ્લિમ આક્રમોદ એ તેના નાશ કર્યો, એ પહેલાં તેનું બાંધકામ જેવું હતું તેવું જ બાંધકામ હવે કરાયે. એ પ્રાચીન નમુનામાં ખાસ કેરકાર નાહ કરાય.

ભારતના એક વખતના આ સૌથી સમૃદ્ધ અને સુવિખ્યાત મંદરના મુનઃ બાધકામનું કાર્ય, સાંધનાયનું અસલ સદીએ પહેલા બાધકામ કરનારાએલા વંસ વારસા, જેમણે હજી મંદિરના બાંધકામની કળા જાળવી રાખી છે, તેઓ જ કરશે. "સામપુરા" નામે એ,ળખાતા આ કારીએરા હજી લહી કેમ તરીકે અને મંદિરની નજીકના વારતારામાં વસવાટ કરે છે. મંદીરનું બાધકામ સંપુર્ણ થતાં પાંચેક વધા સાગી જરી.

જીનાગઢનાં ભારત સાથે જેડાણ પછી ૧૯૧૭ માંજ સામનાય મહિરના પ્રનાદાર કરવાના ભરદાર પટેલે નિર્ણય કર્યો હતા અને આ કાર્ય માટે એક ઉચ્ચ સમિતિ નિમિ હતી એ સમીતા એ મંદિરમાં રાષ્ટ્રપતિના હસ્તે પ્રતિમા ની પ્રતિષ્ટા કરાવી પરંતુ સરદારષીનું અકાળે અવસાન નિપજતાં, મંદિરનું ભાષકામ ખારંત્રે પડ્યું. " એ તેએ! હયાત હેલ્ત તા આ અહીંતિહાસિક મંદિર ક્યારનું મે જેમાઇ વયું હોત.

સામનાયનું મંદીર પ્રથમ નવગા સામાં લધાનું હતું. એ પછી મુરલીમ આક્રમણકારાએ તેને એ વખત હંટીને તેના નાશ કર્યો હતા, પરંતુ દરેક વખતે તેને નવેશ્વરથી બાંધવામાં આવ્યું હતું. ૧૪મી સદીમા ત્રીજી વખત તેના મુરલીમ આક્રમોએ નાશ કર્યો હતા, એ પછી તે એવી ને એવા ખાંડ્ર હાલતમાં રહ્યું હતું. હવે ભારત અલ્લાદ થતા તેના પુનશ્હાર થશે.

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પાકીરતાનની જેમમાં સડને ભૂપત કરી ભારત અને પાકીરતાનના અપ-ભારતા પાને ચઢ્યા છે. ભૂપતે સીધ અઠકાયતી ધારા હૈકળ ચેતાની ચાસ અઠકાયત સામે સિંધની વડી અદાલત

સત્તજ ક્ષ્મેલા જુપતને માલીસ પહેરા ફ્રેલ્લ કરાગીની અદાસતમાં લઇ જવા માં આવ્યા હતા. તેણે જાહેર કર્યું 4નું કે, તે આરતમાં સરકાર સાગે रालदारी सान धाना बने। अने धारी રનાનના તે વધાદાર મીત્ર હતા. તેના તરફથી સાતીના ભંગ ચળતા ભય રાખવાનું પાક્ષરનાનને કાંઇ કારથ નવી. એટલે તેને ધુટા કરી દેવા જોઇએ, તેની અરજના **હ**છ સુધારો આવ્યા નધી.

श्रापनभर म'दरने विश्वसायया अने भावनभर सने नारस्पर वय्ये हि। ગેઇજ (લેટા પાટાની) રેસવે ભાષવા ના ભારત સરકારના નિર્માય સામે ल्लमनभर, पेन्दर्भंडर, वैरायण अने જ્યનામદના વેપારી મંત્રજા ઉદળી Biul છે. આવનમર–તારાપુર રેમવે જમાય તેર આવનગરના લંદરી વેપાર વધી જાય કેમો-એ વસ્તે ગુજરાત, ६, प्रदेश, मन्य प्रदेश वजेरेने ज्ञायधी અને એહા ખર્ચે માત્ર મેહલી શકાય को ज्यादी सञवड आवनभरते भणी ल्या ते: लाधनभर, चे।रण'इर अने વેસવળના વૈયાર હૃદી જાય એ દેખીનું 📦, એટલે અરત્રએપ જંદરા વ્યને જાતામા શહેરના વેપારી મહેલાના प्रमुख्यांके व्यष्टक्त रीते भारतना रेसवे –પ્રધાન એક વાદી ગેલકહી વ્યા નિશ્વય મથત વિશેષ કર્યો છે.

मा १, १५ अधुन्तानी पाती માં જવાવાં છે કે, ''સીરાષ્ટ્રની મેટા આવતી જનવાના હિતાને ભેતા ભાવન મર-તારા હ ચાર્લોઇજ દેવને જાણ્યના નું અનિમહનીય છે. તેને ભાલે વિશ્પ મામધી ચાલોઇઝ કાઇન લંભાવીને કારમધા સધી માં જેવી અને તમાંથી aises સુધી લઇ જૂરી જોઇએ.

જારુષ્ટમાં કેડમાં જંદરને મેહા મંદર તરીકે ખીકવવા માટે ભારત મારાતી રેલિયા તાબાને પકામાં જેના માતનપુરને લેહાં ખરવ તથી વિકસા મરાનું કહાયમ અર્ધું નહિ લેખાય. માન તે ૧૫ ર મહાને નખળું ભવાવશે. રેતીના સાર બરાવા અને બીજ મેટદ કુરરવિ ગેરવાસાને સીધ ભાવનમર એવા "ઘરવા જેવર"ને વિદ્યાપવાના શિયા માનામ પાલક એક સારકારેએ વીચારત જેવીએ કે, આવતઘર ભારર ની ભળવતું માટે વર્લીક કે રેક ધી a= સલ્લોના મનારા અર્ગ પૈણાત કા એક્સે ક્લેશ સાધને ચેપાય માકર્યી શક્યો કે નાંધ. ભાવનગર-તારા દ્વતિ નક્ષે માધન પર પંચા ભારે ટારીક મળા રહેશે, એવી માન્યના 🖥 હ આ ગામનાને આંગળ વધાયાય છ – આ વાજનાતા ભાષાર એ સુદા भव् छ है, करकालीना नृव नमारे छ. केली का नवीं शहन शायक्रक નિયાળ, પણ જ્લાભેતા તુર કરેક આતાએ હ્યારે બીલ્લ લધા ઉપામેદ

તે અરછ કરી છે. ખાખી કપદામાં સુદ્ર પછી વધી નાય છે અને પ્રેરિયા ना युद्दने अरुवो क अत्यारे द्विया दशी રહ્યા છે. એટલે એ ગયાનરી પાયો માંધી ખાડી છે. કારણ કે 💐 ભાવા ધીને ધીને ઘટી જશે.

> થ્યા પાડીમાં વધુમાં <del>જ</del>ણાવવામાં આડ્યું છે કે, સચિત ભા**વનગર**–તારા પુર રેલવે સૌશખ્ટના ચે.ધા ભાગના <िक्ष पीरतारना अध्य भागने। <ारी¥

ब्द (माथ तथा वताः) भेववरी, जेनी સરકારે ગણતરી કરી છે. પરંતુ અમને એવા અપ છે 🥉 આ વૈસવે સાઇનને નવા ટાપીક મળવાને ખદરે સૌરાષ્ટ્ર રેલવેના અન્ય વિભાગાના ટાપ્રીક એ લાઇન પર તથાઇ જહે અને એથી રાજ્યના અન્ય ભાગામાં વેપાર, ક્ષવોમ અને કામદારા ન હાની પદ્યાયશે.

OPINION

### સત્યાગ્રહના ચાગ્ય ઉપચાગ

[बनाइटेंक स्टेटसना क्रीनिये। राज्य માં અપવૈકા થતે। સ્પ્રીગ્સ નામના રમુજાવી 'પીસ મેકસ'' નામનું સામવિક અસ્વાહીવામાં એ વાર પ્રગટ પાય છે. એ ટ્રાન્તિ માટેની ગળવળ ચલાવ નારાસા વચ્ચે સંપર્ક સાધવાના સાધત તરીકે પ્રગઢ કરવામાં આવે છે. ખેતા ૧૯૫૭ના ઐાગસ્ટની ૧૭મી નારીખને! અ'ક હ્રમર્જા મેતા દિવસ પર વ્યમને મજ્યા, 🥯માં ''ગાંધી બીશન સેક્સા-વટી''ના સુખપત્ર 'સાધી એાધક'માધી ''સત્યામ4ના ચેલ્ય ઉપયોગ'' એ વિષેત્રેક વૈધક તંત્રીકેખ પ્રગઢ કરવામાં આવ્યા છે. હોંદમાં આપણે સત્યામક ના શસ્ત્રના મહાન પ્રસ્તુતાના સ્વસુધ યા સાંભળ્યું છે અને વાગ્યું છે એટલે મજૂર કેખમાં આપણે માટે એને ત્તિને કર્શતનું તથી એમ કહી શકાય. આપ હતાં, અમેરિકામાંના ગાંધીયહી જીવન પદનિના અલ્યાસીએક તથા હાંતિગાહક માત્રાએ એને વિને જે કેઈ કર્યું છે તે ખસુસ એલ્પાદ છે. પાસ કરીને, ભાજકાલ જ્યાં ત્યાં लेवा मणता लग-सत्यामदीचे। अधना विकृत सत्यामकी भीते विषे के अस ત્રાધવામાં આવ્યું છે તે જાણવા જેવું છે. તીચેતું લખાળ એ સેખમાંથી ઉતારેવામાં અન્યું છે.—માંમ ]

સ્વિશ્વસ સાર્ધ કંઈને કંઈ કરિયાદ કરતારા કાંદ્રા ભાજકામ સત્યામક શબ્દના વાગોમ મહજ છડ્યા કરી રવા છે. તેઓ સત્યામહતી કાર્યપદ્ધતિ ≆તા તોકાતા અને ગેલકારીયા અજ માલ રથા છે કે અક નવી મહતિના માનામાં રહેલા સિનાતેનાજ જંગ વ⊌ રજો છે. ''કોમી બાજુ''ની હસ્તી વિવે પણ તેઓ કરા નસ ગામના કેલ એમ કેખાનું નથી.

કરિયાદ માટે એટલી ન્યાવી હાય તાવે. એ इशिवारनां कारवीरने **भ्यवदर**ण કરવાની તથા એ ખામી દુર કરવા માટે 🤣 કોઇ ગુગલાં ભારતામાં મ્યાપે रेमने दोध रीते अल्पना भागलाओं ने। वी क्लेप्सनी ऋत्यामदीनी व्यक्तिपाप કરજ છે, વાલુંના સિંહ કરવાની બીજી રીતા અજમાવનારાશ્રાને મામા अब असूब भरत्य भने। नही. कापने सामायक अपारमानी कर सुधी અન્યાવી એવા છે અને તે ઉદ્યા તીવાળ છે એવા સંતેત આપણને ક્રોવા જોઇએ.

ખીજા ઉપાયા દાશ વરસા સ<sup>ા</sup>રી મધી જેવા પછી જ ગાંધીજીએ સત્યા-પ્રહના શસ્ત્રના ઉપયોગ કરી હતા. तेमना विषयने सेत्रभननः भारतः पर सारी पेडे जी'इबामर्र व्यावता क्रता तथा धात का प्रश्वामी साप्रांता यन પર તેની કેની અને કેટલી અસર થશે तेने। कार्यक्रपुर्व के अंदाल तेकी कारता

આ કે તે ફરિયાદના ઇકાજ માટે सत्यामक करवाना येत्ताना संक्रियती નાન્દ્રેરાત કરતી અક્રિતઓનાં નામા દરદાજ છાપાંચામાં એવા મળે છે. क्षे इशियादे। विद्यार्थी धारे तेना करतां એકા માર્ક તેને મળ્યા દેવ ત્યાપી માંડીને અસુક તકરારાના સુચારેલોના રવીકાર કરવામાં સરકારની નિષ્ફળતા સુધીની ક્રેપ છે. કૃરિયાદ કરનારા એમ ગાનતા જળાવ છે 🕽 સત્વામક એટલે આમરણ ઉપવાસ અને આએ જ ક્રાપ્ટના હેતુ સિન્દ થયા હેતા હતાં, ોાઇ પણ ભરત પામ્સે નથી એ નવાઇની વાત છે

આ ગયા દાખસામામાં 'સત્યાપ્રહ' શબ્દના ખાટા જાયોત્ર કરવામાં અલ-વ્યો: ક્રોય છે. પરિણામે એ બધા સાહસભારાને વધાડી કહવામાં આવે છે. અગાધી તેઓ વધુને વધુ શકોની રિયનિમાં મુકાતા જાય 🥹, પાતાની અપીતની સવળતા શુપ્રતી બેસે 🗟 અને પ્રજાતી સહાતુગૃતિ ખેલ ખેસે છે. તેમોની પાસપાર ક્જેલી મામ એ. એપાયી ભગવા માટે તેએ વળી પાછા અનેક સાંત્રપણ અર્વી ફ્રત્યા કરે છે અને જેમાંથી ગઢાર નીકળી ન શામાં એવું કુંત્ર છું રચે છે.

તેમને તથા પૈતાની વેરના હાળવા ના સત્યામય એ એકમાત્ર યોપાય છે એમ માનનારા ધાને એ લક્ષ્ય દેવાલવા જેવાં છે કે, 'ઇશ્વરને વીધે તથા હેતી ક્રોરવર્ષાને વેળેની જીકેલ ચહા સત્યા भदनी पूर्व धरत 🦚 नेता पेताना ભળ પર નથી પણ હવાયના ભળ પર મ્યાપાર રાખે 🗣. તેએક અત્તરાત્પા દેશ રતે પ્રમાણે તે ચાલે 🐓. માધા મળી ગાર, કહેવાનું વહેવાર રાજકારમાં

तेने भारे अवास्त्विक केय के, लोके, એવટ તેક તેલું રાજકારભાજ સ્તીયી वधु पहेचारू नीवडे छे."

શ્રુચરની કેક્સવર્ણી વિવેની ચન્ના धरावनाइ सत्यामजीको सत्यने विधे सदा कामत रवेवानं क्रोप **छे.** क्रोना परक तेने। 1स अवशृष्यते। देश है. विलय મેળવવાના ઉત્સાહને વસ થઇને પેતા ના વિશાધીને મન, યાત્રા કે કર્યથી અલ્લાયન કરીએસે એ પણ તેવો માદ રાખવું રહ્યું. ક્રીબરને અરાસે ચાસવાના અને સત્યના પાયા પર અમળ રહેવાના તેના એ કાર્યમાં તે કર્શ ખાંહું પમર્સ ન ભરી મેસે એટલા માટે તેએ મેહતાની સંપળી ધીરજ અને જ્યપૃતિ કામે સમાડવી પડે છે

એ કાર્યયત્રાતિ અપ્યત્માર કરવા માટે જરૂરી જીવનભારની તાલીમ તમા તલવારી જેની પાસે ન કેલ્ય તેને માટે એનું આચરણ અક્ષક્રય છે. સત્યાપ્રદ વેદતામાંથી ભગવા માટેતા કાવરના માર્ગનથી, એ તેા વીરાતેા માર્મ છે. તેઓ તાજ પ્યેયને તેઓ વર્ષો 🕯 🕡 😺 તેને માટે સ્વેચ્કાપુર્વક પાતાના સ્વ'સ્વતા સામ આપે છે અને વીરતા પ્રવ'ક પૈકતાની રમત રુત્રે છે. અનવા સત્યામદીની, તેનું કાર્ય પ્રક્ર થયા પછી ની નિંદા સાચેજ ઇધરની ભેટ હૈાય

'હસ્તિનથ'મુ'સાંચી

#### 'પ્રત્યિઅન એાપિનિઅન'ના એજન્ટા

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#### **નેહાનીસ**ભર્ગ દ

મી, છવળમાંઇ ગામાળછા ૧૯ મી રટીટ, -પ્રટાશન, રૂમ ન'ગર ૧૪, ભયવા 🥦 થી. ધીરબાધ પી. નાયક, ર& (ઇ) કમીશનર રહીટ.

#### કૈપયઉન ર

થી, થી, ઢી, ચાવડા, ૧૦૨ મેન રાક, સાંધા

#### ચાર<sup>્</sup> એક્રીસાબે **ધ**ા

ની. બી સમજી, ર૮ તેમસન સ્ક્રોઢ ભાગે ૧૫ એક્ટ્સી સ્ટ્રીટ.

#### ઈસ્ટ લંદના

મી. જાલ, કેરી, ૧૦૧ સેંટ અવેત્છાંસ રેલા. 

#### નવાં ધુરતકા

ત્યામ મૂર્તી અને ખીલ્ય લેખાં ૧ . • માનના તેર દિવસ ધર્મ જંગન १८५० शापन भणवानं देशालुंड 💌 🖹 होसेस.

> SO IAN OPINION, PRIVATE BAG.

\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*

Phoenix, Natal.

### કાચા માતિયાનું એાપરેશન

લેખક: શ્રા. વેણીભાઇ પુરાહિત, 'ચિત્રયુગ'માંથી

હિંદમાંથી પેડી વચકા અક અને bs bs bs sad दादरा परथी **ગ**ળ*દીને* ગેહા વ્યવાજ સાથે કેઠે એક્ટલા પર આવી પડી. તેની પાછળ જ ડેક્સીમાં ગુખદતા ગુખડતા આવ્યા. માંડ માટ જાત સંભાળીને તે ખેઠા થયા તે બોલ્લા: 'મરે રે મરે!'

अरमरिमे। **परसा**द परसते। **६**ती. એક્ટાહલ ઉપર મધ્યપેલ બે મળાર સૂતા પાલ્ય હતા. એક તેર પાડીના સુંક્લામાં માથું નાખીને ઘસધસાટ ઇલતા હતા અને બીજો સ્તિતે અદેશીને ખેટા ખેટા ખીતી કુ કરો હતો. બી*ડીને* કુગાવી દ⊌ને અન ભવાનથી તે હસેંદ વસ મયા. માછતા હાય **ઝાલીને તેમને ભાજા પર ઉભા થ**યામા મદદ હરીને પછી પેટી તરા જોઇને મુખ્યુ . 'આ પૈદી લઇ લઇ !'

'એક રે...' એમ બાલીને ડેલ્લા 🎮 🛦 કારમાં કેલ્કું ધૃષ્ણાવ્યું, કેલ્સીના હાયમાં એક મોટડી પણ હતી. દમાસે પેલા સુવેલા હગાલના સુંડલા અસ્તિથી લઇ લીધાને એક્ટલાનાં પ્રમામાં ઉત્તરી જઇને પાછળ જોયું. દેશની લંગડાના લંગડાના આવી રવા હતા. તે પાછા ગયેદ હાસીના હાય હાકરા ભાને ખત્ને રસ્તા પર **અ**નાવ્યાં. પાટલી પણ 📢 હમાલે પાતાના **≰ાયમાં લઇ લીધી**.

હમાસે તા ટાપલાની હત્રી ભવાવી સીધી હતી, પણ ડેલ્સી પલગતા હતા. હમાલે તેની ને\**ધ લીધી, પ**ણ કક પુષ્કર્યું નહિ. પાણકારા જેવી કાર્યા વાળા પહેરી હતી તે કાસીમાત્રે આપી ને કહ્યું : 'લ્વા, આ માર્ચ નાખી લ્યા મા !' ગંપારી પછેડીને જોઇને મહેલાં કેલ્સી અચકાયા, પછ્યુ પછી - સમય સમજી સ√તે તેમણે ગાયે એાહી

યાંડેક દ્વર, અલીને નાક આવીને દ્રમાસે યુક્યું : 'ક્યાં જતું છે, મા∞ l' વ્યરનીરાડ સ્ટેશને."

હમાલતા હાથ પકડીને ખેડાંગતા ડાસીબાન્વરતા કાપતા હતા. વચ્ચે વચ્ચે કેલ્લ અને દુ.ખધી ઘેરાવલે અવાએ ક્રેપ્રક ભળકતા હતા. ખૂબ જ ધાંગે ધાંગે વસ્તા કમારી હતા. આત્રેય ક્રાેસી ઝડપથી ચાલી શકતા નક્રો.તા. તેમાં વળી દાદરેધી અખડી પાયા. એક વ્યાખે કાચો માહિયાની ખીજી ભાષે ઝાખ હતી. વરસાદે જરા જેર કર્યું. પવન પણ પશ્ચો લ્લાવયા લાગ્યા. ડાસી લગભગ પલગી જવા જેવા થઇ મધા. 4માસ તા જોડા તે ગેલા ખાખી દેહ ઉપર દ્વપરથી પથરુપેદ, પણ તેને માર્ચ તે.

મેટી અને સ્ંડ્રધાની હતી હતી ને!

હ્રમાલે કહ્યું: 'શછ, આપ**ણે** kuis @भा २६६३में ते। हीक, नकितर સ્ટેશન વ્યાવતાં સુધીમાં પક્ષળી જ**ય**ાં 'પલળા જઇને માંદા પહું ને મરી જાઈ તે<del>! તે! છુડું આઇ! પણ ચાલ</del> કર્યાક આશરા લઇએ. ધૂજતા અવાજે राभाग ग्या

એક લંધ દુકાનની એટલી પર બન્ને 8માં રજ્ઞાં, ઝાપટાંવધુ જોર થી ઝીંકાવા માડવાં. ડેસ્સી <sup>30</sup>કલા જ ભાવ્યા: ઉત્તર્જ જોએ હવે સું धारी !" वण्य करा वार रबीने चे.ते પાતાની સાથે જ વાત કરતાં દેવમ तेम भेल्याः के धवातं हरी ते

હ્રમાલ આ શામળતા હતા. તેણે હવે મુરુષું: 'તમારે કર્યા જા**લ** છે, W11 1

'ભાઈસ્સ'

હમાલે ખીડી સળમાવી. વર્ષો ઋતું ના ઢાડા વાતાવરણમાં વ્યસનીને 🖹નું •વસન વધુ વકા<u>ર્</u>કા લાગે છે. બે ત્રભ્યું કું કે મારીને ધૂમાઢા કાલ્યાન અચાનક તેની નજર ડાેસી પર પડી ક્રેલ્સીમાં આ ધુમાડાથી અકળાતા હતા તરત જ મજારે બીડી કારી નાખી ને કાત પર ગાહવી દોધી. એ જોઇ ને કાસી રવમસ માટે હસતા હસતા બાહ્મા : પા સે, શંકામ બીઠી ઢારી નાખો; ≥ોલ્યો ગારા દીકરા દધ પીએ છે એગો હું કેઇ નથી કહી શકતી, સાતતે હંશું કામ ના પાર્કી છે, પી કે મીડી, પહોંચ ભાષનો ઉપડીએ. પશ્ચ ભ્યા વરસાદ ધીમેર મડ્યા છે.'

રતા ચાઢી, એટલી તમારી ભામત્યા રાખળ એ⊎એ તે! ' •

આ શબ્દો સામળતાં વેત ડાસીની આંખમાં ઝળત્રળિયાં આવી અમાં. કાળા પાસવથી કાળી વેદનાનાં અત્મ લુછી નાખીતે સે બેલવા: 'અલ બાઇ, સ્ટેશને જઇ<sup>33</sup>ને.'

'ચાલા' કહી હમાલે માછતા હાય ઝાલ્યા, 21 25 રસ્તા કપાતા હતા. <u> ગુજારના પ્રમાલિયા રસ્તા વચ્ચેથી</u> મજીર સમાલીને સામાન તમા માછને લઇને મુજલ કાપવા હતા. માર્ચીતા ડેક્સી માલ્યા: 'બાઇ' વું માઈદર સુધી મારી સાથે =લવસે કે તતે આવવા જવાની 🛓 ટિકિટ કરાવી દર્શશ ને કપિયા મજીરીના દાઇશ. બાઈદરમાં ગ્યા વરસતા વરસાદમાં 🛓 વળી કર્યામજીર ગેલવા જઇશી '

હમાલે કહ્યું: 'અલે⊱ મને ક'⊎ વાધા નથી. તમને એકલા મુક્રીને જવાનું મતેય દીક નક્રોલું લાગતું, પણ હે કેક⊌ની વાતમાં માર્ચ શું કામ

માર્ક કાઇને કેવું લાગ, કાઇને વળી કે, 👟 બાતિયા કાંચા છે, પાકે

રેટરાનેથી આઇદરતી જે ટિક્ટિ લઇ ને મળ્ડર અને માજી ગાંડીમાં એકા. માજીને મચ્હરનાં વર્તાનથી તેના પર મમતા ભગી હતી. દુઃખની ચપાટ ખાઇને તે વિહ્યલ બન્યા હતા દેશો મજુરના દ્વાય ઝાલીને પાતે આવ્યા... ત્રુખામાં એકા **પછી મા**જીએ **હ**માલ ની આની પછેડી તેને આપી, ત્યારે **હ**માસની નજર માછની કેણી પર પડી. આ છેલ્ડે પડી ગયું હતુંને સો**ડી** નીકળતું હતું. ગેર જેવા સાસ ર'અની ચોંઘરિયા પાઘડોમતથી એક ચારિક ફાડીને તે**ણે કંઇ પણ ભા**યા ચાલ્યા વગર માજીને પારા ભાધી દીધા કંઇ પણ આનહાની વગર પ્રા£છશ્રી તેબ′ખાવ્યા તે તેમના સ્લિ માં આશિવનાે ઉમળ≵ા જાલ્યાે. તેમનું ગન ખાલતું હતું અલુ ધળી તાર્થ ક્રીકરા ! "

'માજુ, તમે કચવાકને ઘેરધી ની કબ્યા છે. નહિ 🔭

વ્અરે ભાઇ, 🛓 તેા જન્મી ત્યારથી જ કચવાઇ કચવાઇતે છતું છું. પણ હવે હરખાઇ હરખાઇને જલ્દી ચરલું

મજારે ક્ર'ક જવાળ ન દીધો. માજ એ આગળ ચલાવ્યું : 'અસિબ ધરમાં બન્ગી ને માર ખાઇ વ્યાપને મેટી માનું પરણી. પહેલા છે હવા ચમા તે ઐના ભાષ શુન્તરી અષર. પહ્યું તે િાંથી પાછી મારા જ્વતરની ધરી અવળી કરવા માડી છે.

'તમારા દોકરા ભાઇકરમાં રહે છે 🗗 જા<sub>દ</sub> મારી ખ**હે**નતા કોકરા ત્યાં રહે છે, આવા દીકરા તેંદ જ્યાંથી તેં ગ્યા સામાન શીધા ત્યાં રહે છે. દીકરાને 🛔 ખારી છેર લાઇ છું. માર્વ કહ્યું જ માનતા નધી. અને દીકરા 🛩 જ્યાં ગારૂં કહ્યું ન માને સાં દાકરાની વહ મારા માથે છાર્જા ન યાપે તા શા કરે! '

'બા⊎ શું ધંધા કરે છે ! '

′ક′⊌ક ગેહરના **ગોશીન**તું કામ કરે જે-કરે છે તેા કાળી મળુરી, પચ્ યુગ્રાને પૈસા દીક દીક મળે છે. એના ભાપથી દસ મહા કમાવ છે, પથ પીટ**ચે**લ દારૂ પીવામાં અશુંષ અલાસ **કરે છે. દાર પીએ, વક્રને મારે,** છાકરાંને મારે; હું કહું કે **આ**ઇ બે પૈસા બચાવ્યા હશે તો કામ અ,વશે, પહાંચ્યે માને જ નહિં, મને કહે કે મા, તહે પારી વાતમાં મક્કું મારતું નહિ. 🕹 તેા એને થન કંઇ હિસાળ માં નથી. છાકરાય કેવી ગાળરાં રહે છે કે પ્લાલાયાનો ચેલકરાંનાં કાંઘ સંવેકાર નહિ. વધાને કહે તેં વધ ખઢકાં ભરે, વ્યાટલું કમાત્ર છે, પણ મારી આખતા માલિયાનું કંઇ કરતા નવી, સંભારી દર્જ છું, તેર કહે છે

એટલે ઉતરાવશું…કુળ ને દેશાં!'

લાેખર પરેલ સ્ટેશન આવ્યું ને ચાલ ગાહીએથી ઉતરવા જતાં એક ફાંકેભાજ છેલ્દરા ઉપમુંપ જઇ પડ્યા, એટ**લે જરાત સરબદ થ**ક. એટલી વાર ડેાસીનું ધ્યાન બીએ ગયુ, પથ જેવી ગાડી ઉપડી કે લેતા ઉભરા પાછેર ઉભરાવા લાગ્યા. મળતર આગળ આ બધું કહેવાય કે નહિ, તેના કરોા ય વિચાર કર્યો વિના **આવેશમાં તે આવેશમાં તે ગાલ્યે** कता इता: 'भूष्याचे भारा भारसे। इपिया परम इदाउँ क्ष सीधा ने ओर्न શે કહું અંબલ છે! બાવડીની મે સાડી સીધા, પાતાના કપડાં કરાવ્યાં ને ભાષ્ટીના રૂપિયામાંથી વિલાયતી દારના ભાટલા લાવીને ઘરમાં સંતાહ્યા. ભારસાંએ ભારસો-૧'ક્રી દીધા,' પછી રૂદનધેરા વ્યવાજે એ.લ્પા: ''મેં' ગેણાં–ટાણા સાંભળીને અને સુસીબત વેઠી વેઠીને પૈસા એમાં કર્યા હતાં. મેહા અને તેવ મારા સવા પછી मार्ड कारल करवा भाटे शायवी राज्या હતા.'

'તમે તેને અલખા શુંકામ ! '

'भारे काल, अबेबत के ने हैं केने પ્રેત્ક ન પહેલી તેને તેનું મેટ પહેલી... મને મુવાએ કહ્યું કે મારે ઘરના થંધા કરવા છે તે પૈસા આપ, તારા ભારસોના તને જાર હજાર પૈદા કરી આપું. હું બાળવાઇ અઇ તે આપ્યા... ત્રીને હિ' મને ખળર પડી કે સુવે! માહું **લે**લ્મ્પાં'તા. પૈસા મારી પાસે હતા ત્યાં સુધી તેં હજ મે દળાતા હતા પણ હવે મારી એને ગરજ જ ક્યાં રહી છે !-કેવી સુશીભત વેઠીને મેં પૈસા બેમા કર્યા હતા! '

હમાલ જવાક હરમેં તે નિસાસા ર્નાખી બેલ્લ્યા : 'મુશીયત વેદીને પૈસા લોગ કરવા જ નહિ. *જો* ધનવાન થાવાત નસરિબર્મા શખ્સ હોય છે તેા ધાન વગર મહેનતે જ ભાવે છે તે તે **ધ દયલાળંધ આવે છે. આરા કાઠા** હતા. વ્યક્રમાતેર વરસના થયા પશ મુખલી ખાધું પીધું નહિ. મુખલી જીવ્યાન નાદ. એમને મળવા ગયો सारे वानवातमां क्षेता दना : 'आध! મેં પાલાઇ પાલલ્કને પૈસા એંગા કર્યો …શંકામ1 તો કે સશોબતમાં કામ **ખાવે. આજે અઠધે તેર વરસને આ**દે અપાબ્ધા પ**છી** ગાત સિવાય બીજી તે ક્ષ્ય સુરદીયત અત્વવાની છે? અને ગાતની સાધાનત પૈસાર્થી પાછી વળતી નથી. જમના દ્વતને લાચ દ⊎ને પાછા કારી શકાતા નથી. માર્ગ ભેગું કરેલું ધન બે' ઉત્રતી ઉપરમાં બાેગવ્યું નહિ, હવે એશ્વવતપર્ણ કોઇ રહ્યું

नधी. व्या धन हते भील कार

ખાશે ને હે તા હાય ધર્સીને ચાલતા

ચ∀શ.' ઋતે થયું મધ્યું ઐત્ર જ,

INDIAN

એના નાના બાઈ આન્ટે એ ધનથી આ અવસ્થાએ તમારે રાટલા અને માટરમાં કરે છે.'

માછ આ મળુર સામે તારી તાડી ત્રે એપ્ર રવા. ગજીર તેા સરિયત **અ**ા વાત એક્સી ગયો. પછા મક્કટને તેની ¶ડી અસર થ⊌. ⊃ોક મજુર માલુમ આટલું લધું જાણે 🗦 ! વાહ !

અનસભાન પકડીને મળુર મામ્મેરા 'માટે સુસીખત વેડીને એકું કરેલું ધન ક્રોય તાતે અલ્લંકને ઉપયોગ માટે વાપરતા રહેતું. તમે એમ ન કર્યું ને ભારસા વૃષ્યા તમારા ગયા.'

માજી માનમાત્ર જાણ આઇ, મે' રસેત્વસ ખનીને, ખુશસ્થત કરીને, રોડાણીના પત્ર દાખીને આ પૈસા એગા કર્યો હતા, ને અન પાચા એવા क्षाराने मेहित प्रवेद बनेत अध्य મજરી...મારો બાઇ કાગી મજરી ..!"

વાદળો એત્રાં થયાં હતા જરા જરા પ્રવાસમાં તહોં દેખાતા હતા. ≰મારે જારી ધેરાથી નાખી અને પછી અલકાશ સામે જોઇને તે માેગ્યાઃ 'આ કૃતિયામાં ભાષાય શાળાના મળાર છે. સામ માટે પશાય કાળી ગળાવી કરે છે, પણ સુખ મેળવવા માટેની મજૂરીમાં જ એમની છેલ્ગી પુરી માત્ર અન છે. ધારેલી સુખ ચેવડ સુધી મધ્યકહું નગત સાધ્યયન્ન માણસ ની જ ૧૯૧૧ નથી, માેગી શક્યો પછા પૈતાને એફએ છે શેર્દ્ર સખ પ્રાપ્ત करेश लग करीने छाँछ्या भारती નાખે : – શાર્યના અનંત નુખ પ્રાટે. પૂર્વ એ લુપાય સખના મળુરા કેન્યા મોન, શુ શયનાન કે શુ સાધારણ તાખના શા મળે તા કે.ઇ દેખાતા જ નવાડ

મજુરની વાત સામળીને માછ અ૧૧૬ ખાર્ચ થયા. નરમ પડી ગયા. £-ખ અને રાય થણ ભૂવી ગયા. મુખ તેમની પાસે આતા જવાળ દેવા नी कन्देर नदेशकाः

મધ્કીજ ૧૭૫: 'તમને તમારા દાકશામાં ન સંપર્ધા તેલ ભદેનના શિરો શુ વધુ હુમધા શખશ એવ માનેક કેક!' <sup>4</sup>યેની વહુ, પ્રાવ્<u>યા</u> ડેાતીને સાનુપાડુ નહિ જ કરવા કે.'

ત્રવે કેલ્લી ભાગાડ 'પણ માટે માહારણ કરવું જ નવી. હું તેલ માટે ભેટક રાટલા ખામશ ને રામ નું લાગ લખસા 👲 શુ દામ ગારણો Material April 5

'લ'....માં....લયે વાત ભરાખર છે. ले भरेतना उत्तराने भर कार्यने साथ-પત્મ નથી કરતું, તેન જાતાના દ્વારા ને ત્યાં જ ઍવાં વ∀ને રક્કાને ! ક इतियाने कदेशपाइंद नकि ने नमने કેઇ ઉપાધિય નહિ. એ તામે ખરેન ના દેશકાને હતું જઇને માર્યા મુજાન भार पारंदर नाया अध्यास, तीर नहास **દા**રાતે કર્યા 'મેતનની' પંચાનમાં પત્ત શરૂ કામ પરદ્રી ગાછ, દ્રવે રામ 🗬 બેવી કામ છે. દીકરાની વહું, ડીકરાના દીકરા-એ ભધાવ જો તમારી આમન્યા નથી રાખર્તા તા દેશના દેશ 🖴 મને વસ્તે. તમે ખાઇ પીતે અગવાનનું ભજન કરાે…તમે नब्दर सामे बता त्यत्रे 🔊 सुध्रया નદ્રોતાં માંગતાં, તે બધાં તમે અનમ બાઈલર જેટલે કુર રહેવા જશા તેવી સધરી જરા માટે. ઉલડાનાં વધ છુટલી ભગારો. પણ તમે એ બધી પંચાત મુક્રી ટ્રી એમોન ખરેત માયત્યાત્ર છે. મા! ગ્યા દ્રનિયામાં આપણે જીલ વધાય વધાય સ્વાદ કરવા હતાં ચાયમાં ને ચાપ્પ્પા…'

ડાેશી સમસામ ખતી ગયા. મળાર તરા પારી ધારીને જેવું. મેકલ ગાડી એની મતિમાં જ ગતિમાન હતી. થાડીક વારના ગીન પછી માજીએ પુષ્કર્યું : 'ક્રમુ સ્ટેશન આવરી l' મજૂરતી તે ગાછતી વાત ધ્વાન પ્રવંક સાલળી રહેલા એક ત્રીજ वितात्रको कर वश्योधी कराल क्याप्रेसे : 'અ'ધેરી.'

ડેર્સા ઉત્તર થયા છે બાલ્યા : 'અરે હસાલ 🗀

क्षी भाडी 👫

'આપણે અહીં જ ફતરી જાવું છે, હું પાળી મેર જ જવા મારાં છું.'

હમાલે કેસ્સીના ખલા પકડીને કળા: 'મારી મા! હવે તું સાસું સમજી: 😽 નથી જ ધવાનું તેને ઉદ્યું કરવા પાછળ પ્રત્યુરોન અમસ્તી જીદગીને ભાગી નાખે છે. એ દીકરા ને નહી માળા નધી, તેના તરા શ કામ...મામા શામી છે! તે જા પ્રાપ્તિક **લે**લ્લ તેક મીતા કે, તે કમાના ક્રેડ તો કમાવા દે, તે ચારી કરતા **કે**લ્લ તે**ા કરવા જે…તા**ર્ય પેટ અરવાની તે ના નથી પાડતા ને 🗗

'ભક્ષ, તેર પછી….પર, તું એ પણા મુશ્રીને અગવાનનું અજન કર...તારા જન્મારા તેર સુધાર…ગામા આ અધેરી આવ્યું.'

ત્રરમરિંગા વરસાદ વચ્ચે ઉત્તΩ કેર પાઝ ૧મી. ઋજીરે મેડી સ્માટલે મુજારે માજરે કર્યું: જાયર મુજ ભાગી માછા '

'का (१६६६ व्या पेटी तारा विना ત્રાપ્ય શ્રીવાદદારે " પછી અવા ગફમરિત मध्ने नेतवाः यह भरी व्यक्त त्यारे र्चच भने प्रेयादीने भक्ताचे क्षष्ट व्यक्ती તા મારા અન્તમાને શાહ્ય હહ≹,,,,' કેલ્લીની અભ્યમાં ત્રળત્રણિયા મહેલી

મળામાં માખમા દાતાના ચર્ચા 419 क्सी स्थां दर्शाः, द्वारा आसी ને હછ તેલ ડેલ્લંબા આવવા જવાની पालना अधिका नेजनी कही हो। त्यां भाष्य हिमारे भारतिने बिमार

\*માંક તું પાછી આવી અહે∄\*

OPINION

દીકરાને કંક પણ જવાળ ભાષ-વાને બદલે માછાએ મજીર સામે જોઇ ને કહ્યું: 'બસ, દાકરા અહીં સુધી

માછ પૈસા કાટવા જવ 🛢 ત્યાં મળુર સડમડાટ પ્રથમિયાં ઉત્તરી ગયા…મજૂરી લીધા વિના….'

એક પડેલી બેલ્પેક 'કાઇ' તમને થ્યા મહાર ક્યાંથી મહયે. 1°

ઉત્સા બેહ્યા: કેમ P

'અરે 🗗 મજાર નધી, એ તે। સડિક છે લાડે! !--એનું નામ 'અ'ગ્રેજી ષાત્રશ' છે, 🦥 ખી. એસ. સી. સુધી બરવા 🛭 ને પછી મહિલ્માઇ મધા 🖼. '

બીજી એક પાકેશ્વન્ન નેશ્લી : યાછ, એમાંકા છે-મક્સ, માર્ક્સ £'ડે અવાએ ખેતમાં ક 'એ **સક્ર**થ 4di 3 € 1'

પણ એના મર્મસાં આંબળનારાઓ મા ધી ક્રાઇ સગજકું નહિ.

દીકરાંએ મુક્કું: 'પણ તું. આટ**ની** યત્રમાં શંબ⊎ તે શંબાવી!'

ભિષ્કકુલ નિર્ભેષ સ્વસ્થતા**લી** ગા**ક્ર** બાલ્યા ક 'કાચા મેક્તિયાનુ' <sup>ક્</sup>માપ્**ર્કેશન** . करांची व्याची शकरा....'

પણ આ જવામના ધ કાછ મર્ગ સમન્હું નહિ કારણ કે રતનમાં રતન એહવાઇ પડશું **કે**લ્ય તેમ આ**છ**ાં) આંખમાં માતિયા દેખાતા હતા.

### જોઇએ છે હાડકા

તમારાં સ્ટેશન કે સાઇડીંગે પહેાંચતા કરવા માટે અમ ટનના **અમપીશં** પા. ૭

ખાલી બેગાે રેલ કારાયું ભરી પાછી માકલી આષીશું વધ વિગતા માટે લખા:

### THE BULLBRAND

SARNIA

NATAL.

|                                                                                     |                                                                      | ળે અક                                   | યાડીક પ                                            | ચાંગ                            |                                                              |                    |
|-------------------------------------------------------------------------------------|----------------------------------------------------------------------|-----------------------------------------|----------------------------------------------------|---------------------------------|--------------------------------------------------------------|--------------------|
| न्धार                                                                               | ઓસ્તી<br>૧૯૫૩<br>ડીસેમ્બર                                            | હોંદુ<br>૨-૧-<br>પ્રામંશીય              | 7203<br>1203                                       | પારસી<br>૧૩૧૩<br>શેહે.<br>કર્મા | સુગોદય<br>ક, ગ્રા                                            | સુર્વાલ<br>કે, ગો. |
| 합 = 전기<br>전기<br>전기<br>전기<br>전기<br>전기<br>전기<br>전기<br>전기<br>전기<br>전기<br>전기<br>전기<br>전 | 14<br>16<br>20<br>21<br>22<br>23<br>24<br>21<br>24<br>24<br>24<br>27 | ## 13 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 | 12<br>13<br>14<br>14<br>14<br>16<br>16<br>16<br>17 |                                 | A-At<br>A-At<br>A-At<br>A-At<br>A-At<br>A-At<br>A-At<br>A-At |                    |

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મળવાનું ઠેકાર્છ્યું

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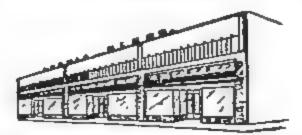
## અમારા નિશાળ ઉપયોગી પુસ્તકો

| અમારા ાન                                             | શાળ        | ઉપયોગા પુસ્તકા                                                                                                 |    |        |  |
|------------------------------------------------------|------------|----------------------------------------------------------------------------------------------------------------|----|--------|--|
| ઇત્ <b>ાલાય</b><br>દેશ વીદેશ ભાર ૧<br>ગુજરાતનું ભારવ | 4 e        | હુલત કેપ્પત પ્રાથમ માત્રા ગાળ<br>માં નોપશા ગાર પુસ્તમ ભાગે પાંચમા<br>છે. એ પુસ્તને દેશા ભાગોમ માત<br>મેળને છે. | 8  | •      |  |
| €[इना <b>५वी६।सनी ३५३भा भा</b> , ६                   | 2 3        | દ્વારત હોંધ્યન લાલીમ વર્ષ ચાલા લાપીએ                                                                           |    |        |  |
| रेश विष्ये।                                          | 7 0        | अभीक्षी भागत र भ श्रेषी १<br>भागका                                                                             | 1  | a      |  |
| <b>લ્યુ</b> ગાળ                                      |            | ત્વપુષ્ટ વાલન પ્રાથા                                                                                           | 1  | ķ      |  |
| व्याधिक श्रीमा                                       | 4 e<br>11. | तेंद्रवक्ष वहामी, व व , , ते<br>, , , ,                                                                        | 1  | t<br>c |  |
| ભુગાળ પરીચય ભા <sub>ગ</sub> ૧<br>" ભા <sub>મ</sub> ૪ | 2 2        | 11 plet. " 5 B 11 11 4                                                                                         | 1  | 6      |  |
| 477- 6                                               | -          | * 19                                                                                                           | Α. |        |  |
| • લાંચન મારે સાદીત્ય                                 |            | विकारीह वाचन आधा "                                                                                             |    |        |  |
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| અ'ક્રમણીતના મુળ તત્વેદ                               | ₹ .        | Gotainable From:                                                                                               |    |        |  |
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FRIDAY. **257**Н **DECEMBER**, 1953

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HOUSE OF COMMONS SPEECH PRESS IGNORED

A CONSTRUCTIVE POLICY FOR THE COLONIES

By FENNER BROCKWAY, M.P.

[Mr. Fenner Brockway, M P., long-time fighter for the rights and well-being of subject peoples everywhere, delivered a memorable speech in the House of Commons last month during the debate on the address to the Queen after her speech at the opening of Parliament. Strange to say such things which tend to bring about the much needed peace in the world are given the least publicity, which is a sad commentary on those who control the Press. We are indebted to the Peace News of November 3, for publishing the very important speech in full and by the courtesy of that paper we reproduce it here for the benefit of our readers.-Ed.]

TOHE Gracious Speech has one paragraph devoted to colonial affairs which is unexcept onable in its statement of broad principles, but Lroad principles are of no value unless they are put into practice, and the record of the Government so far does not encourage us to believe that these admirable principles

will be put into practice in luture.

I intend to be very critical of the Colonial Secretary, but I am glad to begin by congratulating him and the Government upon the response which they have made to the Government of the Gold Coast in asking for emendation of their Coa stitution so that they may advance towards further self-government-

The first question I want to put to the Minister of State for Colonial Affairs When is it proposed to introduce in this House legislation for the amend-

ment of the Gold Coast Constitution?

The Secretary of State, in reply to me a fortnight ago, indicated that, on principle, an agreement had been reached. I was profoundly disappointed that the Queen's Speech indicated no intention of introducing legislation for the amend ment of the Gold Coast Constitution.

'There was also one passage in the Colonial Secretary's reply which made me a little uneasy that agreement had not been reached with the Gold Coast Government on the subject of a transference from the Colonial Office to the Commonwealth Relations Office. The aim of the Gold Coast is to become a Dominion within the British Commonwealth. If it be said that stage cannot yet be reached, I would point out that there is an example in the case of Southern Rhodesta, which is already under the Secretary of State for Commonwealth Relations.

Gold Coast Or South Africa?

I cannot east from my mind the doubt that the real problem here is the opposition of one other member of the Commonwealth to the recognition of the Gold Coast as a self-governing Dominion.

I will say only this, that if the issue arises between the recognition of the Gold Coast as a self-governing Dominion and the loss of the South African Union under its policy of Dr. Malan, I hope that there will be no hesitation in the answer of the Government to that issue, because it is an issue that will concern not the Gold Coast only it will concern the whole African population within the British

(Continued on page 775)

Remember that life is made up of loyalty to your friends, loyally to the beautiful and good, loyalty to the country in which you live, loyalty to your king, and above all, for this holds all other loyalties together, loyalty to god.

-Queen Hary.

Search thing own heart . What paineth thee others, in thyself may be: all dust is frail, all flesh is weak; be those the Irue man thou dost seek.

-Whittler

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#### INDIAN OPINION

FRIDAY, 25TH DECEMBER, 1953

#### Xmas

HIS year's Christmas is unlike the ones of past years. There is not that simplicity of mind and heart in us. Our lives have become too comple-, as well as our mind's eyes cated. We have made them so, thanks to the scientific discoveries. We thave not made up our minds whether those discoveries have help ed to make our lives happier or more miserable. With all that science has done for us we do find that we are none the more The reason is happier that scientists have succeeded in discovering everything but the one thing which is within ourselves-our soul. "What doth it profit a man who gains the whole world but loseth his own soul?" To day we are devoting all our energies to gaining the whole world but little do we realise that in the process we have lost our soul which is the only giver of true joy and happiness. Unless we divertiour attention to and utilise all our energiesphysical, mental and spiritual-in searching our own soul and not in scaling the Himalaya mountains or in trying to break up the stars and the moon and the sun to discover what is in them and thus interfere in the domestic affairs of even Almighty God instead of being thankful for all that He has provided for our comforts and learning a lesson from each of them, mankind is doomed The whole world seems to be living on top of a volcano to-day not knowing

when it will burst, ominous signs are vividly perceptable in many ways if only we had eyes to see. But our physical eyes are so dazzled by the glam our of gold and diamondthe Unreal-that we are completely blinded to perceive the Reat God does not tell us to scale the Himalaya mountains to see what is on top of them. He tells us to be as steadfast as those mountains and enjoy the fruits that they give us. If it does not rain we are not able to break open the heaven to see why it does not rain, if the heat of the sun scorches us we are not able to break open the sun to see why it does so, if there is no air and we cannot breathe what shall we but pray ta OUT Heavenly Father for That is all that, in the final resort, we are able to do. And yet like utter fools we shall persist in poking our noses in His affairs instead of abiding by the rules He has laid down for us. What are those rules? Those rules are.

"Do unto others as ye would that they should do unto you."

Love thy neighbour as cresolution thyself.

Those who take the sword shall perish by the

Conquer evil by love.

· Let us humbly ask ourselves which of these are we trying even mighty little to follow and think whether we deserve the blessings w.

are craving of Him. In our utter fooiishness we are misusing the gifts of God. God has given us man power instead of making proper use of it what are we after? Islanded by power and greed we are after destroying it. At the rate we are going it seems as though we shall continue to do so until at last one man will remain and he too will in the end perish, too late to find that afer all he was made of the same elements, and that it did not matter a jot whether he was while black or brown in his outward appearance.

These are the thoughts that come to our mind on this great occasion and we fervently pray that He may have mercy on us and forgive us for all our sins and lead us on to the right path so that we may deserve all the plits life has bestowed upon us and traly enjoy them With this prayer we wish our readers a very happy Xmas.

#### NOTES AND NEWS

University Aparthold

In view of the weakness of the Government's case for university apartheid, it is not sutprising that the Commission it has apposited on the subject is to be concerned only with at practicability and not in the least with its ments, says Mr. M C. O'Dowd, president of N U S,A.S., in a Press statement. The statement comments on the Commusion a terms of reference which are "to investigate and report on the practicability and flumeral implications of providiog separate training facilities for non-Europeans at universities." "There is now no reason at all why those who are opposed to Government interference with the universities abould suspend their protests while the Commission is sitting," says Me O'Dowd, "At the same time the oppopenia of the Government's plan have a formidable case to present to the Commission on grounds of practicability and expense. The fact that a commission has been appointed raises some hope that the Gover ment may still be prepared to listed to so argument in terms of pounds, shings and peace, provided it is put with sufficient force."

At a meeting of the Transvaal southern regind of the Union Federal Party in Johannesburg & was unanimously adopted "deploring most strongly the Government's proposed plan to cuforce the applications of their apartheld policy in student bodies at those universities which have traditionally maintained the principle of educational equality."

#### Union Not Leaving Any U.N. Organizations

The South African Government bas not decided to withward from any organisation o-

the United Nations, the Depart ment of B ternal Affairs said in Pretoria last week. The statement referred to a report that the Union Government contemplated withdrawing from the World Health Organization, the Food and Agriculture Organisation and the United Nations Economic, Social and Cultural Organisation, "While the Goveroment has for some time been examining all possible measures by means of which ec nomics could be effected, it has not been decided to withdraw from any international organisation," the statement concluded.

#### Police Atrocities

A European constable, W. H. Beukman (20), two Native constables, Nicolaus Neutl (30) and Ndoda Divioni (23), all of Denverand Kenneth Stevenson (19), also of Denver, were found guilty in the Johannesburg Magistrate's Court of assault. Beukman was fined £15 (or one month), and Ninh and Diviana £40 (or one month) and Stevenson was cautioned and discharged. An 18year-old youth, Freddie Tortune, said that on the evening of October 6 he was standing on a street corper when he saw the four accused mrn chasing a non European boy. The men stopped and asked him where the boy lived, and when he said he did not know, Beukman slapped him twice. Fortme said he was taken to the charge office, where he was told to remove bis trousers. While Nruh and Diviant held him down on a beuch, Brusinan flogged bigs across the buttacks with a stambok Before the Rogging, Beokman pushed a pair of bandcuffs into his face cutting his mouth. After the bearing, he was told to wash the blood out of his mouth and to go Benkinan said he arrested Fortun after he had attacked Stevenson with a amfe. Stevroson derl ned to lay a charge so he rewased Fortuin.

### HOUSE OF COMMONS SPEECH PRESS

( Continued from front page)

Empire, who regard the one so the premise of freedom and regard the other as the suppression of all the liberties of the African population.

Secondly, I want to express modified appreciation of the pulsey of the Culonial Office in respect of another West African munity, Nigeria. There was a first, before the recent London Conference, that the unity of that Colony would be destroyed, but Northern Nigeria has agreed to came within the Federation.

There are two points I want to

The first is the future of Lagos. In was a matter of distress to us that the two large parties in Bigeria, the Action Group and the National Council of Nigeria and the Cameroons, which had come to agreement about their demand. For self-government, should come into conflict on the large of Lagos.

I very much hope that even now an agreement can be reached about the functe of that city, and I auggest that careful consideration should be given to the suggestion that before a final decision in reached about the future of that city, there mighs be a plebia-city of the inhabitants, and that in that way the agreement of the papulation might be secured to whatever solution is reached.

#### Reprossion In Nigeria

The second problem I want to put is this. One of the kine parties in Digetta which was represented at the London Comference was the National Elements Progressore Union from Tearthein Biegeria. From all I have brard, not only from African delegate. but, if I may say so, from reprepentatives of the Colonial Office small, the representative of that party as the London Conference, Mr., Amanu Kann, was now of the more helpful participants, yet he has gong buck to the Northern Region of Nacria to find a propossi for the repression or his garry, to find members of that party being supersoned, to find ettem being braten up by gangstern on the streets of Kano.

I sak the representative of the Colonial Office, of the failure Plaguese Conference in to have good evident that he will recove that meaning manners portion on the country, and percenterly as the floribare Pageon shall be queen, need political and tivil rights. That present to not an absolute congress on any advantate of Feerings Singerta Sewards fall occupant that.

#### Central Africa

On the next subject—Central Africa—I want to be more tri-

I will not repeat the arguments which have been advanced from this side of the House against Central African Federation, but to impose on that you territory of the two Rhodesia's and Nymaland a Federal Parliament which has 26 European membera who repersont fewer than 200,000 people, with only 6 Africant representing six million people and three Europeans nominated to represent African interests—to impose that against the will of the people seems to and an outrageous set of dictatorship by the Government.

I would have said that the conhope of saving this had scorne would have been to encourage the African population in the two protectorate countries. Singe the Bill paracel through this House, the actions which have been taken in Nyasaland and now the actions which have been taken in Narthern and Southern Reedlau, indicate that the Govdesigned are not going to seize the apportunity of having control of the two protectorate countries to entabanh excell equality and angul and consumit development

Tacce has recently been a conference in Lumbon regarding the Constitution of the Legislative Council in Northern Rhodesia. Thus is a moster directly under the Colonial Office, le gave them an opportunity to prove their case that these concern was to move sewants racial equality in Central Africa. Instead of that, wholar the old Legislative Council had two Africans to 23 the new Legislative Council in to have lour Africana in 27. Does that really represent the mond of the Government in seeking fuller erpresentation of the African pageslation of Northern Rhodestat

#### A Dangerous Movo

In addition, there is not to be a songle African on the Executive Council. They are there to Ugança, in Kenya, in Tanganyika, but not nor in Northern Bhadera. where we ought to take this apportunity of extending eacid equality. More than that, the very dangerous move had been made of reducing projectorate authority over that territory. The number of ex-officie members to to be reduced from an so five, reducing the authority of this House in its duty to proceet the neicesson boststeen and increasing the representation of the actific populat, eg

The next point which I want to raise in suspection with Central Africa is not the direct exaponsibility of the right hom. Gentleman's Department, but I hope that he will excuse my taking it. It is the question of how the African representatives are to be appointed in Southern Rhodena.

The 'Times' of Detaber 30, reported that two African representatives and the European representative of African Interests in Southern Rhodens are to be elected by the ordinary electorate of 49,000 Europeans and only 400 Africans. I want to draw the attention of the right hom. Gentleman to the statement which hos colleague, Lord Minister, the Under-Secretary of State for the Colonies, made in mother place (the House of Lords) on July 25.

#### Right Of Nomination

Lord Muniter said that he would draw the premises of the Governor of Southern Rhodesia in the fact that Africana might like to choose their own representatives. He said he understood that the African candidates would be nelected by an African organization before numeration.

I have studied the Federal Cazettes and I have needed the Southern Rhodustan Press. I have found neither in those official documents nor in the Southern Rhodesian Press may reference to any African organization nominating these African considers.

Instead, I have found reports that two African condidates have been put forward by the Federal Party and one by the Confederates. This is a complete repoduction of the aratiment given by the Government, either tanight or towarrow, to reply to this point and to insist that Lord Monster's statement shall be carried out!

#### Kenya

I turn from Central Africa to Kenya. One could may very much at criticism of the Government's palicy in that Colony. I shall not may much sought, because I believe that the most important part in the guncentrate upon a countractive solution of the atuation there.

I only may to the Minister of Stare for Cotonial Affairs that I have passed on to his Department many reports of necurrences there—of shootings in the back of Africans asked to leave their hats and of conditions of principles of actions by the British errors in that country, hat which do represent charges, at least, against the Kenya Police, Notericand against African police, which ought to be juve tigated.

theroughly by the Government.

I content myself with that criticism

I pass on to what, I believe, should be the solution on the present situation.

The greatest marks which the Government have made to their Kraya policy has been to refuse to accept the co-operation of Africans who, while critical of the Government, abbor the methods of Man Man just on much as the methods of the Government.

The pritude of the Government has been that unless any African was a 100 per cent, supporter of their policy, he was outside the pale.

#### Course Of Conciliation

I ask the right hon. Gentlemento begin a course of conclusions on Africa, first by responding to such ment as Mr. Joseph Murrenshi, who have put forward constructive proposals in a helpful and consultancery way, and to look to the detention campa land potential for the African pumple, against whom there has been mucharge of violence or of autrage,

Union an approach is made to them, we will not make the contact with the African population in Kenya which is manned to any solution.

I am only going to list the heads of the other subjects upon which I believe agreement many be reached, but before I list them let me say this. I have always taken the view that there were men in the European, Amou and African races alite upon whose co-operation in a constructive policy one must rely to find a solution of Kenya problems.

I suggest, first that the Coneroment must deal with the land problem of the African popula-

When I come back from Kenya last Nevember, the parallel which struck me after my visit to the African reserves there was the valleys in South Wales in the 1930s. Seventy per cent, of the population was tenemployed and whole populations were driven out front those valleys. In some South Wales towns our did not find a young man or a young woman. That is the same with the Kiltsyst reserves. They are of 450 to 1,000 per square male. To the Africane, land to when work is to see, Land in late, and with the populations on promise on those exserves these in on by no there for them.

The Covernation must deal with the problem, and I august to the Minister of Store for

Colonial Affairs that the European population in Kenya should recognise that the African population has the first right to land in that territory.

When there is unused land unoccupied land in territories that have been reserved for Europeans, that land ought to be made available to contribute towards the solution of the land hunger of the African population,

I do not presend that will be enough, but the psychological value in encouraging good relation would be almost immeasur-

#### AFRICAN NATIONAL CONGRESS ANNUAL SESSION AT QUEENSTOWN

THE 41st annual meeting Congress was held at Queenstown last week-end. The depored chief A. J. Luthuli who for the first time ignored the ben imposed on his movements by the Minister of Justice, under the suppression of Communism Act, presided, In the course of his presidential addrem Chief Lathuli said he was pleased to sea that the African National Congress was attracting interest overseas and be welcomed the interest shown by Dr. Nkrumab, Prima Minister of the Gold Court, President Naguib of Egypt, and the Prime Minister of India, Mr. Nebru.

He said that be regarded with stripicion the American air bates in Africa and the British Government's plan of making "on arrenal of Central Airica."

"We do not want to be made a war zone," he said.

"This annual get-logether may not be a welcome event among some White people, who believe that denylog us an opportunity for free association will stop us fighting for our righte,

"They forget that the proagaings mobestl tol galancey bee from divine discontent. In spite of the ban imposed on leaders of the people, we have been able to carry on our work. In this fact we are particularly grateful to the South Alrican Indian Organisation," said Chief Luthuil.

"This year we have witnessed a crescendo in the spattheid song. This has brought severe strain and tension not only between the White groups but plso between Black and White," he addeil-

#### Professor Matthews

The freedom of Africans would not barm any other race in South Africa, said Professor Z. K. Matthews, vice-president of the African National Congrees. He said that no apology was made for his being there and so apolely was made for Sabting for freedom. The prople were determined to be free.

(To be Continued)

Africa was the second largest continent in the world and there was enough room in it for all people who would make a contribution to the development of the continent, the Profestor said.

Everyone who wanted to make the coaligent his home. but recognised the equal right of others to make it their bome. was welcome.

It was the spirit of working for the common good that the Coppress tought to promote, Professor Matthews said.

Mr. P. Bylaveld, a European and chairman of the Congress of Sputh African Democrats, said that his organisation believed in the clubt of all people in Alrica to be free.

He said that the task of his organization was to mobilish those Europeans who believed in freedom. It wished to cooverate with the nes-Europeaus to help them get freedom and equality,

Mr Yusuf Cachalis, a member of the South African Indian Congress, said that what was taking place in Queenstown wis the most important thing in South Africa today. The Indians had a common cause with the African people in the Union.

Mr. Patrick Duncan, who is to stand for the Sennie as a Native representative, said that averyone who made South Africa bis home was so African. He boned that he would be in the fight for justice to the end.



#### PROF. C. M. DOKE CONDEMNS APARTHEID

N sa interview with the Johannesburg correspondent of the 'Natal Mercury' on the eve of his retirement as head of the Departerent of Bantu Studies at the University of the Witwatersrand, Professor C. M. Doke is reported

"Apartheid in South Africa is selfish, one sided and undaterally applied.

to have said:-

"I have had contacts in many Bantu tribes with men whose intellectual ability and potential is absolutely unknown to the average European in South Africa.

"When the average European thinks of Natives be thinks moraly in terms of 'Jim Fich.' But there is a vasity different potential among these people, petentiality for culture in there, and should be seriously conadered by the makers of Government policy."

Professor Dake added that he considered apartheid to be dangerous because it might so rasily precipitate a clash between the

Asked what he considered to be the highlights of his career, he replied: "I feel most gra fied about baving some distinguished Natives, including Dr. Vilakazi, the Zulu poet and prose writer, who published five books.

"I have three Native assistants in the Department here-each of whom holds the M.A. degree taken in grudien at this Univerity. All have published books, and one-Mr. C. L. S. Nyembezihas published what is probably the most gurstanding novel ever produced in Zulu. Next year he becomes Professor of Bantu Languages at Fort Hart."

Professor Dake came to the University of the Witwatersrand to 1923 and virtually founded the Department of Banen Studies. From his Department his grown the Department of Phonetics and Logopedicz, with its important speech-correction clinic.

He is the author of nearly 100 publications, has made numerous expeditions as part of his researches, and has studied various Bantu languages and their dislects. He rettres on December 31.

#### ----R. VITHAL

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#### UNIVERSITY OF NATAL (NON-EUROPEAN SECTION) DURBAN 1954 SESSION

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These courses will be held at SASTRE COLLEGE and will commence on SATURDAY ATTI FEBRUARY, 1934
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tion will be supplied an request. Completed opplication forms for burnaries must be received before just Januray, 1954, in the office of the Bure European Section. University of No al, Dorbon.

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Saturday, noth February—9 a.m., to 32 unned and 3 p m. to 3.30 p m. B.SOC.SC. STUDENTS: Saturday, to b February - 3 p m. to 3 po p.m. B.F D. and U.E.O. STUDENTS: Saturday, 20th February—9 a.m. to 32 REMEDIAL EDUCATION STUDENTS, Saterley, soth February-

m to 32 feer. B, COM. STUDENTS: Saturday, 2017 February-3 p.m. to 5 30 p.m.

B A STUDENTS: (full-time.) Wednesday, nath February-9 a.m to 13 soon sed I fe me to 5 32 p m.
Etu lents mubble to attend at the lamps given above should make a specia

appertment.

Students who intend to easol for the Dairertity Education Diploms or for the first pour Bachelot of Commette Course are asked to not y the Organizer es town at possible as the formation of these country will depend so the number of stelepts smallers.

N.H. At partition undents who shed after the 30th February and full then students who ental after the og h Pabenary, will be trable for La late for fine and 22 late fee fine El they regitter after the guth at arek.

A fixed time-table will be posted any the nation boards of the University of Natal officer, non-European Section, and students should acqueen these prives with this he are encoding. In 1934 clauses und not be held on Saturdays alice i pie not ne Sondaye

OPENING OF UNIVERSITY RESIDENCES: (Westmorth,) from the February, and can be grown a long distance using the the boatel in the limit place, provided they nearly the Hutti Warden, but it may not be pass to be admit them to present residence on the accommodation at Wantworth to preserved in the first instance for medical a sidente.

Further pare columned ail necessity famet soft he provided on appropriate to the Ocastice, non European Section, Soverelly of Nacet, Durban

abata b

LIBERAL PERSPECTIVE

### THE "EXTREMISTS": LIBERALS AND NATIONALISTS

By C. W. M. GELL

AFTER 'Die Transraler's' firet buef duminist of the Liberal Party 31 some new species of tings in discuss a curious accusation from unterentant apostles of Afrikasos pogosto-the Narienalist press has adopted a more thoughtful attitude towards the This was particularly BOW PARTY enident in 'Die Vaderland's' editorial of August 25 in which the Liberaly supcernly was commended but their unreality deployed. The buttereal fact that a living tocether of rac a of darimilar level of companion and difference to outlink and background must result spract or later in escus? tended or disturbince is amply whited and as a fatse bypothe . And the paper proceeded to draw the I sheealt' attention to \*west happened in India and Paterine before the apartheid unform was applied." It further escalled that Europe connated of about 25 cm arries such with ers e a nationhood own race. land only and our our Now the Leral Parts mur be quite na mager a of it believes that Europe ve I have dane better of or p . . . . . . all bren theown toget et la le came got "

fill i vide the question a one of the most fem fut 4 en f mie fibe beithere all the cannot fairly be used as a" by a tien about the furure at all. In west that could be na die bige a beine together" of decomilie peoplet has always in the pair produced desturbance. Even if they were four, it will dies not preclide the possibility of a neigeful. I vion together ! in the fitter. Dur it is not in fact. true. Seit erfind in the most o'mous contemporary example, where, though cultural levels are nimiter earlish and background wary greatly and reser, language and culture content. Conversely Dry il, where solution is decried eals be share who know nothing about it. And what do we say about that golggfor agglomeration of races and unitures that comof the population of the U.S A.P. Going further back, we can untice the eastal and cultural diversity of the Paman Empire which futed As long as a mortal state has any right to expect. And the people's now known as British were very fas from being homograeous la The willy of Great fritain wir not a natural and mercia de growth from within, but the artificial imposition of s unified povernment. The leigh

were a territorially homogeneous

And this brings us to 'Die Vaderland's her of historical examples. If there is any force in these precidents, 'Die Vaderland' is arguing in favour of complete tecestorial separation or total aparished—as between Britain and freland. For that was "the aparished solution" applied in India, Palestine and for the most part in Europe, where countries are haved primatily on ethnic, longuistic or cultural territorial communities.

In South Africa, however, we are for better or for worse already "throws into the same pot" and there is up clear trimtorial butte (or partition. We live and work torarricably intermingled. The sort of popular apartheid practited by the Nanonalists-a continued "working together" but au enforced "living spare" in slightly reparated residential districts within each municipal area-is not "the aparthaid solution" used in India, Palestine or Europe, Nor would the parallel be superfied, even if all non-Europeans lived in the Reserves with their ratile population working among the an entire and "visitors." numbers of Irish, ningly and to families, live and work in Bestain where they sequire concenship rights after six months. Do the Nationalists contemplate that? Do they even contemplate genuine territorial autonomy or sovereignty for the Bantu "sational homes"?

'Die Volksbild os July 14 cauriously agreed with Alan Paren that the on'y hunest chaice for South Africa was between the Liberals' common citizenthip and total apartheid, "Many National ins would libr the latter, although we exusor yet see the end-point of that ideal today. Possibly European and man European can never be completely organized The Liberale, however, say this will get de. For both moral and expedient teasons there must be complete honesty about the and to be attained eventually. Nationalists altow that the Liberal ideal is mocere and honest; they only deny that White men will ever accept it. As 'Die Ocsterlie' wrote on August 25: "Whatever differences there are among Europeans about colour policy, they erand worted enough about what they will not have, i.e. the sort of nation the Liberature hold in BifOspect."

> Liberale on the other band agree that in certain circumstances total spacehold would be a moral

and practical solution. But they me no likelihood of Europeans ever surrendering their non-White labour or making ever a shert of territory (say, the Transvaal and Natel) commensurate with African numbers and their contribution in terms of labour to the Union we have built together. Even SABRA, which cocuders these matters on a moral plane, bas got go fuerber than offering the Reserves and the Protectorates which, twen if they were ours to offer, are already overerowded in teres of carrying capacity.

But these are our alternative rouls -to share our cintenship and opportunities, abandoning cur fears and prejudices (which may yet turn out to be phanbattoriab to neitenigents la emet thought) to the hope (we can say no more) of developing a multieactal South African patriotism with a common western culture gradually evolved, or to share our land in fair portions so as to obtain White and pon-White consent for the new frontiers, the wast exchange of populations and the far lower living standards that must erault from unrerambing our "mixed pot,"

It is no use 'Die Vaderland' belabouring the Liberals for "arousing false e pectations about political and social rights which the Europeans would never grant". These ideas and expectations belong to all humanity leday and South Africa alone eannot awim against the steeast. Non-European demand for these rights long aniedates the foundation of the Liberal Party. The D.R.C. and SABRA—besides many promitent Nationalists in unguarded moments—have adoutted that

they cannot be for ever denied to the four-fifths majority of our population, even if we Whiten choose the morally and materially disastrous course of setting up a mage economy.

And we connot escape this dilemma by specious arguments about "separate residential areas" of "the fullest development within their own (strictly insisted) sphere," nor by bemeaning our minfortune is not being as other nations are, a fairly homogeneous community with a clearly defined territorial unity. We must be men coough to face the reality of our taution bituation as a small. privileged approcracy in a pociety and a world which will not much longer tolerate our colour-caste rigidity; and then to choose our new goal, honessly weighing all its implications for good or avil.

Laberala believe that they are putting the one alternative forward today more frankly than the Nationalists support the other. And they fear that White South Africa will continue to processing the with probably fittal results, unless it is aquerely confronted with both alternatives, however immediately unpalatable.

For there comes a day when the voters of reason and moral probity can no longer be heard above the clamous of the basis emotions, when differences of specious and even pace are labelled "heresy" and "treason," when you have to be unreservedly "for" or "against" some ignoise expression of group suffabrees. That day is uncomfortably close upon us now. And we have, therefore, to face our destiny and choose our path, before the initiative is wrested from us by events.

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NATAL.

#### THE SAMPATTIDAN YAJNA—ITS IDEOLOGY AND TECHNIQUE

By VINOBA BHAVE

[Vicoba Bhave has been duing wonderful work solving the law problem is ludis, by sonviolence rocaus, His great achievements are the wonder of the world. He is now engaged in getting the wealthy to park with their wealth, Samputtidan means the gift of wealth ]

IT should be clearly under-stood that the Sampattidan Yoles is not intended for collecting or creating a fund. There is not only a difference in its purpose but also in the technique of its collection work, If there were the usual way and ides of a contralized fund, it would not be called Yains or Bacriber. The Sampattidan movement has been named as Yajon deliberately and with mature thought about it, and the Yaton is a religious duty which applies to all without exception It has a universal character in that nobody can escape it. It is of the nature of what are called man's overhoment dharmant i.e. man's basic duties, such as truth etc.

It is thus that the Sempattidan Yajan differs vitally from other usual collections. We do not ourselves receivs the gift of ecopy or acything else, we only take from the donor the gift-dead, that is, the promise to give. The donor him tel undertakes to administer bie gift in the service of the poor He too does not give any money to the poor, for money may be enlarged. The one of money to Samputtidas will be generally forbidden, except for purposes of a secial nature. For example, we may sale for money for purchasing etment for the construction of wells, or for purchasing a pair of bullocks for co-operative use by two or more presents jointly. One may still entertain the fear that the peacant in question might sell away the bullocks and the money would be lost. But that would be going too for. Such . distruct will not help us. We have to act on the faith that our goodwill will produce timilar goodwill in And this is not a superstitious faith, it is a faith based on long experience of human psychology. As the movement goes sheed, we hope to go to every Village and ash every man to give his bit-a sixth, on eighth or a teath portion of his produce for the common good of society, They will naturally give what they have, The

peasant will give grain while the artises well give things be manufacturer. For example, the carpenter will contribute his labour and make us, say five ploughs, All these contri-butions will go to the entire village, to build the people's store of wealth. We will do the eams in the cities. We will sak the rich to shed of the sense of ownership and share their wealth with the needy. We will make them realise that their interests and those of the society are and should be identical.

After all, there is no reason for any clash of interests between the employers and the employees. Can we conceive of an All India Sous' Organisation and an All India Parents' Organisation such seeking to spleauard its jutereste nealnet the other? It is really amazing that today we find teachers and students organising themselves ed off or reshod storages ofer hel that their laterages are different and even contradictory to each other. This is an indication of a perverted mentalify-of the increase of demoaise psychology fast overtaking the mind of modern society. We have to fight this cell tendeocy and bring in genuine co-operation where there is conflict. We want rich to see and appreciate that those who do physical labour are also entitled to a due bbare in the wealth produced.

Why should not there be the same partnership between the owners of an industry and its workers as there is between different awaem? Of course, I em speaking of real partner-Map-that of the equalist, I will tell the city-dwellers, You have received amply from the villagers; it is now time that you give a share to them to your wealth. And it will not do to give what you can once only and regard yourselves as irre from any further obligation in the regard. It will not do for a man to want to free himself from a religious obligation. Hu must want to get and of an avil habit, but not of meritorious one. I therefore ask the Bampattidan donors if it is a sin that they should want to be released from its obligation after they have done their bit ence. They have to accept it as a religrous duty to be done conti-

It is sald this is difficult to do. I say it is not, A friend expressed his readiness to contribute Iwenty. Gre rupees every mouth for the whole of his life. I explained to him that this is more difficult. He might become poor and then he would be compelled to break his promuse. On the other hand if, instead of a fixed sum of money, be decided to contribute a fixed portion of his income, he would be able to heep his promise more easily. In that case if he gets only ball a louf of bread, he may yet part with a sixth of it in favour of the poor. The is why I insist not on a fixed sum of money but on a portion of the income or procedure. Viewed thus, the Sampattidan should not appear burdensome to anybody. A man does not feel the burden of his body, nor should be feel that of duty enjoined by true religion. I ar from being burdensome, the acceptance of religious truth is a source of inspiration, it adds to our feeling of life.

There is one thing which we will demonstrate through Sampultidant that mon possession is a force for social good. We have long known that nonpottestion brings about individual purification. We have now to realise that it can also serve as a powerful means of speint wellbeing. We have to prove that it is not only spiritually efficacious but it can belo us in constructing a better and a eicher worldly life. The Gandhi Memorial Fund collected fee crore supees. But not even hundred erores will suffice for all we went to do. The need of the hour is to mobilise all our wealth in every form and press it lute the service of the society. The Sampattiden way will turn every house into a bank on which the society can draw freely for all its wants. And because what is offered will be used locally, it will make a very easily workable plan, it will directly lead to the build ing up of the collective strength of the people, It will unfie them with one another and relesse tremendous energy for constructive effort. We know that practice of equality and renunciation are good, but we have to look at them afresh and see tham as forces for promoting social welfare, little that we have done is enough to show its vast potentialtly to this direction. Even at the inte of hundred supees for an acfe, on an average, the land we have received so for would amount to twenty crore supres. Had I set to the collection of money, instead of land I would bave had to face numerous defficulties,-all leading many underirable things incaishing the purity of the work

Referring to the Sampattidan Vajas, a newspaper man recently and of we that Visoba wanted peither land nor coopey: he only wanted some bits of paper, the gift-deeds. Just as one propitiotes a deity with flowers, even thus one can please Vinoba by putting a paper-garland round his neck. It is like 'Repeat the Lord's name, one does not need to spend anything in it,"-ne the Hendi adage has it. The comment was mount as a taunt, but it is substantially true. We do bonour the word of the dopor more than his money. For the time being, there is the safeguard provider in the Sampattides pledge that I will instruct regarding the use of his gift. But this will not be possible when the movement gets into swing and we begin to receive not hundreds but thousands of such offers. Then we will have to proceed on absolute trust in the systerity of the donors.

So we have now reached a singe when we have to set to the problem of the distribution of wealth. The Government cannot do much in this task. The Government is after all only a bucket, while the people are like a well- if there is no water in the well, how can there he say in the bucket? We will therefore go to the source of the water-the people. What the Government expost do, the people one. We have discussed the idea of Sampattidan long coough, I now went that in the coming two or three months a beginning should be made to put it into practica,

#### TROUBLED WATERS

By JOHN O'HIND

This book deals with that period of Indian history when three empires were at a clash with each other on the Indian Peninsula. The Mughal Em-pere was beeaking up; the Maratha Kingdom was decharge and the British were establishing themselves. The mory is full of suspense, keep. ing the reader engressed in the acts of heroism and valour, naval bembardment and piracy on the high sear, eacapades, a chase with bloodbounds, and romance. Order your copy as soon as possible, as there are only a few copies os sale at our office.

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#### AFRICAN VIEWPOINT

#### CHRISTIAN FRONT AGAINST APARTHEID

By JORDAN K. NGUSANE

IN my last atticle I pointed out that the oppressed African sad the white Obcistion food a common chillenge hom the spartheiders. The African is teing subbed of the right to learn these thiose which, we believe, will epshie him to live to the elevent possible accord with what we believe to be the Dixone Will The white mirsinners is slowly being denied the right to teach there things In uncerely believes to be true Dor reply to this should be a common front agreet the commen danger

Most specie lend to jamp to the ecoclusion, that a common front aggregatily meany pulitical netton. And it is true that there at infinite access for positical notion agrees specifical that agarthe I dose not challenge there thengs we regard as pole-Destity perfect only. It theretens things of the egielt as well When a tyrant in Pretoric site lown to I prescribes what form of a tarst on the African roll t must have to make him onteserve in this passe of the whiteman that he dare le to sol a call which the hamen COUNTY 1 person the term of the state of might not , on Hal the homan perof all it stands for are escale z erest ally the helps link between many long Greater. They jab en eieth is to labone to make that limb ennes perfect; more productive of goods. We need to be free to do that. Agartheld sign we have no right to be from It similableany proceeds to work up a complicated against by which is keep as in Jon Sign In Joine that It eight to provert the bonin presonably in no and energy-entry defeat double pargone. From this it is close that the Christianity and aparthall see poles up us. It becomes a Christian a first duty in his the life repair against the facilities. remains mostly by of very I mited effect in the specifical get 1 1 at equipment restatements nate a different proposition. What do we taken by spiritual centalizers? The writed referred to make of the African a length foliag developed imperiously the creation of an empagness in the Obeset an enump permented by the will to scrapt the African so

I am gesteful for beginnings already made to this direction, the annual read big by placed Argic are new cost neighboring a lering too progressions. The Company of the Com

thotics recently appointed an African to provide over the discrete of Leebe in Bustoland. There are beginnings in the right direction; but they are only beginnings and nothing more. And they are not too wunderful beginnings either. So we caust not make much of them-

What we need to the Christian camp is a positive and determined compaign to break down excisions on the willest field possible Very many white Christian lenders rum owny from factor this aboltones by saying that the white Cheleting is not ready for this. I do not scoops this. How our pay serious Obrigitan some to me and tell me that I must telerate sin? The white Christian who advocates discrimination, based on thes is in error and that error is of a stofal type. Why should I allow him to perpetoste his error soil thwist the growth of inverent African human beings?

We need to be units aggreealy In our altreasey of this positive compulse of apicitally resistance That aggressiveness must stock where the white Christian and missionary have the greatest expecin missionary solleges. The tradition is still very strong in theer polleges which baids the while man on the African's experier. For example I do not know of any college headed by whilemen where the African and the Enropean teachers have les together and dina to ether. If there is one I am engloss to know of it. It will be organil thus that very many white teachers would not like social inter course with the Africana, Alright. If they will not sloud being placed on a footing of equality with the African, let them slear out of African eshonia. They have no backness to teach our abilities when there ragard we so their inferiors.

New, I am not blind to certain very penotical demantites. The better-paid whiteman demands a mara expansive colsine on the comfort which the African connect afford as a cate. But this does not mean that the African who can afford them should be debarred from dening at the white table. Nor do I lose sight of the inferiority complex logenized to vary many minorial Africans. Very many of them would flad it embarressing to dine with their white follow Obristique link by allowing this complet to remain so it to unit not attaching it in a positive way, we assist in

the praces of dwarfing the personsity of the African. The fully developed African who feels comfortable at table with the whitemen must be given scope to all by their side if he likes. My point is: a positive more most be made to provide facility.

I know very many African tecebers might oppose this. Very many of them have been brought up in the tradition of regarding themselves so the whiteman's infectors. But if it is stafol for the whiteman to impose his an ealled superiority on the African, it is equally slofel for the African to scoont inferlacity. In any own the Africa can will, in the course of lime, realise what his own true posttion in life is. If he is still portially ignorant or timble, let up white Christian exploit that.

A positive beginning entitle in an and European trachers have ing ten tegether not occasionally, but as a matter of policy. We could leave the question of dinjurator another occasion.

We next some to the relations between the white stell and the African students. I want to deal with three from two angler: the tutorial and the administrative, I'p to not very long ago I was specif a student. I left college only sixteen years ago and in that period I have not become aware of a very violent change in the relations between white temphers and African sindents. What bappened then continues in very many ways. The everwhelming majority of men and weened who staught in African schools showed a lave for\_ the human beings entrusted to their care which transcended all harriers of race. They bakeved to'se sathey would have behaved to white stadents. I believe the majority of white tembers in African schools still belong to this eless. That is the type of teacher I went for my child.

A could intoority came stong with airs of superiarity and constantly reminded up that they were making great confident in tending up. There people are a curse in our collage. They have played un sput pare in working up student tending in rement years. They are largely to blome for the store, violence and ereon which are no marked a feature of our college life.

You ore, averywhere the African is reveniing against the concept of regarding him as the whiteman's injuries. Take any copen of African Dies the theme of seasily is the continuous deponding an granting attenuations of the gold minor, where you have

the most backward African, we have bad the great strikes. The nebin working class cent about K,000 resisters to juli. Bindents throughout the world are always at the vacquard of revolutionary mevements and it never serprices me that there should be so touch trouble in our colleges; It never surprises me to see as many explosions brazans so much fullammable material to being allowed to accumulate by the white authorities. I am egainst violence. But that is not enough. To eradicate it we much gut stown to its root aspect. In our onlight the awar is the revolt against domination. When the African student comes up egolast things which tended of white deminstion he revelue. lie seco them in the relations between African and white tembers and in the relations between blesself and three of his tempters who are columncoprelous He sers them also in the way his salings is being administered, There, so a rule, positions of responsibility are generally the exclusive preserve of the whiteman. Policy in orionisted in the direction largely of suiting the convenience of the white staff. The African stadent remembers that the collega to said to be bles not for white students. He sees himself. treated sen beggsr in his house. The coult to: he revolted

This, however, below only the sparthelder. Be it becomes the Job of the white Christian In our schools as well as pure to all down together and yan one solleges along lines which will not securitaria escial friction. I propose here that we should have Africane in larger mumbers on the governing enumel's of these colleges. In these bearing the principle of white domination is still appearatonally maintained. You find them loaded with whitemen white African representation is only of tobox demensions. Here egels, there nen prantion) altfloutties. The Africans see a poor summantly and do not have the money to pour into these institutions. The whilemen has the mency and he dominates. Fur a long time we shall need white money, but it he time grouple realised that a binger African cay in the administration of our schools is a positive investment in goodwill. You do not need to reclam white remone segiation; inpresso African name been on the governing boards.

The overall stratesy must be to bring up a generation of Africans partnership with tion of equal partnership with the whiteman; African men and women who will not prompted of a better famous for thomassions in aborting a common front of all irna Christians; a force so powerful, even the Verwoords will pades before it, " We must have the conrege to give a positive, practical form to the ideal of haman brotherhood in Ohrie-If we cannot do that, well we have no right to oppose the evil lblogs advocated by uparthold-If our faith in the things we believe to be true is so shaky that we healtste, we have no right to point condemnstory flagers at the spacificid-

I must not be muunderstood, I do not agree with those who my white teachers should clear out of African schools. I want

white teachers in African schools; not as a temporary measure. I want them because as human beings they have the right to serve where they feel they are best qualified, I equally welcome Indian or Coloured teachers in African schools-because my ideal is an integrated multi-racial community bound together by common loyalties. But I have no time for the advocate of white supremacy in our schools; nor for anything which smacks of demination. Because white white domination is the thing that makes us quarrel, it makes UA COEMICS.

INDIAN

#### U.N. COMMISSION TO CONTINUE

N Saturday, December 5 the friendly relations among nations." U.N. Special Polyneal Committee adopted a resolution recommending the continuation of the life of the commission of forthery Into the racial situation of South Africa and inviting the Union Government to "extend its full co-operation to the commission."

Should members of the commlasion wish to view the constquences of the apartheid laws in the Union by "fooking over the fence" from the British, French or Beiging territories in the parch, they are likely to find that their way will also be barred.

Britain, France and Belgium, like South Africa, told the United Nations that the establishment of the commission was illegal on the grounds that the Charter expressly excluded the world presslepation from interfering in the domestic affairs of member states.

Under the terms of the resolution, the commission is asked to examine the situation in South Africa, particularly in relation to Article 14 of the Charter.

Thus article says that the Assembly "may recommend measures for the peaceful adjustment of any aituation, regardless of origio, which seems likely to impair the general welfare or

The object of the inclusion of this proposal in the resolution, Sapa's correspondent learns, was to enable the commissions to go to countries where they consider that the racial conditions in South Africa are harming relations between those states and South Africa and to report on such a autuation.

Attention was drawn to the danger of such a proposal by Mr. G. P. Jooste, the trader of the South Airicen delegation."

The concern and doubt felt about the extension of the work of the commission to cover the field envisaged by Article 14 of the Charter were reflected in the result of the separate vote taken on that part of the resolution.

This showed that 29 states favoured such a course, 14 were against and 13 abstained. Course tries like Brazil, Cuba, Ecuador, Er Salvador, Honduras, Costa Rica and Iceland, who voted for the continuation of the commistion, were among the abstruttons.

Israel, a state which voted for the commission, joined Australia, Belgium, Canada, China, Colom-bia, Denmark, France, Greece, Holland, New Zealand, Sweden and Britain in opposing the сващье.-- Бара.

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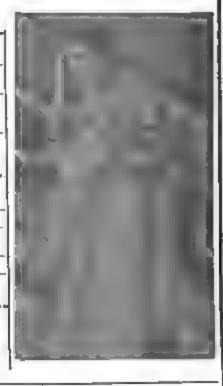
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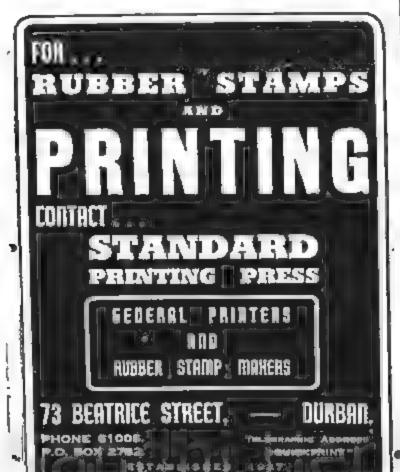


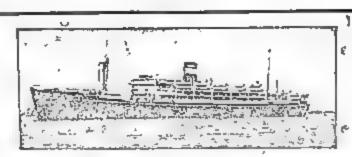
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• મહાત્મા ગાંપીજના હસ્તે સને ૧૯૦૩માં સ્થપાયું.

## સુધારણાનો મૂળ આધાર

(આચાર્ષ વિતાળાજીનાં 'ગીતા પ્રવચના'માંથી )

રાહિ દ્રષ્ટિ શખવાના અને કેળવવાના વિચાર ઘણા મહત્વના છે. ળચપણથી એ દેવ પાકવામાં આવે તાે કેટલું સાર્ધ સાથાં આ વિષય પચાવવા જેવાે છે, આ દ્રષ્ટિ સ્વીકારવા જેવી, કેળવવા લાયક છે. ઘણું, ક્ષેપ્કાને એમ લાગે છે કે અધ્યાતમવિદ્યાના છવનના વહેવાર સાથે કરો! સંબંધ હે.ય તેહી હે.વે! ન જોઇએ. દેહથી આત્માને અળગા પાડવાની ક્રેળવણીની બાળપણથી ચારજના કરવામાં આવે તો અડુ આને દેવી વાત થાય. એ કેળવણીના ક્ષેત્રની આબત છે. અત્યારે કુશિક્ષણથી એટલે કે ખાટી, અવળી કેળવણીથી બહુ ખાટે. સરકાર મહયા કરે છે. 'કેવળ કેહરૂપ હું છુ" એ વાત અથવા સંસ્કારમાંથી આ કેળવણી આપણને ખહાર લાવતી નથી. દેહને જ ગધાયે લાંડ લડાવવામાં આવે છે, આટલા આટલાં લાંડ લડાવવા છતાં તે દેહને જે સ્વરૂપ મળલું. જોઇએ, જે સ્વરૂપ અપાતું જોઇએ તે ક્યાંથે જોવાનુ નથી મળતું તે નથીજ મળતું. આ દેહની અજે અ.વી ફે.કટ પુજ ચાલી રહેલી છે, આત્માની મીઠાશ તરફ ધ્યાન જરાયે નથી. કેળવણીને લીધે એટલે કે આજની કેળવણીની અવળી રીતને લીધે આવી અ. સ્થિતિ થયેલી છે. 🗟 હુની દેરીએ. ઉભી કરવાના અભ્યાસ રાત ને દ્રયાંડા કરાવવામાં આવે છે.

છેક નાનપણુથી અ. દેહ ટેવની પૃજા અર્થા કરવાની ફેળવણી આપવાનું શરૂ થાય છે. પગને **ર**હેજ કથાક ઢેકર વાગે તેા ધૃળ બજારાવડાથી ક.મ સરે છે, છે.કર.એ.ને તેા એટલાથી જ ચાહે છે. અથવા તેમને તે ધૂળ બાબરાવવાની ચે જરૂર લાગતી નથી. જશ છાલાય તેા તેની તે ક્રિકર કરતાં નથી, અરે, તેની તેમને ખખર સરખી રહેતી નથી. પણ છાકરાના જે વાલી હાેય છે, પાલક હૈ.ય છે તેમને એટલાથી ચાલતું નથી, વાલી છાકરાને પાસે લેરો ને કહેરો, "ભાઇ ક્રેમ છે? કેટલું વાગ્યું? અરે, બહુ વાગ્યું લાગે છે!" અાવી શરૂંઆલ કરીને તે છેલ્કરે. રહતા નહિ હાય તાેચે તેને રડાવરો, ન રડનારા છાકરાને રડાવવાના અ. જે લક્ષણા છે તેને માટે શ કહેલું? કુદકા મારીશ નહિ, રમવા જઈશ નહિ, તને વાગશે, છે.હાશે, ગોલું એક ઘા.જીનું, ક્કત દેહ તરફ જેવાતુ, માત્ર તેને સબાળવાનુ, એક્લેક તેના વિચાર કરવાતુ શિક્ષણ અપવામાં આવે છે. છે.કરાંની કદર કરવાની દેાય તેા તે પણ તેના દેહની બાલ્તુ પુરતી જ ચાય છે. તેની નિંદા કરવાની હૈત્ય તાે પણ તેજ દેહની બાજીનીજ, ''ઠેમ અલ્યા હીંટીઆ !'' એનું કહીને તેને વઢ છે. એથી તે ખાળકને કેટલા ખધે, આવાત થાય છે! તેના ત્પર એથી કેવટા માટા ખાટા નાહકના આરાપ સુકવામાં આવે છે! તેના નાકમા લીંટ હાય છે એ વાત સાચી. અને તે કાઢતું જોઇએ અથવા તેની પાસે કઢાવલુ જોઇએ એ વાત પણ સાચી, પણ તે સહેઝે ન કાડતાં કે સાફ કરતાં તેને બદલે એ બાળકને આઘાત આપવાના કેવે. ભૂંડે, પ્રયે.ગ કરવામાં આવે છે! તો બિચારા**થી તે** સહ્ત થઇ શક્તે. નથી, તેને એક થાય છે. તે ળાળકતા અંત રંગમાં, તેના આત્મામાં સ્વચ્છતા, નિર્મળતા ભરેલી હૈ.વા છતાં તે બિચરા પર ચ્યા કેટલાે ળધા ખાટા, નાહકના આરાપ! ખરૂ જેતા તે છે.કરે. લી'ટિચે. નથી, અત્યંત સુદર, મધુંર; પવિત્ર, પ્રિય એવા જે પરમાત્મા છે તેજ તે છે. 'તેના અ'શ તેનામાં છે. પણ તેને કહે છે, "હીંડિયાં!" એ હીંડની સાથે તેના એવા શેર સંખેય છે ? તે છાકરાને તે સમજાતું યે નથી. તેની તેને ખબર સરખી નથી. અ.વી તેની સ્થિતિ હે.વાથી આ અત્યાત તેનાથી ગ્રહેવાતા નથી. તેના ચિત્તમાં શે.ભ પેઠા થાય છે. અને સાલ પેઠા થયેં એટલે સુધારાની વાત ભૂલી જવી. તેને ઘરાળર સમજ પાડી સ્વચ્છ કરવા જોઈએ.

પણ આથી ઉલડી કરેણી કરીને આપણે તે ગાળકના મન પર છું કેવળ દેહ છે ઝોલી ખે.દી વાત ક્યાવીએ ડીએ, શિક્ષક્ શાસમાં આને મહત્વના સિદ્ધાંત ગણવા તેમ્એ. 🧟 જેને સીખતું હું તે સવીંગ મુદર છે એવી સીઝાવનારની એટલે કે ગુક્તી બાવના હોવી નેઇએ.

ખીજા કાઇના નથી સાંભ*ા*યે., કે નથી મારા જાંતસરમાના ચાવાજ જેટલી અસરકારક કેંાઇ ની સલાદ સાંભળી. મે' સરસ

ખરા ઉપદેશ

મે' અનેકના ઉપદેશ લીધા છે.

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માં સરસ શે.જન લીધાં છે, ઉત્તમમાં ઉત્તમ મદ્ય પીધાં છે. એવ્ય સુદરી કાને: પ્રેમ માણ્યા છે: પરંતુ તેંદ્વસ્તીના જેવેલ

ખાત**ંદ મને કશામાં** જણાયેહ નથી. મે' કડવામાં કડવાં ખાન પાન કરેલાં છે. પરંદ્ર ગરીબી જેટલી ઠકવાશ કશામા નથી જસાઇ. મેં લાહા સાથે કામ

પક્યું છે, અને ભારે છે.જ ઉઠા વ્યા છે. પણ દેવાં જેટલા માજ બીનાં કશાના મને નથી જ્યાયેદ

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રિદ્વમ શુર, સાઈનીંગરૂમ શુર, વેલ્ડીલા, સ્ટ્રેસીય શ્રેષ્ણ, સાઈક રિદ્રે ભાદીસ કેસ્ટ, ગુરુ કેસ, તેમલ, લકન ક્રોફાયલ સાવે ખરીદી શકરીદ, અને પધારી શાસ ક્રેયા શુક્રીદ નહિ.

--બાહ્સ, ટેબલ અને કીચન હરેસર--

⇒ क्यारी क्रेमरेण नाथ तर्पपार थाय छ. तेनेत क्षेत्रा वर्ष-बाद रहे के. आप रेडिश कारीला अधित बीर्ड अंशानेत बाने केबाद ભાગમ વધારેકા

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### "<sub>ઇ</sub>ન્ડિઅન ઓપિનિઅન"

શુક્રવાર તા. ૨૫ ડીસેમ્બર, ૧૯૫૩.

#### ક્રી સ્ટ મ સ

वयना कार्या वर्षा ના કરતાં જાદેા છે. ભૂતકાળના જેવી માણસનામાં મનની અને હુદયની સહાઇ રહી તથી. ગ્લાન મક જીવન ઘણેજ શુંચવણ ભરેલું ભની ગયું છે. આપણા પાતાના જ લાંકે અને ગૈશાનિક શોધા **એ આપણને વધારે સુખી ક્યો** છે કે વધારે દ્વાખી તેના આપણે હુન ચાકસ નિર્ણય નથી કરી શક્યા. એ કે એટલું તેા નિહાળી એજ છીએ કે વિજ્ઞાને અલે જે કેઇ પણ કરેલું હાય પરંતુ આપણે તેનાથી વધારે મુખી નથી. તેનું ક રહ્યું છે છે કે વિજ્ઞાન શાસ્ત્રીએક્સે સવળી વસ્તુએાની શાય કરેલી છે પરંતુ જે વસ્તુ આ પણી અંદર રહેલી છે એ આપણા આત્માની શોધ નથી કરી શક્યા. બાઇબલમાં કહ્યું છે કે "જેશે ભલે મારી દુનીયા **ઇ**તેવી દ્વાય પરંત્ર પાતાના ભારમાજ ગુમાવેલા 🗗 તેણે 🐉 મેળવ્યું છે 🚧 આજે આપણે આપણી સલળી શકતીએ.નાે ઉપ યાગ દુનીયાને જીતવામાં કરી રહ્યા છીએ પરંતુ તેમ કરવામાં આપણા આત્મા, જે એક્જ અર્ધ મૂખે અને આનંદ આપનારા છે. તેને ગ્રમાની રહ્યા છોએ, એ સમછ શકતા નથી, આપણું ધ્યાન આપછે જ્યાં સુધી આપણા અન-ત્માંની રોત્ધ કરવામાં પરાવીશં નહિ અને આપણી સઘળી શકતી ચેરા તેની શાધમાં **અર્થીશું ન**હિ અને હિમાલાવ પર્વત ઉપર થતી ને, સૂથ<sup>ર</sup>, ચાંદ અને લારાએામાં <u>શ</u> રહ્યું છે એ તેનાની લાલસામાં તેને ફાહવાના પ્રવત્ન કરીશું અને એ ફોતે સવેશક્તિમાન પરમેશ્વરે **ભાષણા સુખ સલવેલ ને માટે** એ ક'ઈ પુરૂ પાટેલું છે તેને માટે પરમ કૃપાળના અત્માર ળદલે <sup>24</sup>ને તેમાં માનવાને થી માહ શીખવાને બદલે તેના પણ ખાનગી વ્યવહાર (તેવાલન્કtic affairs) માં ગાશું મારવાની

વર્ષના કીસ્ટમસના ધૃષ્ટતા કરીશું તાે જ્વસ્ય માણસ તક્કેવાર આગલાં વર્ષો જાતનું 'આવી બન્યું છે.

આજે અત્પી દુનીયા ઐક

જવાળા મુખી પર એઠેલી જણાય છે અને તે કઇ ઘડીએ કૂાટી નીકળશે એ ખબર પડતી નથી. આપણને જોવાને આંખા હોય તાે તેના ચિન્હાે અનેક રીતા તાલસ્ય નજરે પડી રહ્યાં છે, पर'त आपर्या स्थुण नेत्री तेमक માનસિક નેત્રા સુવર્ણ અને જવઃહર ખાટી વસ્તુએા-થી એટલાં અ' નાઇ ગયાં છે કે ખરી વસ્તુને આપણે ભેઇ શકતા નથી. ઇશ્વર આપણને હિમાલય પર્વતપર ચઢવાનું નથી કહેતા, તે આ-પહ્યુંને તેના જેવા સ્થિર થઇને रहेवार्त अने ते ने हता आधे ते ले।अवदा क्ष्डे छे. परसाह न पडे ते। आपशे वादणने शीरी ને તે કેમ પડતા નથી 🖈 જોઇ શકતા નથી; સુર્યના તામ ઘણા જ સખત લાગે તેા સુર્યંને ફાેડી ને તેનું કારણ જાણી શકતા નથી; હવા ભેષ થઇ નાય ગરને આપણે જાાસ નહિ લઇ શકીએ તાે પરમ કૃપાળુ પરમેશ્વરને ક્યા માટે प्राथ'ना करवा सिवाय आपन्ता થી ખીજું શું કરી શકારો ? અંતે તા એ એકજ શકિતના ઉપર આ-પશા સવળા આખાર રહેલા છે. અને તેમ છતાં ઇશ્વરે આપેલા આદેશાનું પાલન કરવાને બદલે તેના વ્યવહારમાં માર્ચ મારવા ની ધૃષ્ટાતા કરવાની આપણે હઠ ક્ષઇએ છીએ. -એ આ દેશા શું

> જેવું બીજાએ પાસેથી તમારા પ્રત્યે વર્તન ઇચ્છા તેવું જ બીજાએ! પ્રત્યે તમારૂં વર્તન રાખે;"

તમારી જાલ પ્રત્યે ક્રેચ રાખે! તેડલાંજ પ્રેમ લગારા પડે!શી પ્રત્યે , રાખા.

ધુરાઇના જાલેક મલાઇની વાંધા. આ ઇન્દરના આદેશા છે, તેમાં થી કેટલાનું પાલન કરવાના આપણે રહેજ પણ પ્રયત્ન કરીએ છીએ એ આપણી જાતને પુછીએ.

અને પછી વીચારીએ કે જે આશિવાંદની આપણે તેની પાસે યાચના કરીએ છીએ તેને શં આપણે લાયક છીએ ખરા !

ઈ ધરે આપણને આપેલી બંધિ સાના આપણી સુખોઇમાં આપણે દુરૂપયાંગ કરીએ છીએ, ઈવ્દરે આપણને એટલું વિશાળ માનવ બળ થાયે<u>લ</u> છે તેના ચે૧મ્થ રીતે ઉપયોગ કરવાને બદલે આપણે શું કરી રહ્યા છીએ! સત્તા અને લેક્સથી અ'ધ ખની સ ધી तेना કરવા નાશ રહ્યા છીએ, જે ગતીએ આપણે જઇ રહ્યા છીએ એ નેતાં એવ લાગે છે કે અંતે એકન માનવી .રહી જરો અને છેવટે તે પણ **બી** તારો ના જેવાજ તત્વાના

ખનેલા હતા અને તેનું બાહ્ય સ્વરૂપ ગાંધ, 'કહ્યું' કે લુકે હાય તેની કશીજ કોંમત નહેલી એ વસ્તુનું શાન થતાં પહેલાં નાશ પામશે.

કીસ્ટમસના આ મહાન તહે વખતે અમારા મનમાં આ વિચારા આવી રહ્યા છે અને ઇશ્વર માસે નક્ષ પ્રાર્થના કરીએ છીએ કે તે આપણાગર હયા કરે અને આપણા અમરાધે! માટે આપણને ક્ષમા કરે જેવી તેએ આપેલી હાહિસોને આપણે ક્ષાયક ળનીએ અને તેના ખરા આનંદ ભેગવીએ, ગ. પ્રાથંના સાથે અમારા સઘળા વાચકાને આ ઇ ત્સવની મુગારડી મહાન ઇષ્છીએ છીએ.

### વિવિધ ખબરો

દસેરા તહેવાર પર માઇસારમાં હુલ્લહ

िहासी "१४४७ना सिश्चवस जेस से सेस्साय सीजेलीसीस जेस्ट" **ગ્યમકર્યા દ્વારા છતાં દરીજનાની** રથીતીમાં કાંઇ સુધારા થયા નથી. દર વખતની જેમ દસેશના તહેવાર વખતે મામસારના પેલેસ મેદાનમાં કરતી રાખવામાં આવી હતી. અ. વર્ષે પહેલીજ વાર ત્યાંની રચાનીક સર कारे करीव्यनेतने भाग नक्ति क्षेत्रा देवातुं જ્યાંભ્યું હતું. ભામાં જ્યાવવામાં ભાર્જ્ય હતું કે હરીજના ધાર્મીક કરતી ળા**નો સાથે લહે**લે નહિં પરંતુ તેમના વર્ગના બે)કામાંજ કૂરતી કરશે અને તેમને માટે જાદા દોષમા રાખવામાં **અાલ્યાે હતા. પર**ેતુ **ધર્મીએ** તેર આધા પણ વિશ્વ હતા, અને હરી-જેવાર્તું અપમાન અને કટાણ કરવા લાગ્યાં જેમાંથી-હાલક ફાટી નીકન્યુ. ×નામાં ત્રણ મકર્યો ગયા ×નતે ૧૭ परपद यया -

કાયદા લેવા છતાં દરીજના તરફ ના ખરાબ વરતાન હજી ચાલુ છે. ઘણા કેળનાવલા હીંદીએ આબક્ર છેટની નીતીથી દેશપર પડતા કલંકથી વાકેદ્ છે હતા ચેડા જ આને અપલમાં સુકે છે. દાખલા તરીકે તેમના ઘટામાં એ જાતના વાસીદુ વાળનારા હે.ય છે. ઘરમાં ઝાડુવાળનારા અહુત હેતે. નથી જ્યારે રસ્તા પરના ઝાડુ વાળ નારા અહુત હેલ છે.

માંધીજીએ આ અધુનેતા સવાસ દાવમાં લીધા અને તેમને દરીજની તરીકે મધાવ્યા, તેમણે અને તેમના અનુધાપીએ!એ દરીજના માટે ઘણું કર્યું, શ્રી નેદરને અલ્દાખાદની એક દરીજન છે!કરીને તેમની પુત્રી અને આયોજ સાથે અલ્વના મહી દતી. કાંધ પરદેશી તે. એમજ માને કે દ્રાંદુએક સીવાયના બધા જ અધુત છે. મથે વર્ષે એક પરદેશી મહારાષ્ટ્રીએ ના મંદીરમાં અપેક તેને માંદીર માધી કાંદી સુકવામાં આવ્યો. આ પરદેશીએ જ્યારે કહ્યું કે કાયદા મુજબ એદબાવ ચાલે નહી ત્યારે મંદીરનક મહારાએ કહ્યું કે ''કાયદા સુજબ ન દ્રાયે મંદીરનક મહારાએ કહ્યું કે ''કાયદા સુજબ મહારાએ કહ્યું કે ''કાયદા હોય વા ન દ્રાય, મારા મહારમાં હરીજના આવી શકે નહી.''

ચા ખગર અહીંના દેનિક અખળાર ના હીંદના ખગરપત્રીએ માંકનેતા છે તૈનપરની અમારી દીકા આપતા આંકમાં આપીશ, આ કે.એદ ] કક્ષિણ આફ્રીકાના જાલીભેદ પર લાપાસ કરવા શુ. એના કમીશન ચાલ રહેશ

યુનાઇટેંડ નેશન્સની રપેશંવલ પાલી દીકલ કમીડીએ કહ વીરૂદ ૧૪ મને યુનીયનમાના ભાતીબેદની તપાસ ચાલુ રાખવા તકકી કહું છે. મત ઓપવા વખતે પાંચ દેશા તડસ્ય રહ્યા હતા.

દક્ષિણ અહિંકા ગયા વર્ષની જેમ મુ એન, કમાશનકે સુનીયનમાં ફાખલ પવા જેશે નહીં. અને તેથી કમાશને મુનીયનની ભદાર રહીને તપાસ કરવી પહેશે. કમાશનને સામ આપવા દક્ષિણ અહિંક,ને વીનંદી કરવામાં આપી હતી પરંતુ દક્ષિણ આદીકા સહકાર આવશે નહીં.

પાકીસ્તાન વ્યને ત્યુ સાઉથ વેદસ શસ્કારાની ટીકા

કામનવેલ્થ પ્રેસ શુ-દિવનની કાઉસારે, પ્રેસની સ્વતંત્રનામાં કાપ મુક્યા બદલ પાઇસ્તાન અને ન્યુ સાઉથ વેલ્સ મરાકારાની દીકા કરી છે. નેયુ સાદય વેશસમાં એક કાયરા પૈસીય કેરવામાં આવ્યા છે જેવી હાપાએકએ તેમને સમાચારા કમાંથી મલ્યા છે તે જ્યાવતું જોઇએ. અને વેચાડના કાહસીને એક ખરકા પસાર કેવી છે. આ ખરકા લ્યાવે છે કે, ''આ પમકું રાતંત્રના પર કાપ છે. છે, હાપાઓના હકક છે કે તેઓ તૈવની સાદીતીનું કેન્દ્ર ખત્નેથી રાખે જેવી જાહેર જનના છુટ્યી સમાચાર મ્યાપી શકે.

બીજો ખરડેર 'ડેરન' અને 'ઇવનીંગ રકાર' સામે પાપ્રસ્તાને લીધેલ પગથા તે વખેડે છે. આ છાપાએ છે તેમના મહારેખમાં પાક્ષકતાન સરકારની ડીમ ાની હતી. જાસવા મળે છે કે સરકારે कत छात्राञ्चलने सरकारी व्यवस्थित ભાષવાનું લ<sup>ા</sup>ધ કહેં છે અને દેવાસા પાતાની સમયો: પથ એ'થી લીપી છે. આ બાબનમાં બીજા જાહેર ખબર આપનારાની એમ અહેરાતા આપવી 🤰 નહીં હેત્રા સરકારને હકક છે પરંદ ક્તારે આ જરૂરાના પત્રના અઘરીખ ના દમાળ અર્ધ ખેંગી લેવામાં આવે લ્યારે તે ગરતંત્રવાના હકકનેદ અગ at & जापान्याने अपाती देवाध મહત્રાની સમયત્ર ભેષ કરવાથી જાયકેર જનનાને માલીની મળી શકે નહીં અને तेथी तेमना ५७५ ६३३ हर अप धुअन अक्टिंग प्रशास्त्रकती दशील है માના પ્રદેશ હતા અપક્ષેત્રા અનવાને सरकार गीर पनावें के" तेने विवाद માં લીતી 🛡 પરંતુ આ ભાગના ક્લાત તેક ગુકરા મામા-ય કાયદા મુજબ મિટું માં ઘરા જામથ્ય અને આ જાત ના પ્રમુપ છાલાંમાં પ્રત્યે લેવા એક લે

યુ. એનાની વલુ કમીદીઓને ક્રમીલ આફ્રિકાની સરકાર માન્ય રાખ્યા નવાં

કારીનું અહીકાના સવાધ પર લુ અનિના જનરક અંતેમ્પતીએ નીમેતી નીમ યુજ્યની લગ્ કમીડીએલને, દક્ષિણ આકોલ માન્ય રાખદ નહિં.

- (૧) અથ્થ વૈદર અહિકાના અનિક ૧.૧૬) વ સ્ટેટલ પર કર્યોનું આકોડાની શ્રુપ્તાનો સાથ કરીથી લડકપારે, ચાલુ કરવા નીમાવવી છ સભ્યોની ક્રમીડી.
- (ર) કરિલ્લુ અલ્લોકાના હરેં કેમાં સામની વર્તાલુક પર હીંક, પાજીસનાન અને કરિલ્લુ અલ્લોકાની સરકારે વચ્ચ સમજુતી સામકા શુ ભૈન, ની શુક ભેલીનીલ કપ્રશાન.
- અને (ક) કશ્ચિતુ આશીકાના અની એક પુરુ લગ્ગસ કરવા નીધાનફ ક્લીશન.

લુનીસનની અધ્યાત માને છે કે જાર ખાતા સત્યાહેલ હેમના ધરમધ્યું અધાન અં અને તેપી કુ. એન. ને તના: પર ક્રાય તપી.

ત્યું સાદય વેશ્સમાં એક કાયદા અને નેલ્ફ, જનરલ નગીબ અને તાર કરવામાં આવ્યા છે જેવી ડેહ કુમા વચ્ચે થનારી મંત્રણા

> દીરના વકા પ્રધાન થી. નેહર, ઈઝપ્ટના વડા પ્રધાન જનરલ તુગફળ अने जेल्य हेल्दना प्रश्न अधान के કુમા વચ્ચે, આવતે વર્ષે કામરામાં 'पेन भेरीधनं नेशनंबीस्य धामेस' ભરવા અને તેની તારીખ અને કાર્યક્રમ મહી કાદેવા, પત્રમ્થતકાર ચંચુ રહ્યો છે. का विविधने। हेतु काहीवानी नेहन-લીસ્ટ ચળવળને પ્રભળ ખનાવવાના છે. વિશ્વ શક પહેલાં પણ હિંદે આ ભાવત માં ખાયળ પહેરા ભાગ સીધા હતો. વેસ્ત આદિકાને જ્યારે વધુ સ્વતંત્રતા આપવાર્થ આવી ત્યાર પછી ડેા. 1માએ પક્ષ આગળ પડતા બાગ લેવા માહ્યા, જનરલ તગીય પણ અ ચળવળમાં હવે મહત્વના અ.મ લઇ રવા છે. આ કે મેસને મુખ્ય મથક કાવરા છે કારજ કે સ્વાં ક્રાઈ જાતના ભતીએર તથી. ચ્લાડીકા ખંડના. યહા અગોર્મા રીજ્યનલ એફોકન કામેસ ભતાવવામાં આવી છે. **પ**ક્રેસ દક્ષિણ ભારોકામાં, પછી નાર્ધન રાકે શીવા અને ત્યાર પછી ત્યાસાસેન્ડમાં આ કામેસા ખનતવામાં આવી હતી.

કેન્યા, યુમાન્કા, ટામકતીકા, ત્રાનસી ખાર, ત્યાસામેન્દ્ર અને ખર્જન રેડો-શીપાના નેશનેશીસ્ત્રે ને સંબંધમાડુલ વવા અને તેમની અલેધ્યની ઉચ્નતી પર ચર્ચા કાવા નાર્ધન રેડોશીયા આશીકન કે.મેસના પ્રેસીક-ટે, હેરી ઇન્ક્રબ્રુલાએ કે.મેસ માસાવી હતી.

અત ખધી કેમિસેનિક સુખ્ય કેતુ ધાળાઓના રાજધી છુટા ચવાનેક છે.

લુવાઇટેડ વેશવ્સમાંથી બ્રોડવસ નીકળી જવાની હાકલ

સંહ્વનું 'કેલી અકસંપ્રસ' મીટનને યુનાઇટેડ તેસન્સમાંથી નીકળી જવાને જળ વે છે, કારણ કે તે પ્રે,પેરી-કાન મુખ્ય કે વે છે. અમા છાયુ લાગે છે કે यनाप्रकेत नेक्षत्सने ते.ही कारनावाळा વળા પાછા ધ્વીરીશ સામાન્યને તે.ડા कादम अपतन करी रचा छे. तेमछ आहिश भर आ जातना प्रदारे। श्रेपी પણ છે. આ જંગાળ પહલાદાંગાને શુખ્ય મથક છે. એનાની ટ્રસ્ટીસીય अभारत थे, अने आअभाग भारे दाँव પ્રતીની છે. પ્રાપ્ત જરૂર પ્રતનો કતામ આપવું એઇએ. તેઓ મહ भाष, सेन्द्रा केशीक्त हेहरेशन अने प्रभानकान वालकानी भएनक्षे नीत्रे बीलेंड करेया भागजी करे छे, अले तेमना भा कार्यमां तेका थी. नेदरना દરમાનનાજ અમત્ર 🗗 🛍 🔻 नेदर देनेसां भारतना राजी भरत क्रमा कलार के. जा मेठाने। 🛂 ल्या कर्तम्तीयम् सामन्त्रयी साम्बद्ध કરવામાં આવે છે. છું, એવા વક સંજ્ય તરીક કાયમ રહેતાથી બોદનને નૂસોથી એક અને નીંકાજ ગયા. કુ એન. પ્રાપેગેન્ડાનું કેન્દ્ર છે. તેનું કાર્ય દુની પાની શાંતીને અપકૃષ્ છે. આ કારણો યી ખીટને તુ. એન.માંથી નીકળી જવું ભેઇએ.

યુનાઈઢ સ્ટેક્સ પાકીસ્તાનને યુદ્ધ સામર્થાઓ આપરી

દવેરાકૃતમાં એક જતેર ભાવસમાં બાહતાં થી. તેહરૂએ યુનાઇટેડ સ્ટેટ્સ અને પાંત્રીસ્તાન વચ્ચેના યુદ્ધ કરારથી દંપરથીત થતી સ્થીતીના - સામના કરવા હીદના ગયા સાફ્રેલે એક્સીત રહેવા જસાવ્યું હતું. થી. તેહરૂએ કહ્યું કે યુનાઇટેડ સ્ટેડસની મદદથી પાંત્રીસ્તાનના યુદ્ધ દળને વધારવામાં આવશે તા તેની અસર હીંદ અને આખા ઇસ્ટ-એશીવામાં થશે. આપી આ આખા વિભાગમાં બેલ-સ-એકિ-પાંત્ર બાળવાઇ જશે

અકસ્માતના ભાષ થઇ પડેલાં ચારભાળકા

સર્વે અકુવાડીયે ન્યુકાસપેલી વાક-રટંકમ નતી એક સાેટરકાર સખત વરસાદના ગામટાંમાં સપગ્રહ મઇ હતી અને એક ન.ણું એાળ'ચવા જર્લા પાણી ના ધેલા એટલા મુખત ખાવી ગયેલ કે કાર પન મુટ એટલી એ ધાપમાં તપાઇ ગઇ અને સેની અંદરનાં ગાર બાળોત હળી ગયો. 🖚 મારે ભાવિ કાએક હતી, એક છ વર્ષની એલ. એ, लशात, ओक छ वर्षनी कीश. ગાંધીયા. એક પ્રા વર્ષની એસ. એસ. ચેહ્યામાં અને એના સાવવંતી એન. શી. ચાંધોલા બીજાએન જેમ તેમ કરી ખવ્યો ગામાં હતા. એકને એક શુરાપી યને હવાર્મ સહીત પાણીમાં હવાડી મારી ળગાલ્યાં **હ**ના અને મે ભાળકાને તેડીવેલ્લે પાર્યુમાથી ખેવી કાડવા હતાં. આ અતિ કરૂળ ઘટનારી દુરખી થમ્મેર્જા કુટુગ્મીન્ટના પ્રત્યે અમે અંત.કરણથી દિલ્હી છ ધરાવીએ **ия.** 

ગાવા સાધ લીંક વખકે આગળ પગલું લવે

વાત પ્રધાન એક નેકફએ પાર્કોમેન્દ્ર માં જણાવ્યું કે હોંકમાંના તેમના રાત્યો હોંકને સુપત કરવા વાલતમાં વાટા ધાઢ કરવાની ના પાડી હોવાથી હોંદે લીક્ષ્માનમાંનુ તેમનું લીગેશન બંધ કર્યું છે. એક નેહફએ કહ્યું કે હોંદ ક્રાઇ વળજબરીના પ્રમાં લગા કચ્છતું નથી તેમજ આવત્વે પ્રમાડ એવા કાઇ પ્રમાં લેશ નહીં.

યું કે સામમીઓ માટે પાકીસ્તાને યુનાપ્રદેશ સાલ્યાને કેરલી માંગણી

તા પ્રધાન થી, મહેમલ અલીએ જબાલ્યુ કે પાજારતાન સુનાઇકેક રેકેટલ પાર્ચ લુક માટેની સત્યર્ધીઓ મલિક અને દેશા મળીન-સત્યાપાર વાટાપાટ થઇ છે. આ વાઢાયહતી અર્થ સુનાઇટેક સ્ટેટસ અને પાકીસ્તાન વચ્ચે સત્તાત્તાર જોતાણ અથવા પાકી-સ્તાનમાં મથક ખનાવવાના ચંત્રા નથી. અધ્ય આફિકામાં ગુઢણી

સેન્ટ્રલ માહિકન રેડરેશનની મુંદેષ્ટ્રી વખને કુલ ૮૦ ૮કા મતદારેલ્લે અને આપ્યા હતા. કુલ ૧૭,૦૦૭ રજીરદંદ મતદારા હતા અને ૧૩,૩૧૭ મતા અપ્યા હતા. પક્ષાની સ્થિતિ નીચે મુજબ છે.

ફેડરલ પક્ષ **૨૪** કાતપ્રીકરેટ પક્ષ **૧** ઇન્ડીપેનડન્ડ **૧** 

દક્ષિણ રાઉશીયામાં તેકીયાના અંતેક આળવા એક ક્ષેરાપી અને મે તેકીયા ક્રેમ્મન વેટર્સ રાક્ષ પર સુંટામાં એક આ ત્રણ ફેડક્સ પશુના છે.

સર ગેડફે હર્માન્સ ફેડરલ પક્ષના તેતા છે. તેઓ આ પહેલી ફેડરલ એસેમ્બર્સાના હપ સખ્યાંથી રહ્ય મતે,તે આખાર રાખી છો. આ ઉપરાંત ઉત્તર રેડિશીયા અને ન્યાસા લેન્ડના તેટીયાના હીતા અળવવા એ બે યુરાપીએ અને ચાર તેટીયા સુંટાયા છે, તેઓ ખીન-પદ્દી છે.

જાજુયા મળ છે કે ફેડરલ પાલો-મેન્ટ ફેસુઆરીની ખીજી તારીએ ગ્રેલ્સ લરીમાં મળશે.

કેલ્લફેડરેટ પદાવી તીલી ક્રિમ્યુનીઝથ તે! સામતે! કરવાની, હીંદી ક્રમસિશન ભંધ કરવાની અને ભાન્યુ તેશતેશીસમ પર અધ્યા રામવાની છે.

એ માધા અને **ગાર હાય વાળુ**' બાળક

વાસીમક્તની કેવીસ म बरी હેારપીટલમાં એક 3,19 વર્ષની **અ**રિતે એ માર્યા અને ક્રાય વાળું બોળક અનસ્કું છે. આ ल.णक्रने सीजेरीयन क्षेत्रपरेकनथी कार વામાં આવ્યું હતું આ બાળકને બન્ને મામાં એક ધડમાં મળ છે અને तेने ले छड़ी बेक्सरी मा के. 🖦 ભાળકની માતાને આગળ બીઓ પાંચ સામાન્ય સંતાના થયાં હતાં. 🖦 ભાળકના પિતાએ તેને એ નામા આપ્યા છે એક દાતાના દેશ અને બીઓ प्रेरमहर के. जेक्टराने क्यू के ले मिक्रार भरतक काम करने महारी लाग ता ते गाणा पर भाषेश्यन क्षतामा आगर्ते. व्या व्यवर्त पान्तक अतिकास भां भवेशील गाए अन्तर्व कल्पन છે. આમળ આ ખતના ભાવદા જગરમાં હતાં પશંદ્ર એક પણ છમત્ર करनम्यू न्देश्ं, अस भागकने मेध-સીજન કેન્કમાં રાખવામાં આવ્ય 🛎 મ્મર્ગ એ કે લેવી સ્થિતિ ગંબાક 🤀 જીતી તે જીવતે અંતી જાતા કામનામાં ક

લાલમાં, ધ્વાસીયમાં પણ ભે લાભા, માર લાગ ત્યાને પ્રભૂ પ્રભૂ વાલા ખાલાક જન**્યું છે.** ગ્યા ભાળકને ગેક્સરે અને તપાસ માટે હેારપીટલમાં રાખ વામાં આવ્યું છે. ડેાક્ટરાનું ગાનવું **છે** કે આ બાળક આગ્યેજ જીવશે.

ટ વર્ષ પહેલાં આ જાતના કીરસા પ્રીટારીયામાં અની ગયે. હતે. આ યુરાપી ભાળકને બે માર્યા અને ગ્રહ્ય હાય હતા. જનમતાની સાથે જ એક મરતક મરી બધું હતું અને ચેહી મુદ્દત પછી બીર્જ્ય મસ્તક પણ મરી ગયું. વેપારી લાયસન્સાની પ્રથા

પર ટીકા

**्रास्त्राध रिल्यनध क्रमीटी क्री**ाह રેમ રીલેશન્સે અર્ધ લેવાલ દારા જવા •મું 🦒 લાયસનસીંગ સંસ્થાએ લાયસન્સ નામંજીર કરવા મજિક્રર કરવા મહે કારસ દરીવર્તું એઇએ, અને અદાલી ા એ ઢાલમાં લાયસન્સા માટેની પ્રયાને વધાડી છે. સાવસનસીંગ ક્રમીડીઓની તીમણક સ્થાનીક અધીકારીએ! કરે છે ખતે તેમને શાવસન્સ પંજીર યા ના મંજીય કરવાના પ્રેરા હકા છે. આ ક્રમીટીના સભ્યાે આ ખાખતમાં પણી વાર જાણકાર તથી અને અહ પ્રથા ખીત મુરાપીએક્તે હાતી પદ્માચાડે 🔂. સાયસનર્સીંગ 🐠ીડીમાં પ્રેરી ¥ળવણી અને જાશકાર પ્રશુપ્ત દેવી न्त्रेप्रमे. जतीबेदना **कार**चे सायसन्स નામજીર કરવું નહીં જોઇએ.

હીંદીઓ મા≀ જેહાનીસખર્ગ માં બેહ્યસન્સ રફલ

દ્રાસવાલ એજપુરેશન ડીપાટમેન્ટના સ્ટેક્ટરી કા વ્યાપ્ત એમ મેયરે જણા ભું કે ભાવસન્સમાંના રહીસાતા લોધા હેાવા છતાં જેહાનીસખર્ય હીંદી હાઇ રકુલના વિદ્યાર્થીએક માટે બાઇસન્સ સેન્ટ્રેલ રકુલના પ્રકાનમાં જગ્યા કરવામાં આવશે. આ પ્રકાનમાં જગ્યા કરવામાં આવશે. આ પ્રકાનમાં જોવા છે અને તેથી ફાર્ટેસખર્ય (જોડાનીસખર્ય)માની હીંદી હાઇ રકુલના વધારાના વિદ્ય-પીંબા માટે બાપસન્સમા જોગવાઇ કરવામાં આવશે. આ પ્રમાનું કામચલાઉ જ છે. જોહા-નીસખર્યમાં જ્યારે ગ્રંપ એરીવા નકુશ પરી ત્યારે હીંદીઓની નીશાળ તેમના વીલાગમાં બાધવામાં આવશે.

સાળ વરસ થીતી જવાથી હક ગુમાવી બેઠેલા ઉત્કરાંઓ

દક્ષિષ્ઠ અહિદામાં વસતા હોંદીએક ના ક્રેલ્ડરાએક, જેવા કે, લડાઇ કરમી યાન સ્ટીમર ન મળવાને કારણે સાળ વર્ષની સ્વલર યુનીયતમાં પહેલી વાર દાખલ થયાં ન હેાય, અગર સરકાર प सेपी वर्णन मेळवी अञ्चलक करवा રવેલા દેવ અને વખત પુરા થતા. પહેલાં લાઇ દરમીનાન સ્ટીમર ત મળવાને કારણે દક્ષિણ અ.દિકા આવતા **દીલ પર્છ અહ દે**લ્લાને કારણે એ છે**ા**ક રાંમાને અહિની સરકાર ડીપાર્ટ કરવા द्धेत्य, તેએ(એ માંગતી 💮 अध्यक्ष તેમના વાલીએનાએ નીચેના સરનામે કારણ એવી જોતના કેસ कांध सरकार सामे सक्तम रक्ता छे. માલવા અનાઇ.ે એ. કાછાલીયા, દર ભાષ દ્રસ્થિયલ ઇન્ડિઝન ક્રેલ્કિસ. જોહાનીસભર્ય.

### સુધારણાના મુળ આધાર

(પદ્મેશાં પાનાનું અનુસધાન)

માનાં મારે છે, તેના માહા પર માર-વરની વાતને અને તેના દાખલા ખાટા પાયા એ વાતને શા સંબંધ છે? નિશાળમાં છેલ્લાફ મેલ્ક આવે છે તેલ તેને બાલપુર લગાચા પડે છે, તેના માહા પર તમારો ખારવાયી તેના માલ પરતું કોહી એસ્થા કરતું થશે તેથી શાં તે નિકાળ વનેલા કે વખતસર **ખા**વતે થશે કરતનું એ એરથી મતું અભિસરણ કેટલા વાગ્યા છે હેની તેને અબર આપશે જેવું કહે છે ખર્ર 🕽 १ वारतविक शिवे कीर्ता 💐 भार-વાની કરણીયો તે ભાળકની પશુપ્રસિ ને હ વધારે છું. આ દેવ મોટારે તું એવી તેની આવના પાકી કરી વ્યાપે હું. એથી તેતું જીવન ધોસ્તીની, દેહ શતની લાગણી પર ઉછે કરવામાં આવે છે. સામા સુધારે થવાના वास्तविक्र रीते सुधारका ववानी **६** है। ते व्यापी कथरलस्तीयी, **અ**ાવા જીવમથી દેદાસકિત વધારીને

દાખરા કરતાં ન આવડે તા છાકરાને કહી થઇ શકવાની નથી. આ દેહથા માનાં મારે છે, લેના માહા પર મારુ હું જીદા છું એ વાત મેને પાષ્ટ્રી વાની વાતને અને તેના દાખલા ખાટા સમજાશે ત્યારે જ હું સુધારા કરી પડાયા એ વાતને શા સંબંધ છે! શપાસ

> દેહમાં ભથવા યનમાં રહેલા રાવાતું માન **દો**ય તેમાં કર્યા ખાહું ન્નધી. અથી એ દેખા દુર કરવામાં મદદ થાય છે. પણ હું એટલે 🔧 નધી એ વાત સાથ સમજાત્રી જોઇ**ગ**, ઢુ તે આ દેહથી તકન બિન્ન, અત્યંત સુંદર, જિલ્લામળ, પવિત્ર, અલ્લંબ એ 2મે કે પાર્મી વગરના એવા છે. પાતાના દેવ સુધારવાને માટે 🗗 🖫 आत्मपरिक्षण करे छि ते स्थारम परि-ક્ષણ પણ દેહને પાનાનાથી જાદા પાડી નેજ કરે છે. કેઇ તેની ખાગી જતારે तेने। तेने धुरसे। व्यावते। नधीः अरसे। ન કરતાં આ શરીરસ્પી અથવા આ મનકૂપી પંત્રમાં દેવ છે 🧎 શું એવા विचार करी भागकी ते द्वर करे छैं। એ દેવને પાતાની ભતથી જોદે, અલગ માનહા નવી તે કદી સુધારા કરી

શાના નધા, આ દેવ, આ લે.ગા, ગ્યા માટી તેજ 🛓 એવા એના જ્યાલ दशे ते सुधारे। बेरी दीने बरशे हैं दे મને મળેલું એક સાધન છે મોતું પાકું ધ્યાનમાં ઉતરણ ત્યારેન્ટ સુધારા ઘ0, મારા રે'ટીયામાં કાઇ બામી ભતાવે તા હું. તેના પર ચિતાલ ખરા 🕽 🤉 ખામી હેમ્ય તેમ તે દર કાં છે. એ લં જ અન દેહનું છે. જેવા ખેતીનાં એ અલ્ટા હોય છે તેવા આ દેહ છે મ્મે ≔ોજારમાં બગાડા ચાય તે! તેને સુધારલું, સમારલું જ, જોકએ 🔣 દ સાધન રૂપે ખડા છે. આ દેહયી અળમા રહીને દેવમાવી છૂટવાની કાશીશ મારે કરવી એકએ. આ દેવ ફપી સતમનથી હું નિરાળા છું. હું સ્વામી હું, ગાલિક હું, આ દેહ પાસે કામ લેનારા, તેની પાસેથી શારા ર્માસાર્થકામ કરાવનારેક છું. 🖾 🛎 નાનપશ્ચી ક્રિપી અળગા પવાની આ વૃત્તિ કેળવવી જેઇએ.

રમતથી વ્યવગો રહેતારા ત્રમરથ જેમ રમતમાં રહેલી ખલ્મી ખુબી બરા

ખર જોઇ શકે છે તેન પ્રમાણે દેવ, મન તે મુહિયા અલ્લા રહેવાથી અશ્પર્શને તે ભધાંમાં રહેલા ગુણદેલ જડરી અને સમજાશે. ક્રેક્ક માણસ દલે છે. "હમશા મારી **યા**વદાસ્ત જરા લગડી છે. એના શા મલાજ કરવેડ?'' - માશ્રુસ ખાવું કરે છે ત્યારે એ સમસ્થકાકિતથી તે જાદા છે મેં વાત સ્પષ્ટ થય છે. તે કહે છે, ''મારી રમરણશક્તિ લગડી છે.'' એટલે કે તેનું કાઇક સાધન, કાઇક હવીવાર લગકેલું કેત્વ છે. કાર્યક્રની ચાપડી ખેલાઇ જાય છે. પણ ડાઇ જાતે ખાતાઇ જાય એવું ભગતું નથી. કેવટે મરહાની ઘડીએ પણ તેના દેહ છેક ભથતી જાય છે, નકામા થઇ જાય છે, રદ પડે છે પણ તે પાત નામતે,યે ભગડ્યા દાતા નથા: તે વ્યવસાય હામ છે, ખાગી વસરતા હોય 🕒, निरेश्यी द्वीम छे. आ चात મરેખર સમજવા જેવી છે અને 🖹 ભરાંગર સમજાય તેં પણી ખરી ભાંજ મકતા છેદા આવી જાય.

#### આફ્રિકન નેશનલ કાંગ્રેસ

કવીન્સરાઉનમાં મળેલી એકતાલીસમી બેઠક

अर्थित प्रवस्त रे.श्रेसनी अरंगी भेरक अया बीक्केन्डमां क्वीन्स ટાઉનમાં મળા હતી. ચોક એ. છે. લુકુલી, એમની હીત્રયાલ પર સપ્રેશન એલ ફેલ્પ્યુનીનમ એક્ટની પએ ન્યાય મ'ત્રી તરફથી પ્રતિષ'ધ શુકાયા હતા નેમણે એ પ્રતિમાંધતી પહેલીજ વાર અવગ્રસના કરી પ્રમુખસ્થાન લીધુ હતું. પ્રસુપ્યરપાતેથી ભાવસ કરતાં તેમલો કર્યા કે, મને જોઇને ઘણા આવેદ થાય છે 🕽 આફ્રીકન નેશનલ કામેસ બહારતી દુતીયાતું ધ્યાન અત્કર્ધી રહી છે. ગે.લ્ડ કેસ્ટન, વડા પ્રધાન ડા. -મુમા, ઇછપ્ટના પ્રેસીકન્ટ નગીલ અને હીંદના પ્રધાન થી તેવફ તરાણી આપણા સવાલમાં 🔊 રસ લેગામાં વ્યાપી રહ્યો હું દેતે કે આવકાર છું.

तेमचे क्या के व्याप्तिका कारिकामां विभागी स्थान जनावी दर्श छ कारे क्यां कार्या अर्थान व्याप्तिकार सेन्द्र व्याप्तिकार सेन्द्र व्याप्तिकार सेन्द्र व्याप्तिकार सेन्द्र व्याप्तिकार क्यां व्याप्तिकार क्यां क्यां व्याप्तिकार क्यां क्यां व्याप्तिकार क्यां क्यां व्याप्तिकार क्यां क

આપણે આ દેશને લક્ષ્મનું મથક બનાવલ નથી ઇચ્છતા.

ગામ રાજકતાં આ માને છે કે આપણને છુટલી એક લગાની તક નહે આપણો હોતે તે આપણા હોતે માટે લાગા આપણે અને માર્યા પરિષદ તેઓને દ્વરો નહિ. પરંતુ તેઓ એ બની જન્મ છે કે સ્વર્ત તતાની આ પગશ કંપરે હતાને છે. તેના એપણ પ્રાપ્ત હતાં છે. તેના એપણ પ્રાપ્ત હતાં આપણે હતાં આપણે છે. તેના એપણ પ્રાપ્ત પ્રતિભંધો પ્રકાષ હતાં આપણે

ભાપણું કાર્ય ચાલુ રાખી શક્યા **હીએ** જેને માટે ખાસ કરી આપણે સા. ખા⊾ ઇન્ડિઅન એક્સ્પનાઇઝેસનના આશ્ર રી છીએ.

પ્રેરફેસર એચ્યુસ આસીકત નેશનલ કે ગ્રેસના ઉપ-પ્રમુખ પ્રેફેસર એંદ. કે. મેચ્યુસે કહ્યું કે અહોકના આઝાદ ઘરાયી દક્ષિણ અહોકની બીજી કાઈ પણ પ્રભને

યુનીયનની મુસાફરીએ નીક-ળેલા અપ્રારા પ્રતિનિધિ

અગારા પ્રતિનિધિ થી. મહીલાલ મંધીનાં પુત્ર થી. અરણબાઇ માંધી 'ઇન્દિઅન એાપિનિઅન'ના લવાજ-ગે! ઉધરાવવા યુનીયનની સુસહારી એ તીક્લ્યા છે. અપ્રે શગેદ રાખીએ છોએ કે તેમને સલળાં સ્થકાર્યા એઇલી સમવડ પુરી પાડવાર્યા અને તેમના કાર્યમાં સર્વે બાઇએ! અપતા આવેલા છે તેમ સહાયતા આપરી, એ બદલ અમે તેએના આલારી માન્દ્રાં.

તુકસાન થવાતું નિધી, સોદાએ ભાગાદ થવાના નિશ્વય કરેલેંદ છે અને આ પરિષદમાં મારી હાજરીને માટે કે આગ્રહીની લાત માટે જરાયે એદ રહેતી હશોવવાની જરૂર નથી,

આક્રીકા કુનીયાના ખરિતે સૌઘર મેટા પાંડ છે અને તેના વિકાસમાં રાજા આપી શકનારા સવલા દેશોને

(अवस्थान पानानं (२५)

#### મારા જેલના અનુભવ

(લેખક: મણીલાલ ગાંધી)

भवाइयी आध

અા<sup>રુ</sup> જર્માસ્ટનની એકમાં ગારા **छो। दिवस द्वना, श्वीपारे** એપસથ કે કુટ લેવાથી ગાંધ પૈટ જવા સાહ થયું હતું વેયેડલે ભેચેતી જશ ⊋ાહી હતી. બેારાકની ભાવનમાં भारे इरियद करती क्लेस्क स्थिप મને પણ ઝગાંદતું અને બીજા મળ કાળજાનું પણ કરેલું હતું. ર્ક ખાતા નયા એ વસ્તુન તેઓને પણ દુઃખ થતું હતું. પરંતુ સ્ટેશના અધિકાર્યક્ષાએ તેમ કેવાંગ્રેસ આપ 🍑 ६ लया भागा ३ तेथ्येली तंद्रस्ती 🛂 🧸 તે કહાર્ય કહ્યાં પ્રક્રીજ નદ્રોતી. ખીમારા આવતના દેવમાં જે ન દુરસ્વ તનીકાનની કરિયાદ કરવા જાય તોડ પ્રથમ તાલીયક શાના અને તમામા જ ખાડું ખેતી, અને લાક શાય તેક Say / 4 2 5 mag. Straw Rise आगानाभागे वालि, यह अलार कथाल ने ४०ए नामम् अध्यक्षमः व्या**ने ५२ त** रका भारता र राष्ट्र इत्या वधारे भाराभ મનેન કહાવાદ આ સવશે એક્સ મતે હતુ કે ઉત્તરાકતી કૃષ્ટિલાદ મેળુ કુરતા લેવ મારુ જ ન્વિસ પાચ્યું પાચ્યુ ત કાંગ કોરવસા દીમસ્તિન મહત્તાન હત્વારી ૧૧ ક્લિસ થયા. યાલા કલલ ૩ ડે દિવસ વધારે ગંભીય નિયુક્તિ કે કું અને બાનમાં મ મહતાલા નાંપક નાં એક્સા વિષય મુખે કું ખે કારી નાખીશે. મરકારે જે સામા કામ કરવાની ક ≟્રેક્ક, ચનાજ તેક પૈટમા જારૂક એ કે અલદ નાસ્તામા માં કે પ્રકૃત ે હતી. પૈતીએ પ્રળતી 4ता में ती। के कहा साहै। કો , હત અને મહત્વા કેઇમિક નકર વિશ્વસાથળી વર્તના હતો. તેની इ. १. ५ ५० लाग १५३ हम. लधी. આપવાડ તરાશ કારણ વશી અંતરમ ના પ્રકા જો⊎એ. તેક જવાલમા ાંુ≎ છે 4, મારે ખાક એકમ છે કે અહીં કરી ખર કે મિલા દાક્ષેત્રી એ તુ ભોજ ૧૭ ગુનાને માટે આવેલા દોજ તે. જુલ વાત કની, પશંદા જે≇ત पेट ५ - ५५ कार विकास देखाला **દાક્ષ્યાય લેખાયા લક્ષ્યા ભાગને જકામે** કિલ્લેક નયાડે મેં કર્યા, કીક ત્વાર કરી આ ગામમાં ભૂધીનેકેન્દ્રસ્ટ ने भगा देश. अंदर्ध हरे 114 रेंग्ड ८३ (देखानी **क्षेत्र**) छ યાન અપની ભારત કામપુર શક જ : પરે બને એક્ટીયમાં એક્ટાયના મદ આ કોટ હો દશમ એ પૃથ્લીટ ™¥च लागे न्यान्टन्डन्टने अवाई केर 45 44 365 01" N 19. era a man for a costal to. કારક લ્લાંક બ અના સ્થાન માત્રા થઇ માત્રા અને ગામીની

પ્રચાવી શકાતા નધી. મહાર પણ હે તે આગ્યેન્ટ ખાલ છું. અને લીઇ काइ ते। श्रीसद्देश भणतंत्र नथी। अने ખાંક પણ ગળતી નથી. 👲 માસ 🥉 જ્યતવરતી ચરબી તેા ખાતા નધી એટલે ચરખી વાલા કરા પદાર્થ પણ ગળતા નથી. દા પછી શરીરમાં સત્વ શું જાય અને ખાયેલું પચાવાય रा शीका" अस्ति तेच स्हुः ''બીન્સ 🎮 શાકતથી તેા શું છે ?'' મેં કહું: <sup>કર</sup>મે સાક ન બહાવ माने कडेरण अक्टरप<sup>21</sup> तेकी कर्त् शिक છે. સપ્રોન્ટન્ડન્ટ આવશે ત્યારે તને भेग्यानवामां भावते." प्रश्री कामपद શ્રમાં, તાપ સખત હતા, બોક્સ વળી ક્ષ્યરામામાંથી પાસ કાદવતું હતું. બીટાટ અને માજસ્તા ક્યારા હતા. ખીજ કેદીમાં તેા ગાજર છટે હાથે ચારીથી ખાગ કરતા હતા. મને તા એક પણ કોરામાં મુકવાનું જરાયે મન પણ નવાતું થતું. એકાદ જમીન માંથી ખેંગાઇ જાય તે. પાણું કાટી देता बता. वाभ वणी भाग भरवाधी ખરીક ૬ ખતેક હતેક. પૈટમાં અનુસ્જ નાંહે અપેદાં ≥ટર્લે નમળાઇ વધારે न्त्रशासी बसी, बाडा इस बागे भूण યામેના અને પાણી વિના ગળું સાવ સકાઇ ગમેલું, તેટલામાં બને અમ પડી. એસને દરવાએ લઇ જવામાં ભાવમા<sub>ં સા</sub>ર્ધોન્ટન્ડન્ટ આવ્યા હતા. તેની પાસે અને ખડેા કરવામાં આવ્યો. મેં ખેલાકતી કૃશિયદ કરી કે આ ભેલ્લાએ હું ટ્રેનાયેલા તપર અને આ લમી 🛓 તે પચાલી શાહ્યા નથી ખાંક તેંદ યાળસને શક્તિને માટે જારી છે છતાં જરાયે મળતી નથી. સવારે પારીજની સાથે કે.પી મળ તા સાથે. લીઇ, શાક તા નામે મળતું નવા એટમે વારમાન્ય, 🕽 એના હશાય ને મળીજ જરા છે, એ શરીરને મળતું નથી. તેએ વાદ દરામાને પુરુષ્ટ કે શું આપવામાં આવે છે તેવા કશું: "તેને "કી" કારોટ અમાય છે. મી-સ અને શાક અપસ્ય **છ**ે. મેં માન્યું है के भव है ते प्रीप अपेट हटनार्त હશે. સમીન્ટેન્ડન્ટને કર્યા, "મને અહિ આવ્યારે પાંચ દિવસ થયા તેમાં शत में नकरे ५७ कीई नथी" तेशे समनारते भेलाभी। अने तेन પુષ્કર્યું, તેથે જવાલ આપ્યો 🕽, જોગ क्षक्र अपनार्थ नयी आर्थ ते पास સાપ પાતામ છે અને તે ગંસ ખાતા. નવી. સુધી-રેનાન્ટે કહ્યું, ''આજવા को के के देने date अगा." wis. ોહરીની તેંદ સાદુના પાડવામાં આવે क्ष्य भाषती अपनेता हैदाकिने कर ते

અધેજીમાં પણ કરાં આપવાની ના પાડવામાં આવી. પાળ ત્રે કેદીએકને એ એક્ટ્રા રાતે હતા લેવામાં આવે 😭 तेनी कृष्टियांड अरी. तेची क्यूं, 🕮 ફરિયાદ તે**ા જાના વખન**થી ચતીજ **અ**ત્રવેલી છે. અહીં બધુ મ**ંધ હે**ત્ય ત્યાં નામા હવામાં શુ વાધી અનાવ્યા ક के दीने तपासाय छ नेमां हता રિસ્તર થઇ શકે તેમ નથી અને કેડી ક્રેલ વચ્ચે અપવાદ રાખી નહિ શકાય. લગા કરાએ શકામાં અથવા ખેતામાં તમાર સંતાહી રાખતા ક્રાય છે તેથી આ રીતે તેઓને નપસવાની લક્ટ પડે

મહાર કામપર શઇ જવાર્મા અપવે છે તેની ફરિયાદ કરી કહીં કે ચારા માં આટલું આવે કામ કરવાની શકતી નથી. તેથી જે અંદરજ રાખવામા આવે અને કંઈક શીવવા કરવાનું હળવું કામ આપવામાં ભાવે તેા સાફે, મને દળતું કામ આપવાનું દાકતરે સુચવેલું છે. સુધી-ડ્રેન્ડન્ટે કહ્યું : "ભાષામાં એટલેશુંએ હું જાવો **01** છ રતમના હયાડા લઇ પચ્ચર કાહવા એ. એ કામ જો તને અલ્લાય માં આવેલું દ્રેશ્ય તેર એ ક્રાયકમાં 📆 પાર આગે આ કામ તેર તને હળવું જ અલ્પવામાં આવેલું છે

અત્રદેવેથી પતી ગયું. મને પાછેક કાપપર લઇ જવામાં વ્યવ્યો. ૧૨ વાગે જમત્રા આવ્યા હ્યારે મેં મીલી રા⊎સ તેખી-સ ક્ષેવાની તાેના પલ્ડેલી દેાવા**રી મને ગોલી**મીલની પેારીજ અને તેમાં પહેલીજ વાર ભાદેમાં માજર આપવામાં આવ્યો. અમાઉ વર્ગની સવા તેમ અમને પ્રશ્વામાં આવ્યા ગે' માનર ખાધાં અને ધાડી પારીજ ખાવી અને માઈનું બીજ કેરીએએ અપી રીધે. ૧થી ક્યા ક્ર્લી કામપર ગયહ સાંએ ઝુરાતી વખતે મેં દરાબાને ક્ર્યું કે અપાર પણ મને રાહ્યે સૂઝ છું એજ કાટડી માં ધુરવામાં રેક વાંધા 🥞 પૈસી ક્રેલ્ટફ્રીએલમાં તેમ ગીચે.ગીચ કેફાઇના પુરાયેલા ક્રેડમ છે વ્યતે ભેસવાની પણ જમ્યા મળતી નધી. એ મછી મને રક્ષેતકના કેલ્લોના વાળી 💀 કેટડીમાં ર્દ્ધ રાતે સુત્રા તૈમાન લવારે પણ પ્રશ્વા લાગલા. અન્યંદી ધાડી નિરોત મળા. લાગા પડી થેલીક અહારામ લઇ છાવી. બીએ દિવસે સવારે નામતા માં પારીજમાં ખાંક ઘને જ નહિ પરંતુ સવળા કેટીએકને મળી નાજીવી માર્ક સીને થયું કે મારી ફરિયાદના પ્રતાપ. પરંતુ એજ હિંત્રને દેખાઇને દેખાઇ ક્રી માર્યું એમનું તેમ. તેનું કારણ કર્યું સમજવું નવિ.

જુફવારે મને આક કરવસ થયા. બધારના રાત્ત્ર વાસ્તા હતા. <u>ધ</u>ુમ तापभ काम करी मात्रमेर करो। तरस યો ત્રમકળાના હતા. તેટલામાં મને ભૂમ પહીં, જેમમાં લઇ જવામાં આવ્યો.

પુંદરેક મીતીટ ગામાતમાં ઉભા રાખ-વામાં આવ્યા. શું હતા એમ વિચાય કરતા જાઓ રહ્યો. અ'તે મને એક્ટોસીસ માં ભાલાનવામાં મ્યાન્ધા 🛶 મધ્યા વર્ગાલ મી. અલુમને જોઇ તા**જી**ળી શઇ. બદારના સંબંધીને મળી આવેદ પણ થયા. અમારી અપીલ 🍣 નવેમ્પરની હડીના ભાવવાની હતી તેની વાત કરવા તે આવ્યા કતા. સાથે કેટલાક મંત્રિએ માટે માટે કળ અને ડુમ ખશ, ડુમ પેરડ, શૈવોંગ ક્રીય વિગેરે હમેશની જરૂરીયાતની વસ્તું 🖣 ા भेरत्रश्री दली. ६०१ हे भावानी परंत्र તા બહારથી આવી શોજ નહિ. ગારી થી વ્યાપે તેન્દ્ર 🖹 સેવરતા પ્રતે અધિકાર નદેશના એટલે મને વ્યાપના मां आवेश्वं होत ते। पश्च में स्विकारेश्व નહિ દેશત. જેશના અધિકારીએ!એજ તે આપવાની ના પાડી હતી. ખાજી ની વસ્તુએક સ્વિક્તસ્વાની મને પ્રાટ મળી, ખુશી ખલર ભાષા અને વિદાય થયા. અથયો માકતો આટલી સુધાકાત**યીન્ય ઉતરી ગયે**). **કરી અગ** પર ગયા. પા વાત્રેજેલમાં આવ્યા. નીયમ મુજબ સાજે પ્રવાયા. રાતે પ્રાર્થના કરી પૂ. ભાપુનું ગીતાએ)પ લાંચ્યું, મન કહું", સૂતેા, વિવસે દિવસે મારી તળીયન જગાવા હાગી. ઉપરસ ખુખ વધ્ધે. તેને લીધે વેકમાં એક જાણું દું.ખવા પણ લાગ્યું. મારા સાચી કેદીએએ અના બધું એક મારા પ્રત્યે માગણી થતી હતી. પણ કૃરિયાદ કેલ્લે કરવી ! અહિ કાળ સાંભળ એપ હતું! એક ઇપર સિવાય બીર્જ્ય કાઈ नकेल. तेनापरनी भारी श्रदा क्यनी करती बती, शते शरीर भुभ वटते. 🕊 તે ભાગ્યેન ભાવતી, છત્તો મહાર નીકળીસ 🕏 કેમ 🖮મ અહે જહી. રાતે રામતું સ્ટલ્ટ કર્યા કરતા क्तो अने तेनी पासे शक्तिनी भागना કરતા હતા અને તે આપતા હતા. क्यांभी बात भवाग रहन, स्टबरे **ब**हानी ડેમ 39 વ પણ થાય, હતા સવાર પડે એટલે ઉડાતું પણ હતું અને કામ भरा यक धरत बत

સુધવારના ભાવગા દિવસ હતા. વૈષ્યરસાધી વેરત્ત હતો. વાત દરામાને કર્યું કે મને ઉપરસ સખત શ્રદ્ધ 🍓 અને તેવી પૈકુમાં દુઃખાના પણ શાય છે તેં મને જહાર કામપર નહે માહ્યતાં ભારત રાખવામાં આવે તે सक्त तेले अर्थ शहरारे शहतर आवि ત્યારે તેને કહેએ.

શાકતાર વ્યાવ્યાત ભારતામુક તા. રજીતા દિવસ. પુરુષ ભાષની 🙈 દિવસે જમનિત તેમતું સ્મા<del>ય કરી</del> રવો હતે: તેમને પ્રમણે સામ્યાનો ક્ષભાષ પાસે શક્તિની ભા<del>ષના ક</del>્રા रको देती। अनवाकीय है के दिवके દરિયાઓની અપન દેખાંથી અમને ment plants and examine amount त्रवेता । भादर हार्च हाम व्यापनामा

અધ્યાં નદોતું. હતાં હું વાસણ ધાવા માં ખીતવેલ સાથે અળી જવેર હતા. ઉપરસ જરા નરમ પડી હતી તેથી ડાકતરને અળવાના વિચાર માંડી वाल्ये। कतेत. परंत्र हाउतर कावे તે પહેર્લા વડા દરાગાએ - ગતે **એ.સલ્બોા અને પ્રહયું '**'દાકતરને तारे मणतुं के ने 1" में क्यूं, "दरे તા મને જવા ઠીક છે એટલે મળવા ની જરૂર નથી." છતાં તેવી માર્ નામ નાંધી લીધું અને શકતર આવ્યા એટલે મને એક્સાબ્યા, કરી એ કે પારી **ઉ**પલ્લવનાર્ટ કરમ, દાકતર આવે એજ દિવસે કૃટકાની સન્ન પામેલામાને ક્ટકા બારવાતા વિધિ સ્તૈધી પ્રથમ થાય. સવળા દરદીએ કરપીતાલમાં એકત્રીત થયા અને તે સાથે વટકાની સભ વાળા કેદીએ પણ, પ્રથમ તે મતે ખુરવા ચાંગાનમાં હતો રાખવામાં આવ્યા હતા. મને થતું હતું કે ગ્યા ક્ટકા પ્રસાતા 🛓 એઇ જેમું શામાન તેટલામાં મને ભારતાની અંદર ઉબવા તું કહેવામાં આવ્યું. ચાર કેઇનાને એક પછી એક ક્ટકા મારવામાં મ્યાવ્યા. પ્યારીમાંથી એ દશ્ય જોઇ શકાવું હતું અને તેઓની ચીસા સ'બળાતી હતી. મારા શરીરે પરસેવા થઇ સમેદ, આખે અધારાં આવવાં લાગ્યા, જારો ખે ભાન થઇ જઇશ. એ પતી ગયા પછી દરદીઓને દાકતર

તપાસવા લાગ્યા. 💵 માદ્રીકતની હાતીએ શું'**લળી સુકી અને તે**ને જમણી આજીએ મેં હું ફેરવવા કહ્યું એ તે સમન્ત્યાે નહિ એટલે ધઢ દઇને એવક તમાચે ચેડી દાધા. ઉચ્ચ અધિકારીજ આવું કરે પછા હવાન કરાવ્યાએક શંન કરેક ખધાને પતા-વ્યા પછી મારેદ વારા આવ્યો. ગે' કર્ફ્કો, તમે મને હળવું કામ આપવ⊹તું સગવ્યું છે પથા થતે તેર બહાર કામ પર લ⊎ જવામાં આવે છે. તેમલો કહ્યું, વ્યતેમાં હ કરા કરી શકતા નથી. તને ટાપી અરપવામાં આવે છે કે તહિશ" મેં કર્યું, "ના ટાપી નચી આપવામાં આવતી," તેમણે કહ્યું, "તને ટાપી મળવી ભેષ્રએ."

પછી ગારી જગ્યાએ ચાલ્યા ઝર્યાદ એકાદ કલાક પછી સ્ટાર રૂપના કેરી મને એક ગંદી ફેસ્ટ દેટ આપી ગયે! વ્યતે એ પહેરી રાખવા અને સંભાળવા કર્યું. મને તેં તે આરશ્ય ચક્ર પડી. વરોધી 🤞 🕊વાડે માથેન્ટ કરવાને ટેવાયેલા હતા. અને આવી બંદા ઢાપા તેં! જન્મારામાં કદા પદ્દેરી નકોતી, ખીછ સાદ તેં સ્ટાકમાં હતી નહિ. આ પ્રમાણે શુક્રવારના પુ. ભાષુતી અત્મતીધીતે દિવસ વેમતા અને ક્ષ્યરના સ્પ્રશ્ચમાં ભ્યતીત થયેદ

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#### સંસ્થાના માટે રચનાત્મક નીતી

બ્રીટીશ પાર્લામેતામાં કૃતર બ્રોક્વેનું જાણવાજોગ સામણ

**ગ્<sup>રે</sup> મહિને** થોડીલ પાલીયેન્ટનાં ઉદ્યાટન વખતના સથી એક્ષીસાન **બેપનાં બા**પણ ભાર પાર્કાગેન્ટના ભાગીતા સભ્ય મી. ફેન**ર** બ્રા⊾વેએ થીડીસ સર**ારતી સરયાના વિવેતી** નીતીની ટીકા કરનાર્ય અને તેના વહીવટ કેવી રીતે થયા એઇએ તેની રૂચનાત્મક સૂચનાએ! આપનાફે જણવા ભેમ ભાષણ કર્યું<sup>\*</sup> હતું. એવાં ભાષણા ને અપાયારા એકએ તેવી પ્રસિદ્ધ માપતાં નથી એ એક કમનસીથી છે. લંહનમાં પ્રસિદ્ધ થવું 'પીસ ન્યુઝ' એ કુલમાં નિધે માનનારા અને કેશ દેશ વચ્ચેના હવડાઓ શાંતીને માર્ગે પતાવવામાં માનનારા પેસીરીસ્ટા તરફ થી પ્રસિદ્ધ થઇ રહ્યું છે, તેમાં સવિસ્તર આપવામાં આવ્યું છે, 🖒 ખગારા વાચક્રોના લાભાર્થ અહિ સ્વત કરીએ धीके.

#### સિદાંતા અને તેનું પાલન

રાણીધીના ભાવસમાં સસ્યાનેતને સમતી બાબતાને વિષે એક પારિસાદ આપવામાં આવેલા છે જેમાં દર્શવધા માં આવેલા બહેરળા સિલાતા અપવાદ નહિ લઇ શકાય તેવા છે. પરલ મહોલા સિદ્ધારો કરા અર્થના નથી जो नेर्स पाधन करवामां नक्षि ज्यावे. અને સરકારનું અત્યાર સુધીનું વર્તન, ભવિષ્યમાં એ પ્રશંસનીય સિદ્ધાંતે.નુ પાલન થશે એવું ગાનવાને કરોજન ગ્યાપતાફ નથી.

સંરથાન મંત્રીની 🛓 સખ્ત ટીકા करवा माशुं खं, परांतु रहमां तेमधे અને સરકારે ગ્રાહ્ય કેશ્સ્ટ સ્વરાજયની દિશા<sup>30</sup> પ્રગતી કરે એવા તેના માંધારાજુમાં સુધારા કરવાનું 🗗 સૂચન કર્યું છે તેને માટે તેંગ્રેન બન્નેને અભિન**ે**દન આપવા પ્રવર્ષ છું.

श्वस्थान भावीने भद्देशी अक्ष 🛓 🚉 પુષ્ટ્રવા માર્ગ હું છે:

ગાલક ફેરસ્ટના બંધારશ્રમાં જ્રધારા **करनारे। कापहेर ज्या सकाओं क्रमारे** આશ્વામાં આવતાર 💇 🕽

મંદર દિવસપર સંસ્થાન મંત્રીએ મને જવાબ આપતાં જયાવ્યું હતું કે સિદ્ધાતમાં એ માળતમાં સમજીતી ચક સુકેલી છે. હે જેઇને ધર્મ જ નિરાશ થયા છું કે રાષ્ટ્રીતા ભાષજીમાં ગાલક કારટના જધારણમાં સુધારા કરનારા કાવદા દાખલ કરવાના કરાદા દર્શાવ-लाई वर्श्वल नयी.

કારઢ સરકાર સાથે તેના વહીવટ કે.સાનીવલ ઍા.સીસધી કે!મનવેલ્થ રીલેશન્સ એાષીસમાં ફેરબલ્લ કરવા સંબ'ધી કશો સમજ્રતી નથી થઇ. ગાહ કારટનું ખ્રેય શ્રીટીશ કામનવેલ્ય માં એક ડાેબીનીયન બનવાનું છે એ પગલું લેવાના હજુ વખત નથી વ્યા-•મેં એમ જો કહેવામાં આવે તેં છે જ્યાનના પ્રચ્હું છું તે સધતે રાકેસીયા માં તેના દાખલા છે. એ દેશ દામન-વેલ્પ રીલેશન્સના સેક્રેટરી સકાયા છે.

ગાલક ફેલ્સ્ટ કે કક્ષિણ મ્યાફીકા 🖁

મારા મનમાંથી એક શંકા હૈદ્દર કરી શકતા નથી તે એ કે ગેલ્ડ કેલ્ટ ને સ્વશાનન બેરઝવર્તા ડેમ્પીનીયનના દરકતી આપવામાં કેમનવેલ્થના બીજા એક સભ્ય રાજ્યના વિરાધ નડી રહ્યો

કું માત્ર એટલુંજ કહીશ કે, સ્વાલ જો એ ઉપસ્થિત થાય કે ગેલ્ડ કેસ્ટ ને સ્વરાજ્ય એામવતા કામીનીવન તરીકે સ્વિકારનું કે ડેા. મલાવની નીતી વેડળતું દક્ષિણ ખાકીકા સમાવતું, તેન ર્ટ આશા રાખું છું 🦫 આ સવાલના જવાળ આપતાં સરકાર અચકારી નહિ. કારણ એ સવાલ માત્ર ગાદન ફારટને જ લાગ પત્રો નધી, શ્રીટીસ સાગ્રાહ્વમાંની આપી ભાક્રીક્રન વસ્તીને લાગુ પડે છે. એ परता भिक्ष स्पर्वाचनामा पञ्चन तर्रहो ગણે છે અને ભીજાને આદીકન વસતી ની શ્રદ્યળા છૂટાને દાવ્યી દેવાના ગરી

<u>ભીજો વેસ્ટ મ્લારીકાના બીજો</u> એક દેશ, નાયછરીવાના સળધમાં કાલાનાયલ એારીયની તાતાના કેટલાક અપવાદ સાથે હું કદર કરે છું. હમણા જ લંહનમાં મળેલી કાન્ફરન્સમાં અવ ઉપરિધત થયા હતા કે એ સંસ્થાનને संगान ते। शिक्षामां भावते परत નાર્ષન નાયછરીયા ફેડરેશનમાં ભેડાવા કજાલ થયું છે.

એ બાબતમાં 🖢 એ મુદા જ્યાવવા ક**મ્યું ધું. પદ્યે**લા સેઝોસના અવિષ્ય ના છે. નાયજીરીયાના ચે મેહા પક્ષેત क्रीक्सन २६५ अने नाम्छरीयानी તૈયનલ કાઉન્સીલ અને ક્રેમેકન્સ 🤣 રવત'ત્રતાની તેઍાની માત્રણી વિધે સમજૂલીપર અન્યા હતા. તેઓ વચ્ચે લેગેલ્સના સવાક્ષપર તકરાર **ર**ર્ભા થઇ છે એ ઘણીજ ખેદની

હ ઉમેદ રાખું છું કે હજુ પણ છો શહેરના ભવિષ્ય વિધે તેઓ સમજૂતી પર ભાવી જરી, અને હું સુચનું હું કે, એ શહેરના . અવિષ્ય વિષે આખરી વળી સરયાન મંત્રીના જવાભમાં નિર્ણય માર તે પહેલાં વેના વત્નીએ। એક વરતું હતી કે જેવી હું જરા તો અત લેવામાં અનવો અને એ રીતે અસ્વસ્ય થયા છું: તે એ 🕽 માલ્ક ને કંઇ પણ સમજીતી થાય તેમાં તેની વસ્તીની મંગતી ગેળવવતમાં આવશે.

ળીજી સવાલ <u>હે</u> ઉદાવવા મુખ્યું છું તે આ છે. નાયછરીયાનાં પક્ષે,માતેદ એક નાના પક્ષ, જેવું લંડનની કેન્ક્ર્રન્સ માં પ્રતિનિધિત્વ કર્તુ, તે નાેર્ધન નાષ્છરીયાનું તૈશતસ ઐલીબેન્ટસ त्रे.श्रेरतिव धुनीयनने। दत्रे।, व्याष्ट्रीवन ડેલીગેટા પાસેધીજ નહિ પરંતુ ખુદ ો.કોાનીપલ એાપીસના પ્રતિનિધિએા પશ્ચિથી પણ સાબળવામાં આવ્યા પ્રયાસે એ પક્ષના પ્રતિનિધિ થી અમીન કાનેએ લંકનતી કે.ન્કરત્સમાં સૌથી વિરીપ મદદ કરી હતી, તેમ હતા નાવછરીયાના નાર્ધના રીજીવનમા પાછા કરતાં તેણે એકું 🕻 તેના પક્ષપર દાભ સકાઇ રહ્યો છે અને એ પક્ષના સભ્યેતને કેદ કરવડમાં વ્યાવ્યા છે. અને કાનાના ભર રસ્તાએકપર શંડાએક ત્તરાવી તેઓને માર પહે છે. ફાલા-નીલ્લ એન્ડ્રીસના પ્રતિનિધિને 🗟 કહેવા ઇચ્છ્રં છું કે નામજીરીયાની ફ્રોન્કરન્સ તા મવિષ્યતાં જો સારાં પરિચામા भाववाना हैत्य ते। की देशना बहुमती પક્ષા અને ખત્સ કરીને ને હર્ન રીજ્યનને રાજકીય અને નાગરીકત્વના **હ**કા આપવામાં અને તેની કાળછ રાખવતમાં આવવી જોઇએ. નાર્પના નાયછરીયાને સંપુર્ણ સ્વતંવતાના પૃંચે લઇ જવાને માટે મને લાગે છે 🥻 આ વરતુ ઘણીન અગત્વની છે.

#### સેન્દ્રલ સ્પાક્રીકા

સેન્દ્રેલ અહીકાના સવાલપર હ વધારે ઢીકા કરવા માંશું હું, સેન્ટલ અલાદીકન ફેડરેશન વિરુદ્ધ સભાના વ્યા પક્ષ તસાયી અધ્યક્ષી ક્લીકો.નું હું પુતરા વર્તાન કરવા નથી ઇચ્છતા પરંતુ ખન્મ રે.ડેસીયા અને ન્યાસ.લેન્ડના વિશાળ પ્રદેશાપર એવી ફેડરેશન પાર્લોમેન્ટ દાષ્ટ્રી એસાડવી કે જેમાં વધુ શુરા પાલન सक्ये। में स.भगी के छातू प्रतिनिधित ધરાવતા હામ જ્યારે સાક લાખ લેતા નું પ્રતિનિધિત્વ ધરાવવાને માત્ર છજ ભાકીદન દેવ અને અહિકનાના **ढिते**।तुं भ्रतिनिधित्य धराववाने वस्त મુરાપીયના તીમામેલા હે.મ–અને આ લેડોની કચ્છા વિશ્વ તેઓપર લાહ્યા માં વ્યાવે એ મારી દહિએ સરકારની નરી જેવ્હકમીજ મચાય

મારી દ્રષ્ટિએ આ ખરાળ ગેરુનાને નમાવી રાખવાની એકજ ચ્યારા છે અને તે એ કે બન્ને ગ્રેરિક્ટરેટામાં ×્રાપ્તી≱ત વસ્તીને ઉત્તેજત અ.પત્રુ પરંતુ આ સભા તરફથી બીકા પાસ થયા બાદ ત્યાસાલેન્ડમાં 🗗 પગલા લેવાયા છે અને હવે નાર્ધન અને સખન રાડેસીયામાં લેવાઇ રહ્યાં છે તેનાપરથી સરકાર આ તકના લામ લઇ જન્તે પ્રાેટેક્ટરેટામાં જાતીય સમાનવા રથાપવા માગતી હોય અતે સામાજીક અને આર્ધીક ત્વકાસ કરવા માનતી હૈાય એવું જસાહું નથી.

હમજામાં લંડનમાં નાર્ધન રાહેસીયા ની ધારા સભાના બંધારણ સંગંધી પ્રાન્ફરન્સ મળા હતી. આ બાબન કાલેલીવલ એક્ટ્રીયના સીધા અંક્રેશની છે. સેન્ટ્રલ આરોકામાં તેમાં ભલીય સુમાનના સ્થાપવાની ગોંતા ધરાવે છે कोई पुरवार धरवानी नेथाने तक મળા હતા. તેને વ્યામે જીતી ધારા સુબામાં ૨૩ સબ્દાર્માણે વ્યાદીકના 6ના જ્યારે નવી ધારકસભાષા ૨૭ સભ્યામાં ૪ વ્યારીકના રહેવાના છે. રવા શ નાર્ધના રાકેસીવામાં આદીકતા તે સારું પ્રતિનિધિત્વ આપવાની સ્વરૂગેર ની દાનન સુરહે છે ખર્સી.

#### **એ**ખમ ભરેલું પ્રમાન

વધમાં એક્સેક્યુરીય કાઉ-સાસપર એક પણ આદિક્રત રહેવાના નધી. યુગાન્ડા અને કેનીયામાં અને ટાંમા-નીકામાં છે. પરંતુ તેલ્પોનાં રાકેસીયા માં ત્યાં જાતીય સમાનના સ્થાપવાની આપની તક કેવી જેઇએ તાં નધી. વધુમાં એ પ્રદેશમાં પ્રેતિકારીટની સના ઘટામાનું અનેખમ અરેલું પ્રમુશું સેવાપ્ર રશ્ચાં છે. બીન-સરકહી સબ્યોની સંખ્યા ઇને બરલે પાસ થવાની 🗎 સ્પેટમે આદાકન વસતીનું રક્ષણ કરવાની સબાની સનાર્મા ઘરાડા થશે અને શરાપીયન વસતીના પ્રતિનિધિત્વમાં वधारी धरे

भे-इंट २, ६, ११ विषे सीले सही કું લફાવવા ત≒ાર્ધ મકું તો કેલોનીવલ સોડ્ટરીના હતા અધ્યાના નથી. પર્વત નેમ છતાં એ ઉદાવત ભરત હૈ મ્યાઇક શાંધુ 'રુકે તેએક મને મહ **કર**ત, એ ⊢ી સધને રાટેસી હમાં આક્રોકન પ્રતાનધિએક કેવી રીતે नीभागाना के के व

अक्षीरतर या अक्षाना 'टाएक्स' માં જબ્દલાયું હતું કે સવર્ગ રાહેશીના નાન્ય આદીકન પતિનિધિએક અને अल्पोबन दिनाचा पुरायांका प्रतिनिधि की १२००० वृष्टिया भन घरावनत्। की अने मार हरू आहीरन मन ધરાવનાય, આ ત્રકાયા ચૂંટા પ્રતા છે. અહીં હું જીવામ તાર સ્ટમીએ ઉમગવની સંસામાં તાવળ સંસ્થાન મંત્રો કોડો મન્ગ્ટરે કરેયાં નિવેશન ત્તરક પ્લાન લેગલા માર્યું છે.

#### નીમવ્ડકોના હ્રફ

પોર્લ મહત્વનો કર્યા હતું કે આપીક તેક ∎રામ ધાનાના પ્રતિનિધિપ્રોતી ધમોદની જાતી કરવા મધ્યમી એ ભાજત માં લેખાં મધ્યને રાહિના હતા મળસ્ત્રમ ન કહાન બેંગમ, તેમણે કળા ક તેમના સમજવામાં આવ્યું હતું કે અહીરન ઇકેરાક્શ નામવક થતાં ક્લીમાં અંદલન અત્યાર સવાચી MAIN BERTH MICHAL

हैदरम जेजर अने मध्य शिदेशीय ના ભાગમાટે કે અંબાળવૃત્તે વાચ્છ છે. અલ્લોકન ઉમેદવારા કાઈ પથ મ્યાદીકન સંસ્થા ત**રદ્યો પશ્**દ **५२राम**ियावरी भेडे ३**शे मे सरकारी** દરત વેજોમાં 🤰 સધર્વ રાહેસીયાના અખગારામાં પણ મે' જોયું નથી.

તેને બદલે મેં એવા ક્રેવાલા જોવા છે કે, બે આદીકન ઉત્રેદનારાને દેડરલ પાર્ટી તરફથી રજુ કરવામાં આવ**દે** અને એક કનફેડરેશન તરફથી રજા કરવામાં આવેલ છે. આ સરકારની વતો લાેડ' મન્સ્ટરે કરેલાં નિવેદન કરતાં સાવ જ્ઞસું છે. 🚣 સરકારને કર્યું કે આના તેવી આજે ભાષવા ભાવતી કારે જવાલ આપ**ને**! અને લાં મન્સ્ટરનું નિવેદન પાળવામાં आवे देने। आग्रद केवेत.

#### કેન્ડીયા

દવે સેન્ટ્રેલ મ્યારીકામાંથી કેતીવાના સવાલપર આવુ છું. 🖹 સંરથાનમાં सरकारनी नीताने विने पर्श क्वी શક્તમ. છતાં આજે 🛊 થણે ક્રનીશ નહિ, કારણ સીધી વધારે અગત્મ ત્યાંની પરિસ્થિતિના સ્થનાત્મા 🐠 ધ ક્ષારવાપર ખ્યાન દેવાની ઘણીજ અમતા છે.

भारे संस्थान भंत्रीने शिटलुंक કર્યાનું છે 🤰 વ્યાદીકનાને પાતાના अपाधिकामधि नीक्ष्या व्यवाद कथा ખાદ તેમાની પીક માછળ લંદક કેડી तेष्याने हार करेला है।बाना काने केलाफां તેઓની રિપતિના ઘષ્ટા હેવતના મે તેમના ખાતાં સમક્ષ રજી કરેલાં છે. आ इत्ये। की देशमां भीतीश शहारी भाषासी तरस्थी बन्नेसां देश क्रिय क्रिय નથી માનતા પર'લુ કેનીના પાસીસ રીકર્ય અને આફોકન પેલ્સિસની સાપ્રે ના એ આરોપા છે જેની સરકાર તરાયી, હું માનું છું કે, પુરેપુરી તપાસ યત્રી ઘરે છે.

आ अस्पतमां अस्टेसील टीका કરી ડૂં સતોલ ધાનીશ.

ત્રે હાલની પરિશ્વિતિના **લ**ક્ષ મારી માન્યના મુજબ કેવી રીતે હાઈ શકાય એ પર ખાવું છું.

મેનીયાની પોતાની **નીતીના સં**ભંધ ર્યાસરકારે મેન્ટામાં મેહી બદુલ 💐 કરેલી છે કે આદીકરોટી સહકાર રિવામારવાની તેએ સાધુના પાડી છે. आही हते। की है अरबारनी जीहा हरे के कर्ना केटबी ते**जे**। सरशास्त्री दीते। ને નિવરકારે 📦 તેટલીન્ટ ગ.જ માજાની રીતાને નિરસ્કારે છે.

સરકારની વક્ષણ એ વર્ષની 🐧 🕽 એ અલ્લોકન સામેલા હકા સરકાર ની નીતીને કેટાં આપનારા ન ક્રેલ તેની સાથે કરો સંબંધ વાખવા⊯ં

#### સમજાતીના માર્ગ

ગરૂપ્યુલીના ગામ મહતા કરવા સમયું પદદ વિનાની મશે. ार्: अथम तेमचे भी, लोका भूवण्यी

ં એવા માણસો, એએ)એ મદદરૂપ થઇ **प**डे जेवी रजनात्मक दरभारते। रख કરેલી છે, તેમાને ધ્યાન દેવું જોઇમ અને જે ભાદીકરા એવા દેવ કે नेभनी साथे अशहायना क्या व्याप्तिया નધા તેઓની વતી ખાતી શો તેવા આદરિકતા ડીરેનશન કેમ્પા અને કેદન ખત્નાએ માંથી શેલી કારવા.

તેમાના સાથ મેળવ્યા સિવાય ક્રેતીમાની અલ્દર્શકન વસતીની સાથે આપણે સંબંધ ભાંધી નહિ શકીએ કે જે કેઇ પછુ સમાધાનને ગારે अस्वरूपक हो

ખીજી બાબતા, એનાપર, 🛦 માર્નુ છું કે, સમજીતી થવી અત્યાવસ્થક છે, તેની હું અદિ યાદીન આપવા મોર્ગું છું. પરંતુ તે કરવા અગાઉ મારે એટલું કરેવાનું 😺 🥻 કે હંમેશાં માનતા આવેલા છું કે સુરાપીયન, અશીયન અને આદીકન કામામાં એવા માણ્યોદ अभने। रथनात्मक शीते सक्षार સાધવાધીજ કેનીવાના સવાલાના ઉકેશ લાવી શકારી.

ર્ફ સુગલું હું કે પ્રથમ સરકારે ભાદીકન વસતીના જમીનના સવાલને ધ્યાન કેવું એઇએ.

ક્રેનીધાથી ગયા નવેમ્બરમાં 🗟 પાછો આભ્યા ત્યારે મતે વ્યાદીકન રીત્રવીની સરખામણી ૧૯૩૦ની સાલ ના સાઉઘ વેલ્સની ખીસાતી સ્થિતિમ ત્રે' નિદાળી. ત્યાં સીકોર હકા વસતી એકાર હતી અને આખી વસતીને 🙈 ખીગ્રામાંથી હાષ્ટ્રી કાદવામાં આવી હતી. કેટલાક સાઉપ વેલ્સના શહેરા માં 🎮 કપણ શેવાન પ્રક્રમ 🥻 શેવાન અને જોવામાં ભાવતી નકોતી. ભાજ રિયતિ પ્રાપ્યુના રીકરીમાં વર્તી રહી એ ક\! ક્યુંએ કર ચારસ પાઇલ માં ૪૫૦ થી ૧૦૦૦ની સંપનામાં વસે છે. વ્યાપણને જેટલી નેઇસીની ક્રીમત છે તેટલી વ્યાપ્તિકતાને જયોન ની કોંમત છે. જગીન એ છવન ખરેત્મર 🤪 અને 🗎 રીઝવેરમાં એટલી ગીય વસવીમાં તેએક પાતાનું ગુજરાન क्सी सकता नधीः

સરકારે ગ્યા સવાયતે હાયમાં લેવા પકશે અને સંસ્થાન મંત્રીને 🛊 સુચવું **છું કે કેનીયાની સુરાપીયન વસનીએ** સમજવું ભોઇએ 🕽 એ દેશમાં જમીન પરતી હક સીધી પ્રથમ આદીકત વસતીના છે.

શ્રીપીયને માટે અનામત રાખગમાં व्यापेसी २६/गार्थी लगी वरसीन घडन३ પત્રેની ક્રેલ ત્યાં ઍલી જમીન આદીકન વસ્તીને તેતી જમીતની ભૂખ મટાકવા તે ભાષવામાં ભાવતી એઇએ.

તેટહે ગય થશે એવ હે હરગીજ કર્યેલા લપી માંગલા પરંત સારા ગરમાન પ્રોપીને 🛔 ભાષીકામાં - સાંભોધ બધિવાને તેની પ્રાનસિક અસર

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#### પરસુરણ

—ોતીયાના ગલરનર સર દેઇત્રસીન ખેરીંગ ગયે <del>આવાડીએ</del> લંડનથા નવરાળી પાછા કરતાં સધને હાંસમા ભાવેલા ના⊎સમાં ગયા હતા અને રિતસમાં નામકાર આયાપ્કાનના ને દિવસ મહેમાન બન્યા હતા. નામદાર ગ્યામાંખાને નાઇસના એરપેલ્ટ<sup>\*</sup>પર **સર** ⊌વસીન ભેરીંગને∟ સતકાર કર્યો હતો. —વાગ પ્રધાન થી, તેહાએ કહ્યું કે ब्रीह लोधा देशे। साथे भीत्र तरीके वहेना માત્રે છે. "દુનીયામાં બે ત્રાટી સત્તા એ છે અને અપ્રેકે. કનો પક્ષ લેવા

¥26대 귀약[,17

—•નન્યુચ્લારીની પ**કેલી તારીખયા** धरेट " आहरिकामाँ शिहर वादनीता નીમા દરા વધારવામાં આવશે. નીમા કેપનીએએ જણાવ્યું કે અને વધારા સમારકામના ખર્ચમાં થયેલા વધારાત્ર લીધે તેમજ ટ્રેરીકના નધારાતે લીધે છે. —કલકતામાં શ્રી નેલાએ એસે.શાયેટડ ચેમ્બર ભાર કામસંત્રે જણાવ્યું કે હીંદમાંના ગયા મુખ્ય ઉદ્યોગેલું રાષ્ટ્રીય क्ष्य क्ष्यु अन्तिवार्थ **छे. सद्**कारनेत Units बीदने की: बेसबेर स्टेट मनाववा ના છે પરંતુ અમ કતાવલે થાય નહીં **અને તેના આધાર દુનીવાના શાંતીવર** 

—વીચ્યાનાની વસતી ત્રણતરી મુજબ ત્યાંદર હ પ્રક્રો સાગે ૯ અહેએ હતી वरित छै.

—કેમકર્ટ (કેપ) અને તેની આવ્ય ભાગાના ગામામાં સખત વરસાદ અને કરા પ્રક્ર્યા હતા. આ કરા કોઇક ભાલ એટલા ગાટા હતા.

— "म्याम ध नवर्ष क्षेत्रहेव्ट" क्र**न्यान** છે કે રશીયા, એક એટમ એં, પ્રાથક લનાવે છે 🕻 જે સ્મેક્જ ગ્રુસાફરીમાં अभेरीधाना गया क्षेत्राने। नास क्रश

—સપટેમ્બરની પદ્મેની તારીએ પદ્મ-ડાપલા ૨૯ ખેડુત કેપ્યાય કરનાશાં 🕮 1 ને સંબઇની સરકારે હવે છેડી સહજા

—દુનીયાની જાણીલી ક્ષ્યીતાએક કૃષ્ણકૃતી ઉપ્પર અવાસ નામ મુજ નક્ક १,६०० भावना पेमान है.

—હોંદ અને ખટમં<u>ક</u> વ**ચ્ચે પહેલો**દ ગાહર વસ્તા ખુકભા મુક્કમાં 🖦 🖦 નવા રસ્તા છક માઇલ લાંભા 🐞 ખાગે પાર્ચ ૧૯૫૨માં ભંધાનાના 🦚 થયા હતા. આ નવા રસ્તા**માં તેપાલ** भाने बींद वस्थे भावदाव वध्या.

—હીંદી બ્યુરેક સ્ટ્રોક મા<del>ઇન્ક્રે સવ્યા</del>ન્<u>ય</u> ર્કક કાંગાનજર (ગાર(સ્થા)માં જ્ર ગાઇન ન(ત્રી સેલાની ખા**ન, તેલાની** શામના છે. મા- વિભાગની પ્રશ तारांस करवामां कावी 🗈.

#### આફ્રિકન નેશનલ ક્રાંગ્રેસ

-(११७५' पाना अनुसंधान)

तेमां वसतार करवाने भुरता करवा छे के प्रिष्ठ पण आ हैराने भावातुं वतन बनावरा भांत्रता है। प तेम्मेने तेम करवानी छुट छे कर्मा सुधी बीलभाना समान हुआने तेम्मे। न्यान आपे, हांग्रेस सीने समकावयी समंगाम्मेनी सेवा करवातुं विरोक्तन आपे छे.

સાઉપ આદી કરવા પાંગ છે.

મી. યુસુક કાઇલીવાએ કર્યું કે ક્વીન્સટાઉનમાં આજે જે થઇ રર્યું છે તે સૌથી અમત્યનું છે. લુનીયન ના કોલ્સિક આફ્રીકતારે પાતારો સક્ષ્માર આપવા હચ્છે છે.

ગા. વેદીક ડંકન સેનેટમાં મ્યા-શ્રોકોના પ્રતિતિધિ તરીકે સુંટાયતે જીમેરવારી કરી રજાત છે. તેમણે કર્યી કે ન્યાયની લડતમાં હું અંત લગી સામેલ રહીશ એવી અ.શા સેવું છું.

#### ૧૧ પુસ્તકાના સેટ

· ભા સેટમાં વિવિધ પુસ્તકા તમને વાંચવા મળશે. પુસ્તકા માટાએ! માટે છે.

#ોમત કકત યા. ૧–૧૯–•. આ ઐાષીસેથી મળરો.

### સુંદર નવી નવલ કથાએા

| भानवताता विद्यास वैभीश हेरीयेट नियक अनुवादक शासन |      |    |
|--------------------------------------------------|------|----|
| की औ                                             | 4.8  | -  |
| સાધી રા. ના. પાકક                                | 25   |    |
| ખાંડેકરના પુસ્તકાના અનુવાલ                       |      |    |
| સાનેરી છાયા .                                    | 40   |    |
| क्वान सुष्टी                                     | 9,0  | 11 |
| <b>આશામીનારા</b>                                 | 49   |    |
| with refer                                       | 9.10 | 4  |
| ર, અ. દેશાય ફેત                                  |      |    |
| લિવડ <u>ી</u>                                    | 9.8  | -  |
| Sbtainable from:                                 |      |    |

INDIAN OPINION-P/Bag, Phoenix, Natal.

### વાંચવા લાયક સુંદર પુસ્તકા

| विवेक काने साधना (हैशास्ताक)            |                  | 12   | 1 |  |
|-----------------------------------------|------------------|------|---|--|
| affet total "                           |                  | ŧ    | 3 |  |
| हेणवादी विकास (श. मधानावा)              | )                | 3.   | 9 |  |
| સ્ત્રી યુ. ગયાંદા ,, ,,                 |                  | ¥    | 4 |  |
| सञ्जयी कांती " "                        |                  | N.   |   |  |
| हेल्ड्यूर चडे बांसी                     |                  | w    | 1 |  |
| पूर्व कार्यकाता स्त्र (कार्य कार्यक्रक) | )                | 16   | 4 |  |
| ગારી છવન કથા (નેંદા)                    |                  | 9,74 |   |  |
| <b>80%</b> अने संश्वीतं भाषी (गण ह      | भ्यून) -         | ą    |   |  |
| क्षांता सहिवाहेर                        | 4                | N    |   |  |
| आहे, ह्या देशन (लनावस्थावा              | (0)              | 10   |   |  |
| T KIN UINDESSP FIRE                     |                  | 57   | ٠ |  |
| आरी क्षपत हथा रावेन्द्रप्रसाह           |                  | -    |   |  |
| સસ્દારનાં ભાષણે                         |                  | 44   |   |  |
| એક ધર્મ યુલ (વ્યમદાનાદના મનુરાની        | वस्तना प्रतिदाश) | ٦,   |   |  |
| अर्थ विवासीत (शिक्षके अर्थ)             |                  |      |   |  |

મળવાતું ફેકાસું:

'Indian Spinion', P. Bag, Phoenix, Natal.

|         |                                         |                       |     | બ                                          | અઠવાડી                            | के यंव             | ાંગ              |                                          |
|---------|-----------------------------------------|-----------------------|-----|--------------------------------------------|-----------------------------------|--------------------|------------------|------------------------------------------|
| વાર     | ખીરતી<br>૧૯૫૩-૫૪<br>ડીસેગ્લર<br>ભ-હવારી | હીં!<br>૨૦૧<br>માર્ગ- | . 0 | রূমধুমান<br>শাল্য লসারী<br>ব্যাত্তর মধিরুল | પારસી<br>૧૩૨૩<br>તીરમાસ<br>અમરદાદ | સુધીદવ<br>ક્ર. ખી. | સુચીરત<br>ક. ગો. | धार्भीक तहेवारेश-घत्सवे।                 |
| 41.6    | રપ                                      | वह                    | 4   | 10                                         | 44                                | x-43               | 5-NA             | भिस्ती नातास (XMAS)                      |
| कनी     | 2.5                                     | 110                   | 8   | 1 36                                       | 1.6                               | X-45               | F-44             | ,                                        |
| રવી     | 50                                      | 1.0                   | Ю   | 14                                         | ₹03                               | A-AA               | 6-48             | -                                        |
| સામ     | 36                                      | 1 11                  | 4   | 2.0                                        | 3.4                               | 8-48               | 4-AA             |                                          |
| મં અળ   | 3.6                                     | 111                   | 6   | 3.4                                        | 36                                | 5-18               | 1-48             |                                          |
| सुध     | 45                                      | 7.8                   | 30  | 4.5                                        | 3.                                | 30-11              | 1-40             | min David man for                        |
| 211     | 31                                      | 116                   | 19  | 6.5                                        | MMITTER                           | 1.44               | F-49             | सहणा ओशहरी-स्थाती (१)                    |
| 祖旨      | 1 11-9                                  | 9.0                   | 25  | 5.8                                        | 5                                 | Y-45               | 6-49             | 1 10 10 10 10 10 10 10 10 10 10 10 10 10 |
| શની     | 3                                       | 10.0                  | 43  | 1.8                                        | a                                 | 8-460              | 1-45             | क्षि, नहुं वर्ष १६५४                     |
| 310     | -3:                                     | 10                    | 13  | 5.6                                        | ¥                                 | R-40               | 1-45             | શિવરાત્રી                                |
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| મું ગુળ |                                         | 110                   | 230 | 3.2                                        | 4                                 | X-45               | 1-45             | 4 44                                     |
| MA      | 1 2                                     | # 2                   | -8  | 34                                         | T                                 | 1-45               | 28.43            |                                          |
| 31£     | 9                                       | 18                    | 2   | #HI-94 1                                   | 4                                 | 8-45               | £-45             | भ'=us भेक्षा राते =-१थी (६)              |

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भणवानुं हेडाय् आ ओशीस 'Indian Grinton' Private Bag, Phospix, Patal,

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મળવાનું ઠેકાલુ : આ એારીસ.

#### નવાં પુસ્તકા

લાક ભારત. નાનાઓઇ અદ પ્રહા આરતના ૧૨ પાત્રાની જાદી જાદી બાર પુસ્તીકાચ્યાના સેટ્ ૧૩ દ દીપ નિર્ભાણ (દર્શક) - ૭ • મળવાનું દેકાણું આ એાપ્રોસ

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#### વાંચવા લાયક સાહિત્ય કેન્સા પોદા કે નવી નવી (કર્મક) 4 \* મીતા પ્રવચન (વિગાળ લાવે) 2 \* સરવાર વસ્ત્રમભાઈને બાપુના પત્રો 4 ધ પ્રમોદ્ધ (કાકા કરેલકર) 2 \* બા-બાપુની સીળી ક્રમ્યામાં (મળ ગાંધી) 3 \* મા તેવા (ગાંધીજ) 2 \* સ્પ્રાપ્ત્ર ઉપનીપદ (શનજ) 2 \* માનામના સપ્તપદી 2 \* માનામના સપ્તપદી 3 \* માનામના સપ્તપદી 3 \* માનામના સપ્તપદી 4 \* માનામના માનામના સપ્તપદી 4 \* માનામના માના

#### નવલ કથાએા

| भानवी भारीयेश (कार्यान्त पित्तीनी भाग्य स्था)    | 3  |   |  |
|--------------------------------------------------|----|---|--|
| अवधार (मांध देणांश देवन देवरना पुरतहते। अत्ववाद) | 5  |   |  |
| आशासकी (ढारव रसधी सरपुर नेतिव)                   | u. |   |  |
| आस चेत्रक (त. प. देशार्थ हत)                     | 17 | • |  |
|                                                  | 11 |   |  |
| यरी।धर भदेवा                                     | 5  |   |  |
| सर्वाता करिया (नवसमार्थ साक) ज्ञान आये आवंड .    |    |   |  |
| . મામતી નવલ કથા ,                                | 3  | 4 |  |
| माद्रशास्त्रा व्यवस (प्रमाह माहरवातर)            | 10 | 3 |  |
| भानवीति शवाध (पन्नावाव पटेव)                     | 11 |   |  |
| ભાભ સાહિત્ય                                      |    |   |  |
| लंदन अने जादक (रह्मण बार्चा)                     | T  | 4 |  |
| કી'એ કેલ્સ એખ અહસંથી વરપુર લાગ વાર્લો            | 2  |   |  |

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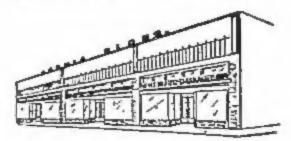
### અમારા નિશાળ ઉપયોગી પુસ્તકો

| . 8                            | <i>ીતો <del>હા</del> સ</i> |   |     |     |                   | केम्बर अ<br>श्वा भार         |       |           |          | ધાવી<br>પાંચમા |      |         |      | 4 | 3  |
|--------------------------------|----------------------------|---|-----|-----|-------------------|------------------------------|-------|-----------|----------|----------------|------|---------|------|---|----|
| देश वीरेश था. १                |                            | 2 | 4   |     |                   | अस्त्रको अ                   |       |           |          | 46.5.11        | . 10 |         |      |   | •  |
| ગુજરાતનું ગારવ                 | 4                          | 1 | 60  |     | 41 -12            | धेनवे                        |       | Value day |          |                |      |         |      |   |    |
| द्दिना इत्रोदासनी उपरेप्पा काः | 3                          |   | - 4 |     | चतन               | Bun e                        |       | M MP      |          |                | =    | યાલેા લ | સખીએ |   |    |
| - देश द्वाला                   |                            | 7 |     |     |                   |                              |       | Q-4-4-1   |          |                |      |         |      |   |    |
|                                |                            |   | -   |     | प्रत्येक          | il Wind                      | 0.4-4 | *         |          | में थी।        | 2    | *       |      | 1 | 4  |
|                                | मुश्राक                    |   | +   |     | 493               | म बाधान '                    | MIN   | A.        |          | 19             | 8    |         | - +  | 7 | 1  |
| To a State                     |                            | 4 |     |     | -                 |                              |       |           |          | 91             | ¥    |         |      | 2 | ŧ  |
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| ભૂગોળ પરીચય લા. ક              |                            |   | a   |     |                   | Section with                 |       |           | 3        | 19             | 1    |         |      | 2 |    |
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| વાંચન                          | મા≩ સાહીત્ય                |   |     |     |                   | RELVIS                       | बाध   | let afroi | jt.      |                |      |         |      |   |    |
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|                                |                            |   |     |     | WE 100            | Arga                         |       |           | 4        |                |      |         |      |   |    |
|                                |                            |   |     |     | નીશ               | 41                           |       |           | 8        | *              |      |         |      |   |    |
| ±4                             | ંક મધ્યત                   |   |     |     |                   |                              |       |           |          |                |      |         |      |   |    |
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| भीरत रहत अधिमणीत सा. १         |                            | 2 | 4   | 1   |                   |                              |       |           |          |                |      |         |      |   |    |
| માર્કે મણીત લાક ૧              |                            | 1 | 4   |     | 01                |                              |       | INDI      | AN       | OP             | INI  | ION'    |      |   |    |
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